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Ἐπιμελεισιν amici cujusdam doctissimi, juxta  
atque piissimi.

*Erudite vir,*

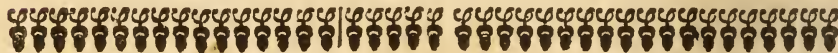
**P**erlegi (ut per alia negotia licuit) horis subcisiuis LEXICON  
tuum SACRUM, sive CRITICA SACRA; & videtur mihi certè  
opus elaboratissimum, & multiplici eruditione refertissimum, & ab  
authore τὰ ἀσκήσια διὰ τῆς ἑνὸς γλώσσης ἐχούσι πρὸς διάνοιν καὶ τὴν καλὴν  
concinatum. Verbo dicam, Non solum tyronibus in lingua Græca, sed  
etiam Criticissimis Philologis, imò & Theologis, & politioris litera-  
turæ studiosis quibuscunque, addo etiam, toti Reipublicæ Christianæ &  
literariæ, summè profuturum esse judico.

Tibi devotissimus,

C. C.

**C**um placuerit insigni viro EDVARDO LEIGH Armigero, &  
in utraque Academia Artium Magistro, Observationes  
quasdam libro apprimè utili, quem CRITICA SACRA appellavit,  
attexere; easdem bono publico inservire cupiens, imprimendas  
judico.

*Jacobus Cranford Ecclesiæ Christophori Rector.*





*John Brooke hunc tenet, ex dono Marti Johnsoni*

**CRITICA SACRA:**

OR, *Sam<sup>l</sup>. Miller.*

Philologicall and Theologicall

**OBSERVATIONS**

UPON

**ALL THE GREEK WORDS**

OF THE

**NEW TESTAMENT,**

In order Alphabeticall.

Wherein usually the Etymon of the word is given, its Force and Emphasis observed, and the severall acceptions of it in Scripture, and the versions by Expositors are set downe.

By **EDWARD LEIGH** Esquire, Master of Arts, and a Member of the House of COMMONS.

LUTHERUS Tom.2. Jen.Germ. fol.474.

*Hac vagina sacra est, (Linguae authenticas & originales intelligens) in qua gladius Spiritus Sancti reconditus; hac cista, in qua κειμήλιον verbi nobile depositum; hoc vasculum, in quo potus vitae contentus; hoc penurarium, in quo cibus saluus asservatus.*

The second Edition corrected, and much enlarged by the Authour.

**L O N D O N,**

Printed by *James Young*, for *Thomas Underhill*, and are to be sold at the Signe of the Bible in Wood-street.

**M. DC. XLVI.**

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*Sam<sup>l</sup>. Miller.*



TO  
THE REVEREND, PIOUS,  
and Learned Assembly of DIVINES  
conven'd at WESTMINSTER:

AND,  
To all such as are studious of know-  
ledge in the Originall Text of the  
NEW TESTAMENT.



IT was a laudable and Princely work, well  
befeeing both a learned and religious King,  
to appoint all our English Translations of  
the Scripture to be reviewed, and the best of  
them corrected, by neereſt reduction to the  
Originall. It was likewiſe a worthie task for  
our Parliament-Worthies, aſſiſted with a Sy-  
nod of judicious Divines, both to order the ſpeedy publiſhing of  
excellent Notes and Animadverſions upon the whole Bible, and  
alſo to provide (in the Directory for Ordination of Miniſters)  
that all ſuch as ſhall hereafter undertake the holy function of the  
Ministry, ſhall firſt be examined touching their ſkill in the O-

*Quis non magni  
faceret, & clogia  
digne extolleret  
Philippi 2<sup>di</sup>  
Hiſpaniarum  
Regis ſtudium,  
quo ſumptibus  
immenſis tam ni-  
tidum nobis dari  
& vulgari cu-  
ravit opus Bibli-  
cum? Glaſſius  
Philol. Sac.  
Linguarum be-  
neſicio haud pau-  
lo melius quam  
olim ſolent, ſa-*

*eras literas nunc intelligimus. Hoc qui negat, neget idem Solem lucere in meridie, &c. Ipſe, ipſe lingue, quas dico,  
ſatis ulciſcuntur contemptum ſui, dum eos, quibus tantopere exoſa ſunt aſoleſcentibus doctis, atq; adeo nonnunquam  
ipſis pueris deridendos propinant, Druſ. in Adag. Ebr.*

riginall



Non est hic diffi-  
mulandus insi-  
gnis lapsus Ca-  
jerani viri alio-  
quin egregie do-  
ctus, qui ex Eras-  
male intellecto,  
credit Apostolum  
pro de die in  
diem, scripsisse  
novè, ac in ea  
verè subtiliter  
philosophatur,  
quum Erasmus  
tantum dicat, no-  
vè scriptum ab  
Apostolo ἡμεῖς  
καὶ ἡμεῖς, pro  
καὶ ἡμεῖς. Id  
admonendum  
duxi, ut intelli-  
gat Lector  
quàm facile ab-  
erret in Scriptu-  
ris interpretan-  
dis, qui, lingua  
originalis igna-  
rus, tantum ex  
aliis autoribus  
venatur, quid  
Græca, quid He-  
bræa habeant.  
Estius in Epi-  
2 ad Cor. 4. 16.  
Omnes ineptia-  
rum numeros  
implevit Tho-  
mas, qui in com.  
in Gen. 4. 26.  
Enos interpre-  
tatur invoca-  
tio: q. scilicet in sequentibus, quæ Vulgata sic legit, Iste cœpit invocare nomen Domini, ratio impossitū istius no-  
minis redderetur, Amama Antibarb. Bib. \* Weemse Exercit. Divin. b Gen. 11. 1. See Mercer and Ains-  
worth in loc. c Aug. in lib. de mirabil. Script. cap. 9. Hieron. in cap. 3. Sophronia. d This Language is a lender  
to all, and a borrower of none, Deut. 28. 12. e Ubi suprà. Nōsse (inquit) possumus, esse Hebraicam linguam  
omnium matricem, &c.

riginall Tongues, and their sufficiencie that way tried, by reading the Hebrew and Greek Testaments, and rendring some portions of them into Latine. For here, if ever, that speech is true, *Dulcius ex ipso fonte. Inspectio fontium* (saith *Augustine, De Doctrina Christiana*) is a speciall help for the understanding of the Scripture: No translation is absolutely perfect, but it may and ought more and more to be perfected; for we are to examine *Exemplum ex scriptum*, ἔκτυπον, *ad exemplar primum*, πρωτότυπον, and the Apographicall Translations should answer the Autographicall and primary Originals: and if there be any mistakings, they must still be corrected by the Fountains themselves. The two Testaments are the two paps of the Church, from which we suck the sincere milk of the Word: one pap is not more like to another, than are these two for substance; but for language they vary, as two breasts may differ in colour. The Old Testament was written in Hebrew, which is the most ancient and maternall Language; and the New Testament in Greek, a most copious and fertile Tongue, which was then *lingua communis* <sup>a</sup> to the Jewes, although not *vulgaris*. However, the Hebrew (I say) is the most ancient and maternall Language; for *Adam* used it, and all men before the flood, as is manifest from the <sup>b</sup> Scripture, and <sup>c</sup> Fathers. Besides, every other language hath borrowed some words of the <sup>d</sup> Hebrew: this is <sup>e</sup> *Hieromes* reason. And *Mercer* upon *Pagnine* proves it hence; because the Hebrew word טק is the same almost in all Languages; as likewise כפר, אמן, קנמן, and divers others. I will therefore exemplifie in some words, which seeme to be derived from the Hebrew. From the Hebrew אגר *Agar*, comes the Greek ἀγρῆς. from ארץ *Eretz*, the Greek ἔργ, and English *earth*. אש *Esh*, the English word *ashes*. בור Bohu, the Italian word *Bay*, light and vain. בוצ Butz, βυαός & byssus. בוש Bosh, ἀβασh. גבן Gibben, Gibbosus. דור Dur, the Latine *Duro*. הן Hen, the Latine *En*. חרש Charash, the Greek χαρῆς. טמא Tame, the Latine *Tamino*. טמן Taman, the Greek ταμῆς. טרף Tagraph, the English *teare*. יין Fajin, οἶν & Vinum. הילל Heilil, הלל



# The Epistle Dedicatory.

λύλο, *Ejulo*, and *Uluo*. כְּתוֹנֶת *Ketoneth*, χιτών. *Mum* the Chaldee  
*Muma* <sup>f</sup>, and Greek μῦθος. from סָנוּר *Sanvere*, in the Plurall Num-  
 ber *Sanvarim*, **sandblinde**. סָפָר *Saphar*, **cipher**. עֵדֶן *Heden*, ἵδω. *or*  
 גִּלְגָּלִים *Gnolam*, *Olim*. פֶּגַע *Fag*, **figge**. פִּגְגֵּר *Pigger*, *Piger*. פִּלְגֵּשֶׁת *Pille-*  
*gish*, πειλῆσις and *Pellex*. פֶּסַח *Pesach*, πᾶσας, *Passus*, and **pace**. פֶּרָא  
*Phere*, *Fera*. פָּרְדֵּס *Pardes*, παρθέσις. פֶּרֶק *Pherek*, our English word  
**fierecenesse**. פֶּשַׁע *Peshang*, the French word *Pechè*. קֶבֶר *Keber*, the  
 Germane *Grab*, and our English **grave**. שֶׁבֶט *Shebet*, whence  
 σκῆπτρον, *Sceptrum*, and **scepter**. שֶׁבַע *Shebang*, whence **seven**. שָׁבַר  
*Shabar*, whence **shiber**. שַׁבָּת *Shabat*, whence σαββάτων, *Sabbatum*, **sabbath**.  
 שֵׁר *Sir*, whence the French *Sire*, and English **Sir**. שָׂר *Sar*, whence  
 σικερα, & *Sicera*. הוֹךְ *Toc*, whence τόκος. תּוֹר *Tor*, whence the French  
*Tour*, the Latine *Turtur*, and English **Turtle**. תֹּפֶן *Toph*, whence  
**tophet**. The whole Hebrew Tongue is contained in the Bible,  
 and no one book else in the world contains in it a whole Lan-  
 guage. The Holy Ghost translateth one Hebrew word by ma-  
 ny Greek, to shew what ample wisdom is comprised in the Mo-  
 ther Tongue: The מִנְחָה *Mincha*, or *Meat-offering* (as we English  
 it) in the Law, is turned into Greek, θυσία, *sacrifice*, Act. 7. 42.  
 from Amos 5. and ὁλοκαυστια, *oblation*, Hebr. 10. 5. from Psal. 40.  
 The Hebrew word פִּינָה *Pinnah*, Isai. 40. 3. is εὐθύς, *To make*  
*straight*, Joh. 1. 23. ἐτοιμάζω, *To prepare*, Matth. 3. 3. and ἑτοιμάσας  
*To make ready*, Matt. 11. 10. Yea, one Hebrew word, סוֹרֵר *Sorer*, in  
 Isai. 65. 2. is expressed of Saint Paul by two Greek words toge-  
 ther, ἀπειθήσα & ἀνολέγομαι, i. *Disobedient* or *unperswaded*, and *gain-*  
*saying*, Rom. 10. 21. the one noting the rebelliousness of the  
 heart, the other of the mouth and the carriage.

<sup>f</sup> But Schindler  
 in his *Lexicon*  
 shews how di-  
 vers Chaldee,  
 Syriack and A-  
 rabick words  
 are derived  
 from the He-  
 brew.

<sup>g</sup> E quo vulga-  
 res linguæ, Brit-  
 tanica imprimis  
 & Gallica, no-  
 mina vicina ex-  
 presserunt,  
 Heinſ. Excer.  
 fac. li. 3. ca. 7.

The authentickall Edition of the New Testament was to be in  
 Greek, for two reasons: 1. That all Nations, by the reading and  
 preaching of it, might be brought to the Church of Christ: for,  
 although at that time the Romans obtained a most large Domi-  
 nion, yet <sup>h</sup> *Tully* himself confesseth, that the Greek Language did  
 spread further than the Latine. 2. That it might more easily re-  
 prove the Idolatry of the Gentiles, and the wisdom of the Gre-  
 cians. These two Languages, the Hebrew and Greek (being the  
 immediate Dialects of the Holy Ghost) are the two \* *Spectacles*  
 (that I may not say, *Eyes*) of a Divine. A good <sup>i</sup> *Text-man* a good

<sup>h</sup> In Orat. pro  
*Archia Poëta*.  
 \* *Patrū & Scho-*  
*lasticorum Com-*  
*mentaria docent,*  
*quid sit sacras*  
*litteras & Dei*  
*oracula ex ore*  
*Interpretis ac-*  
*cepta, sine origi-*  
*linguarum noi-*

<sup>i</sup> *tia explicare*, Amama in *Parænesi*. <sup>i</sup> Bonus textualis bonus Theologus, clamant quamplurimi, qui nec de  
 Textu, nec de Theologia, nec de Bonitate sunt solliciti, D. Prideaux in exord. Concionis ad Clerum.

Divine,

## The Epistle Dedicatory.

\* Lud. Viv. in  
Aug. de Civit.  
Dei.

Lxx Interpretes  
(liceat mihi ita  
eos appellare, si  
non verè, at ufi-  
tato tamen no-  
mine) ex Ebræo  
ita convertunt,  
Druf. in Ob-  
servat. fac.

<sup>1</sup> Ainsworth's  
Preface to the  
five books of  
Moses.

<sup>m</sup> Ambrose saith,  
We have found  
that many  
things are not  
idly added of  
the 70. Greek  
Interpreters:  
Hee meaneth  
where their ad-  
dition serveth  
for the expli-  
cation of that  
which is con-  
tained in the  
Hebrew, and  
not that they  
had authoritie  
to adde any  
thing which  
Moses had o-  
mitted.

Divine, say many, that care neither for *Text*, *Divinity*, nor *Goodnesse*. Of the Text of the Old Testament there were two famous Versions, the Greek and Challee; the first of them being in the world about three hundred yeers before Christs coming, the second soon after; both of great authoritie, especially the Greek, translated by seventy two Interpreters, (whom, for brevity sake, wee call the *Seventy*, <sup>k</sup> as the Romans the hundred and five Officers, *Centumviri*.) This was the first that ever was of the Bible, and it prepared the way for our Saviour among the Gentiles by written preaching, as *John Baptist* did among the Jews by vocall. And although they were not <sup>πνευματι</sup> immediately inspired by the holy Ghost in writing, yet the Church hath ever accounted their Translation next unto the holy Scriptures. This Greek <sup>1</sup> Version is of great authoritie, honoured by the Apostles in their so often following not onely the words, but even the Theologicall exposition, as these places shew: In *Isa. 10. 11.* Christ is promised for an *Ensigne of the peoples*; this the Greek Version explaineth, *To rule over the nations*, and so doth Saint *Paul* alledge it in *Rom. 15. 12.* In *Prov. 3. 34.* God scorneth the scornors; the Greek translateth, *He resisteth the proud*, and *James* followeth their very words, *James 4. 6.* In *Prov. 11. 31.* The righteous is recompenced in the earth; the Greek saith, *Hee is scarcely saved*, and *Peter* saith the same, *1 Pet. 4. 18.* In *Isa. 42. 4.* The Isles wait for Christs law; the Greek interpreteth it, *The Gentiles shall trust in his Name*, and the holy Ghost approveth this in *Matth. 12. 21.* When *Moses* saith of man and wife, *They shall be one flesh*, Gen. 2. 24. the Greek <sup>m</sup> addeth, *They two*, and so the words are cited in *Matt. 19. 5.* *Mark 10. 8.* *Ephes. 5. 31.* *1 Corin. 6. 16.* Where Christ saith (in *David*) *My eares thou hast digged, or opened*, Psal. 40. 7. the Greek expoundeth it, *A body thou hast fitted me*, and the same words *Paul* bringeth as Scripture in *Hebr. 10. 5.* So many Greek words are found in the Apostles writings, according to the Greek Version of the Prophets, as *αἰνέτας*, *praises*, in *1 Pet. 2. 9.* from *Isa. 42. 12.* and *43. 21.* and *63. 7.* *θαυμάζοντες* *deſidera*, in *Jude v. 16.* are such as *regard*, *accept*, or *honour the persons of men*, from *Deut. 10. 17.* *Prov. 18. 5.* *Job 22. 8.* *Κουβερνήσεις*, *Counſels*, (i.e. *Counsellours*) in *1 Cor. 12. 28.* from *Prov. 11. 14.* and *20. 18.* and *24. 6.* *Μαμωνὰ τῆς ἀδικίας*, in *Luke 16. 9.* is *False*, or *deceitfull riches*, opposed in *vers. 11.* to the true, as the Hebrew



## The Epistle Dedicatory.

Hebrew שֶׁקֶר *Sheker* is often turned *adversaria*, <sup>n</sup> *Psal.* 119. 29, 69, <sup>n</sup> *Vide plura de hoc argumento in libro nuperrimè edito, qui inscribitur, Examen præfationis Morini, Sect. 3, 4, 5, 6, & 8.*  
 104, 163. The first ° Translation of the New Testament was into the Syriack Tongue, which was *Lingua vernacula* to Christ and the Apostles: many pure Syriack words are used in the New Testament; as *Matth.* 27. 46. *Sabaethani*: *Mark* 7. 11. *Corban*: *Matth.* 16. 17. *Bar-jona*; so *Bartimeus*, *Bar-jesus*: *Mar.* 3. 17. *Boanerges*: *Luke* 16. 9. *Mammon*: *Mark* 5. 41. *Talitha Cumi*: *Acts* 5. 1. *Sapphira*: *Acts* 9. 36. *Tabitha*, *Dorcas*: *John* 1. 43. *Kephas*: *Mark* 14. 33. and *Rom.* 8. 15. *Abba*: *Acts* 1. 19. *Akeldama*: *1 Cor.* 16. 22. *Maranatha*. The true sense also of many phrases used in the New Testament is to be sought from the Syriack Tongue. The principall Latine Versions of it, are *Erasmus* and *Beza*: The Vulgar Latine (however the Papists magnifie it) hath many grosse errors; *Isidorus Clarius*, a Spanish Monk, hath noted unto us 8000. mistakings in it: Our Learned \* *Whitaker* spends one whole Chapter in recounting the places <sup>p</sup> corrupted in the Latine Edition of the New Testament. *Lyranus*, *Valla*, *Eugubinus*, *Isidore*, *Cajetane*, *Erasmus*, *Faber*, *Ludovicus Vives*, and many other learned Divines have reprehended it. The errors there are so manifest and manifold, as that the Councell of *Trent*, and, after it, Pope *Sixtus Quintus*, took order for correcting it: *Clement* the Eighth corrected the corrections of his Predecessour *Sixtus Quintus*, setting forth another Bible, which one called, *The new Transgression*. Every Language hath indeed its severall Idioms, and there is still in the Originall a certain *genuina venustas*, a peculiar and native elegancie, which cannot be well expressed in the Translation: so that Translations are not unfitly compared by one, to the wrong side of Arras hangings. This is true likewise in the New Testament, where there are many *Paranomasia's*, sweet Allusions, and Cadences of words, rich and lofty expressions in the Originall, which the most exquisite Translation doth not fully attain unto. *Paul* was much delighted with elegant

*dei, Christi temporibus, licet in tantum mutata esset ab Hebræa pristina, ut alia videretur, ut Actor. 21. ult. Nam & Dominus noster eâ usus est, Salmasius de Hellenistica. Dr. Fulke in his Preface of his Defence of English Translations against Gregorie Martin. The Latine Interpreter, as it appeareth in many places, had no perfect understanding of the Greek Tongue, but in the Latine it is manifest, that hee was very rude, in so much that Lindanus thinketh, hee was a Græcian, rather then a Latinist.*



# The Epistle Dedicatory.

Paulus ista-  
rum verborum  
paranomasia de-  
lectatus fuit,  
Piscat. in Rom.  
1.29. & Heb.  
11.37.

In the old Te-  
stament there  
be some such  
fine agnomi-  
nations : as  
Gen. 1.2.  
וְהָיָה וְכִתְּבוּ  
and Isai. 5.7.

לְמַשְׁפָּח  
וְהָיָה  
לְצִדְקָה וְהָיָה  
צִדְקָה

\* Adjungi ut de  
similibus qui-  
dem, sed impa-  
ribus: Cōjungi  
verd ut de pari-  
bus dictum hoc  
loco accipere  
oportet, Beza  
in loc.

† Triplex nega-  
tio est adhibita  
(ut annotat E-  
rasmus)empha-  
seus causā,  
quum Latinis  
contra vel du-  
plex negatio  
affirmet.

\* See these  
words in the  
book; Αναπ-  
λή, ἄπορριψις,  
ἀποσείωσις, ἀσ-  
φάλεια, ἀρετή,  
διασέλλομαι,  
εὐδοκίω, εὐδο-  
κία, χαίλας εὐ-  
δῶ, χαίλας πῶ,  
κηρύσσω, λογία,  
σάρανδρον,  
σκανδαλίζω,  
συμπολίτης,  
χάρισμα.  
Vide Salmaf.  
de Hellenist.  
pag. 85, 86. &c.  
Petrus Fochen.

Agnominations: Rom. 1.29. πορνεία, πορνεία, φθόνη, φόβος. and ver. 31.  
Ἀσωήτες, Ἀσωήτες. 1 Tim. 1.9. Παλαφάσις, καὶ μηβαλάσις. Tit. 1.8. Φιλόξενον,  
φιλοξέον. and c. 2. v. 4. Φιλάνδρες εἶναι φιλόδουλος. Βρώσις, καὶ πόσις, Rom. 14. 17.  
2 Cor. 4. 8. Ἀπερέμφοι, ἀλλ' ἔκ ἐξαπορέμφοι, *Premimur difficultatibus,*  
*sed non opprimimur*, Steph. 2 Cor. 10. 12. Οὐ γὰρ τοιμῶμεν ἐγκεῖναι, ἢ  
συγκεῖναι ἑαυτοὺς, *Non enim audemus nos & adjungere, vel conjungere*  
*cum quibusdam*, Beza. *Hoc tam eleganter, & tam proprie dictum ut*  
*nihil supra, hac periphrasi adumbrare possum: Non enim audemus in*  
*numerum illum nos inferre, aut cum illis conferre*, Steph. in Præf. ad  
Nov. Test. Φιλήδονοι μάλλον ἢ φιλόδοιοι, 2 Tim. 3. 4. Εὐκαίρας, ἀκαίρας, Ορ-  
portune, importune, 2 Tim. 4. 2. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους,  
*Nihil agentes, sed inaniter satagentes*, 2 Thes. 3. 11. *Elegans paranom-*  
*asia, qualis etiam exstat Rom. 12. 3. Μη ὑπερθεσινεῖν παρ' ὃ δέει θεσινεῖν, ἀλλὰ*  
*θεσινεῖν εἰς τὸ σωθεσινεῖν*. Matth. 24. 21. Ἐδὲ ἔ μὴ γένη, † *Triplex negatio,*  
*quæ fortissimè negat*. Heb. 13. 5. Οὐ μὴ σε ἀνῶ, ἔδ' ἔ μὴ σε ἐγκαταλίπω,  
*Nequaquam te deferam, neq̃, unquam te derelinquam*. In the Origi-  
nall there are five Negatives, to assure Gods people that he will  
never forsake them : Eph. 4. 30. there are three words, and three  
articles, τὸ πνεῦμα τὸ ἅγιον τῷ Θεῷ, *The Spirit*, not a Spirit; and not  
Holy, but *the holy*; nor of God, but *of the God*. So Ephes. 1. 13.  
τῷ πνεύματι τῷ ἁγίῳ ἐπαγγελίας τῷ ἁγίῳ. Matth. 16. 16. ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.  
Joh. 6. 69. and 1. 29. ὁ ἀμνὸς τοῦ Θεοῦ ὁ ἄγων τὴν ἀμαρτίαν τοῦ κόσμου. 1 Pet.  
1. 4. Καὶ ἀμίαντον, καὶ ἀμάεγοντον, *Undefiled, that withereth not* : where the  
Apostle useth two words, the one a name of a durable precious  
stone, and the other of a pleasant flower, whose colour fadeth  
not : the one sheweth *quam permanens*, how that it is an everla-  
sting inheritance, the other *quam placens*, how amiable and dele-  
ctable it is. There are words and peculiar phrases in the New  
Testament, which are in no other Greek Writers : εἰς, *primus*,  
Matth. 28. 1. καὶ εἰδὼ, *Gratiosum facio*, Ephes. 1. 6. Ἐνάλικτομαι, *Exau-*  
*dio*, Act. 2. 14. Ἰκανῶ, *Idoneum & sufficientem reddo*, 2 Cor. 3. v. 6.  
Col. 1. 12. Ὁρθεῖω, *Summo mane venio*, Luc. 21. 38. Εὐλοῦντος, κατ'  
ἐξοχῶ, *Dens*, Matth. 14. 61. And these phrases, Joh. 1. 12. πισθεῖν  
εἰς Θεόν, *Credere in Deum*. Matth. 3. 12. Οὐ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, *Cu-*  
*jus ventilabrum in manu ejus*. 1 Pet. 2. 24. Οὐ τῷ μάλαπι αὐτοῦ ἰάθητε,  
*Cujus vibicibus ejus sanati estis*. Apoc. 2. 17. Τῷ νικῶντι δώσω αὐτῷ, *Vin-*  
*centi dabo ei*. Mar. 6. 55. Ὅπως ἤκουσεν ὅτι ἐκεῖ ἔστι. Mat. 12. 4. Εἰ μὴ *pro ἀλλὰ,*  
*Sed*. Matth. 10. 32. ὁμολογήσει ἐν ἐμοί. Matth. 18. 23. Συναίρειν λόγον. Mar.  
16. 15. Κτίσις ponitur *pro homine*. Mar. 9. 26. Σπλαγχνίζομαι, *Misericor-*  
*diā*



## The Epistle Dedicatory.

*diā tangor.* Marc. 13. 19. *Οἷα ἔγγει ταύτη, Qualis non contigit talis.* In these and the like Examples there is something redundant; yet (though the Originall be full fraught with many speciall Elegancies) there is a great necessity and use of Translations: " Translation openeth the window, to let in the light; breaketh the shell, that we may eat the kernell, putteth aside the curtain, that we may look into the most holy place; removeth the cover of the Well, that we may come by the water. It is the manner of our last accurate \* Translation of the English Bible, to set all the Idiotismes of either Language, and divers readings, in the Margin. There are many things that a Translatour should observe, and also eschew in his Translation: He must not affect *καινοφανείας, i.* newnesse of words. This was the fault of *Castalio*, who translated *Sequester* for *Mediator*, *Genius* for *Angelus*, *Infundere* for *Baptizare*, *Histrion* for *Hypocrita*, *Respublica* for *Ecclesia*, and such. The *Rhemists* Translation of the New Testament, is so full of affected phrases and y<sup>e</sup> inke-horne termes, obscure and strange words, that it is easie to perceive they desired rather to be admired than understood by the common people: and what <sup>2</sup> *Aristotle* said of his book, may most fitly be applyed to this: It is *editus quasi non editus*, published and not published. Words appropriated should <sup>a</sup> not be translated to any other use, but unto the use to which they are appropriated. *Rahab* received into her house *αγγέλου* a Translatour cannot translate it, *Angels*, because that word is appropriated to the blessed Angels; but, *Messengers*: Phil. 2. 25. *Epaphroditus ἀπόστολος ὑμῶν* a Translatour cannot translate it, *Your Apostle*, for that word is appropriated to the Apostles; but, *Your Messenger*. So Act. 19. 32. *ἡ ἐκκλησία συγκεχυμένη* a Translatour cannot translate it, *The Church was confused*, because the word *Church* is appropriated to the

" Our learned Translators in their Preface to the Reader.

<sup>2</sup> *Verſo Anglica eximia, ſerentiſſimi & literatiſſimi Regis Jacobi auctoritate & auſpiciis correcta.* Spanhem.

*Novæ Anglicanæ verſionis auctores viros omni laude majores fuiſſe arguit accurata illa, & ad invidiā aliarum gentium elaborata verſio.* Sixtinus Amama Præfat. ad Druſium in Pentateuchum. As *Junius* his Translation had the advantage of all former from whom it borrowed light; ſo this, for the ſame reaſon, had the

advantage of *Junius* his Translation, and is undoubtedly the moſt correct Translation extant, Dr Featly in his Preface to *Newmans* Concordance. <sup>1</sup> *Superſubſtantiall*, Matth. 6. 11. Paſche, Matth. 26. 2. Day of Azyms, verſ. 17. Paraſceve, Matth. 27. 6. Avarices, Impudicities, Mar. 7. 21. Paraclete, Joh. 14. 16. Prevaricated, Act. 1. 25. Gods Coadjutours, 1 Corinth. 3. 9. He exinanited himſelfe, Phil. 2. 7. Dominicall Day, Revel. 1. 10. <sup>2</sup> *Plut. in vit. Alexand. Magn.* <sup>3</sup> Luke 18. 2. *I faſt twice in the week*: In the Greeke it is, *In the Sabbath*; yet we cannot tranſlate it ſo, becauſe *Sabbath* is a word appropriated to the Sabbath Day. Mark 7. ver. 4. *The Pharifees waſh the cups*: In the Greeke it is *Baptiſes* them; yet wee cannot tranſlate it *Baptiſe*, becauſe it is a word appropriated to Baptiſme. Matth. 20. *Διδάσκων* cannot bee tranſlated *Deacon*, but a *Servant*, becauſe this word *Deacon* is appropriated, through uſe, to Church-ſervants.



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meeting of the Saints of God for his Worship; but only, *the assembly was confused*. Words that are degenerate, we cannot use them in a Translation: as 1 Corinth. 14. 6. *He that occupieth the roome* ὁ ἰδιώτης, it cannot be translated *Idiot* here, but *Unlearned*: So the word μάγος is a degenerate word in our Language, and taken in an evil sense: We cannot translate it, *The Magicians came from the East*; but, *The Wise men came from*

*the East*, Matth. 2. 1. There are many Latine words which are made Greek in the New Testament, and these are to be translated, as κλῆρος, *Census*, Mat. 17. 25. κεντῆριον, *Centurio*. *Quadrans*, ποδῆγγίον, Matth. 5. 26. So *Colonia* κολώνια, Act. 16. 12. So *Custodia*, φύλαξις, Mat. 27. 65. So *Legio*, *Linteum*, *Macellum*, *Membrana*, *Modius*, *Prætorium*, Mat. 27. *Sudarium*, Luc. 19. 20. *Spiculator*, Mat. 6. 27. *Semicinctium*, Act. 19. 12. and *Sicarius*, Act. 21. 38. *Angaria*, a Persick word is made Greek, Mat. 5. 41. All these should be translated. <sup>d</sup> *Luke* of all the rest is most studious of the Greek elegancie, and doth most abhorre strange and exoticick Terms: his speech, both in the *Gospel* and *Acts*, is more compt, and favours of secular eloquence. But (lest I should transgresse the bounds of an Epistle) I will now speak somewhat of my Book.

This work (I confesse) would better have become some Greek Reader in the University, then so weak a Grecian as my selfe: But abounding with leisure, and being desirous to imploy my studies some way for the publick good, rather then *bonas horas male collocare*, it pleased the Lord to pitch my thoughts upon this excellent subject. Which when I had entred upon (finding it a burden too heaieve for my shoulders) I endeavoured to supply my defect of skill in the Greek Tongue, with indefatigable diligence and industry. I have <sup>e</sup> perused Lexicographers, Scholi-

<sup>a</sup> *Weemse Exerc. Divin. l. 1. exercit. 15. Vide Beze Annot. major. in Mat. 5. 26. Piscat. Latinum Indicem versus finem. Scultet. Exercit. Evang. lib. 2. c. 16.*  
<sup>d</sup> *Lucas ceteris Græcè peritior, Hieron. Gerh. in Harm. Nic purum Hellenismum aliquando diligentius quam ceteri Evange lista observat. Alsted. Paratit.*  
<sup>e</sup> *Bud. Græc. Comment. Steph. Thesaur. Græc. Ling. Scapula Lexic. Pastoris Lexicon Græcolatinum Herborn. Nasoviorum 8º.*  
*& Manuale Græcarum vocum Novi Testamenti, Lugduni Batavorum. Calepin. Minshew. Oecumen. Piscat. & Vorst. Schol. Victorin. Strigel. & Heinsius in Nov. Test. Bullingerus in Nov. Test. Eras. & Beze Annotat. in Nov. Test. Aret. in N. T. & Problem. Illyr. in N. Test. & Clav. Script. D. Fulk, and Cartwright on Rhem. Test. Camerar. Casaub. Zanchii Not. in Test. Cameron Myroth Evang. Drus. Præterit. & pars altera. Scult. Exercit. Evang. Novarini Matth. expensus. Lud. de Dieu. Animadvers. five Comment. in quatuor Evang. & A& Apost. Calvin. Harm. Evang. Chemnit. Harm. cum Polyc. Lys. & Gerh. Harm. Evang. & in 1 Pet. Grotius in Evang. Gagneius. Jansen. Conc. Evang. Salmeron in Parab. Cornel. à Lap. & Lorin. Estius, & Hyper. in Epist. Parei Opera. Par. Sclat. Willet in Rom. Perkins on Gal. Episc. Dav. & alii in Col. with many other Criticks, as Fuller Miscel. Sac. Mayeri Philol. Sac. Martin. Lexic. Philol. Spanhem. de Dub. Evang. Drus. Observat. Sac. & de quaestis per Epist. Amama Antibarb. Bib. & in Pentateuch. Scult. Delit. Evang. & in Tim. & Tit. Tarnovii Exercit. Bib. Drusii Quæst. Hebr. Glassii Philol. Sac. Caninii loci Nov. Test. Paulus Tarnovius on John. Laurent. on James and Peter. Salmasius de Ursuris, de Coma, de Episcopis, de Hellenistica.*

asts,

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asts, Expositors on the whole Testament, the Harmonie, the Epistles, the severall books; many of which Authours I have here mentioned in the Margin, not by way of vain ostentation, but because *Pliny* saith, *Ingenuum est fateri per quos proficerimus*: and I have placed *Budæus* in the forefront, having read a most singular *Elogium* of him above the rest. *Doctissimus* Budæus (saith *Beza* often of him.) *Guilielmus Budæus, immortale sue gentis decus, utpote vir non solum omnium quos* <sup>f</sup> *Gallia unquam genuit eruditissimus,* <sup>f</sup> *Gallia, quod Græcia est, quod Græcia barbaria non est,* <sup>utraq;</sup> *Budæo debet utrumque suo.* *Buchan.* *verum etiam diligentissimus,* *Eras.* *Annot. in Mat. 5. Quo viro Gallia, acutiore ingenio, acriore judicio, exactiore diligentia, majore eruditione, nullum unquam produxit; hac verò ætate nē Italia quidem. Nil est usquam, vel Græcorum, vel Latinorum Scriptorum, quod ille non evolaverit, legerit, excusserit; Græca & Latina juxta & summe callet. Tam facile utraq; Linguā loquitur quàm Gallicā, quæ est ei vernacula, hand scio an etiam facilius.* This and much more saith *Ludovicus Vives* in *August. de Civit. Dei lib. 2. cap. 17.* Three other Frenchmen (whom I often cite in this Treatise) are deservedly extolled likewise for their great knowledge and exquisite learning, especially in the Greek Tongue, viz. *Casaubon*, *Beza*, and *Stephanus*. *Magnus ille literariæ rei Atlas* *Isaacus Casaubonus*, saith *Scultetus* of him in his *Evangel. Exercit.* This *Putean* himselfe (though he <sup>g</sup> satyrically inveigh against him) cannot deny: and <sup>h</sup> *Lipsius* (*Putean's* Master) saith thus: *Mi Casaubone, perge te & ævum tuum illustrare, & fugitivas jam penè è Gallia Musas, certè per bellum jacentes, sistere & excitare.* Again he saith <sup>i</sup> elsewhere, *Animadversiones in Athenæum tuas nuper vidi, & nunc legi; quid sentio? tuas esse, & vel ad invidiam laboriosas & eruditas.* For *Beza*, hear what <sup>k</sup> *Casaubon* himself saith of him: *Doctissimus Interpres Theodorus Beza, vir cum cetera summus, tum etiam Linguae Græcæ cognitione maximus.* <sup>l</sup> *Lud. de Dieu* saith also thus of him: *Magnus vir fuit Beza* <sup>m</sup>, *eximia eruditionis, acerrimi judicii, quiq;* *suis in Novum Testamentum laboribus, nunquam laudatam satis operam Ecclesiis navavit, eternumque, & super invidiam nomen comparavit.* *Henricus Stephanus* also a French-man (whom *Scapula* a-

<sup>g</sup> *Puteani Strituræ.*

<sup>h</sup> *Lipsius Epist. 41. ad Germ.*

<sup>i</sup> *Idem, Epist. 74. ad Germ. & Gallos.*

<sup>j</sup> *Vebementer doctissimus vir Isaacus Casaubonus, Beza in Act. 6.*

<sup>k</sup> *Magnum illud Gallie & Literarum ornamentum, Isaacus Casaubonus,*

<sup>l</sup> *Montaigne in*

<sup>m</sup> *Comment. in quatuor Evangel.*

*Epist. ad Analect.*

<sup>n</sup> *Annotationis suspitione dictum esto) tales sunt, tantumque luminis attulerunt vere Novi Testamenti intelligentiæ, ut nemo sit, aut futurus sit hominum sacras literas proficientium, qui tibi non debeat plurimum, neque unquam interibunt. Hæc & plura dicit H. Zanchius in Epistola ad Bezam. Bezæ eruditionem, & candorem, & utilissimos in Nov. Test. labores, omnes boni & docti cum voluptate & fructu semper agnoscunt, Spanhem. de Dubiis Evangel.*

bridgeth)



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bridgeth) is by our *Fuller* said to be *Linguae Graecae sine ulla controversia peritissimus*: that voluminous Work, and rich Treasure of the Greek Tongue by him published, evidently proveth the same. There are very few words in the Greek Testament for which I have not consulted him. But of all these, and many other learned Authours, by me frequently quoted, I confesse my

<sup>a</sup> Theologorum  
illud Decus &  
Lumen, omni  
commendatione  
majus, *Glassius*  
Præfat. Philol.  
fac.

<sup>o</sup> Every way  
accomplished  
*Gerhard*, so he  
is stiled in *Sa-  
cra Nemesi*.

Reverendus plu-  
rimum & longè  
omnium celebra-  
rimus, deq; uni-  
versa Ecclesia  
perquam meri-  
tissimus *Theolo-  
gus, Glassius*.

<sup>p</sup> Voces appella-  
tive in Novo  
Testam. 4768.

Nomina verò  
propria 478. I-  
taque in univer-

sum, voces Græ-  
cæ Nov. Testam.  
sunt 5241. quas

tyro spatio bime-  
stri memoriae  
mandabit, si

quotidie 29. si-  
deliter animo suo  
imprimat,  
*Pasor*.

<sup>q</sup> Some words  
affoord but

<sup>r</sup> *Ἀπαξ* λέ-  
γεται.

self most beholding every way to *Chemnitius* <sup>n</sup>, a German Di-  
vine, whose Harmony *Whitaker* calleth *Caput Veneris*; and *Ger-  
hardus* <sup>o</sup>, the glory of the *Lutherans*; who, in his History, and  
Supplement of the Harmony lately put forth, hath done excel-  
lently this way. They two have the most fully and substantial-  
ly written of this subject, because they deliver the Etymologie,  
set forth the force and emphasis of the word, shew the severall  
acceptions of it both in the New Testament, and by the Septua-  
gint likewise in the Old. This work (I conceive) may be of double  
use unto Scholars: 1. It may serve as a reall *Concordance*, since  
I shew for the most part in what places the word is used in Scri-  
pture, and how it is taken in those places. 2. As a *Lexicon*, to  
which both Divines, Schoolmasters, and other Scholars, upon  
emergent occasions, may have recourse. Therefore I have cho-  
sen to set down all the <sup>p</sup> words in the New Testament (some of  
which are neither in *Stephanus* his *Concordance*, nor *Pasors* *Lexicon*)  
that I could meet withall, rather then to leave out any (though  
little be said of <sup>q</sup> some) because I intended it for that double use  
before specified. When I say least of a word, I render it by a  
proper Latine word, according as it is used in Scripture, and shew  
in what places the word is used, if it be lesse then ten times men-  
tioned in Scripture; but if it be used so many times, or above, I  
frequently say, *often*; and if but once, I mention the place, and  
sometimes say, <sup>\*</sup> *onely*. My Observations are somewhat miscel-  
laneous, Greek, Latine, and English being intermixed here and  
there: For I did desire at the first, to have translated the Greek  
word by some proper English one; but, finding it many times ve-  
ry copious, and of various significations in Scripture, and also  
in the English Tongue not so fit as the Latine to render it by, I  
chose rather to follow so good a guide as *Stephanus* in his *Con-  
cordance* (with whom also usually *Beza* and *Piscator* concurre)  
to render the Greek word in Latine after him, and to expresse  
likewise the word in English, when a fit one was offered, than  
by



by tying my self still to the English, to have hazzarded the mis-  
 interpreting of the Originall. The Observations which I ex-  
 cerped out of English Writers, I altered not; but such as I met  
 with in Latine Authors, where I could (without wrong to the  
 elegant expression of the Writer) translate them into English, I  
 did not faile to doe it; because I desired to be as plain as such a  
 subject would suffer. And therefore I chose rather (when there  
 was roome sufficient) to put the Latine, and such Notes as were  
 most difficult, in the Margin, than in the Text. If any should ob-  
 ject, that *Illyricus in Clav. Script.* *Erasmus*, and *Beza* in their An-  
 notations, and *Pasor in Lexic.* have done well already this way,  
 and therefore this is but *actum agere*; I thus reply: For the first,  
 the Authors own words shall be mine answer, \* *Mei instituti non* \* In verb.  
*est Gracas voces explicare*: The other three (I confesse) have *πληροποιεω*  
 done well this way, but not fully; for they handle but some  
 words, and those but in part. *Valla* and *Erasmus* did *glaciem sein-*  
*dere*, as it were; *Beza* followed them, and *Pasor* him. Now such  
 a great Work is not so soon begun and perfected: for I have  
 left no stone unmoved, having searched them, and (I think) above  
 a hundred more, some of which observe many things that they  
 took not notice of; yet thou seest still *desiderantur nonnulla*. That  
 similitude, though obvious, is yet fit for my purpose: Even a  
 Dwarf upon a Giants shoulder is able to see further than the  
 Giant himself.

If I have diligently searched all or the most Authours that  
 have written of this argument, and gleaned out of them many  
 usefull Observations, the better to accomplish this great and dif-  
 ficult task: I think the free acknowledgement of that will not  
 derogate from the Work; for it behoveth him to make use of  
 many Writers, that intendeth to publish such a booke in any  
 kinde, that shall be *instar omnium* for that particular subject: And  
 to comprize in so little a roome, the summe of all that which di-  
 vers other Authors have dispersed in their larger volumes, con-  
 cerning so profitable a Theme, must needs be, as a difficult pro-  
 vince to the undertaker, so a beneficiall and usefull Work (I sup-  
 pose) for the Reader; who may now for a little cost purchase, and  
 a little paines acquire, that knowledge which is most precious,  
*viz.* the knowledge of the Scripture in the pure fountaine and  
 immediate Dialect of the Holy Ghost. What ever the worke  
 be,

*Pasor* saith  
 little or no-  
 thing of the  
 severall Ver-  
 sions, and sel-  
 dome names  
 the Septuagint.

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be, I wish there were the like done for the Old Testament, not doubting but Divines and other Scholars would reape much benefit by the same. The old saying is, *In magnis voluisse sat est*: where the worke is excellent, the very attempt may be laudable. I shall submit my selfe for the performance of it, to the judgement of this venerable Assembly, and all such who are addicted to, and versed in this kinde of learning, and withall are of an ingenuous and candide disposition. I looke not to please all, nor am I ambitious of popular breath: if my labours may profit many, and please the wise, I have obtained the utmost end of my desires. Which that they may, I have both humbly implored the assistance of the Almighty, and still earnestly crave his blessing on them: and therefore committing the successe of all to him, I rest

*Tours, to his utmost abilitie*

*in such kind of employment,*

EDVVARD LEIGH.



# CRITICA

## SACRA.

## A

a. Prima Alphabeta littera dicitur. Heb. אָלֶפֶת, aleph; Chald. אַלְפָּה, al-  
ph; Syris. ܐܠܦܐ, alaph; Arabibus. اَلِف, elif; Græc. ἄλφα, α, ex Hebræa littera Aleph; deinde Alepha, & per Synopen Alpha.  
b. Non onerosus, Steph. in Conc. Minime onerosus, Beza, b. Pisc. ex a privativa particula, & βελες omis.  
c. Abyssus, c. Gal. id est, *infinita profunditatis vorago*, Steph. in Conc. & Beza in Luc. 8. 31. quasi αβυσσος, sine fundo. Vorago à vorando: altissima profunditas, hiatus impenetrabilis, Targum. Ita describit Mantuanus. *Abyssum intrare profundam. Vel ab α sine, & byssus*, quod est genus lini candidissimi; & sic Abyssus dicitur, quasi sine clausura, Alex. de Ales. Videtur aliquam emphaſin habere Abyssus in sacris literis, ideoque reineri solet etiam à Latinis interpretibus hoc vocabulum, Stephanus in Theſ. Græc. Quod Hebræi *Téhom*, Sept. vertunt αβυσσος, & plerumque de mari ea vox usurpatur; solet tamen & ad alia transferri: Nam & divina judicia αβυσσος vocantur, quia sunt impervestigabilia. Hic αβυσσος nomine Tamarus est intelligendus. Nam & in A. apocalypsi Johannis αβυσσος hoc significatu sumi manifestissimum arbitror; præsertim cap. 20. 3 ubi eisdem vinculorum est mentio, ut apud Petrum, *Gloria us in Luc. 8. 31.*

**A** Is put for the beginning, Rev. 1. 8, 11. and 2. 1. 6. and 2. 1. 3. because that is the first letter in the Greek, and Ω the last: they by a Metaphor signify there, *the beginning, and the end; or the first, and the last*, as it appeareth by the words following, which are added to these two exegetically. In composition it is diversly taken: it is either 1. *Privative*, as αβυσσος, 1 Pet. 4. 18. 2. *Negative*, as ἀβυσσος, Rom. 1. 23. εὐαγγελισ, 1 Tim. 1. 17. 3. *Intensive*, as ἀνεως, 4. *Congregative*, as ἀβυσσος, Mat. 1. 16. Ἄλφα in compositis præterit, conjungit, & auct.

αβυσσος, non onerosus, 2 Cor. 11. 9. Not burthensome, so the Greek, and our Translation: Metaphorically, Not troublesome.

the depth of the earth, or the waters locally, as Psal. 106. 9. 2. for Hell, and it is translated deep, as Luc. 8. 31. *bottomless pit*, Rev. 9. 1, 2, 11. and 11. 7. & 17. 8. & 20. 1, 3. 3. for the whirlpool of death, as Pl. 7. 1. 20. and so some would have it taken Rom. 10. 7.

\* Αγαθος, Bonus, often: 1. Good, Mat. 19. 17. 2. Honest, or godly, Acts 11. 24. 3. Bountifull, Mat. 20. 15. 4. Profitable, Ephes. 4. 29. 5. Fruitfull, Mat. 7. 17. Luc. 8. 8. 6. Pure, Acts 23. 1. ab auctivo, & γνησιος, Dorice γαῖος lator, quod boni tantum habeant unde lætentur.

d. Αγαθόν, Bonum: 1. Good, Rom. 3. 8. 2. Profit, Rom. 8. 28. 3. Vertue, 1 Pet. 3. 13. 4. Christian liberty, Rom. 14. 16. Αγαθογενέω, 1 Tim. 6. 18. only. Benefacio, Beza, Steph. Pisc. Bene ago, Vulg. malè: for the Apostle speaks properly of Liberality and Beneficence.

Αγαθοποιέω, Benefacio, item rectè ago. It doth not alwaies simply signifie to do any work which is good in it self; but sometimes is as it were transitive, as *Prosum* amongst the Latines. It is used Mar. 3. 4. Luke 6. 9, 33, 35. Act. 14. 17. 3. Joh. 11. 1 Pet. 2. 15, 20. & 3. 17.

Αγαθοποιία, Benefactum, 1 Pet. 4. 19. boni efficientia, seu beneficiorum collatio.

c. Αγαθωσύνη, Bonitas, Rom. 15. 14. & benevolus affectus ad benefaciendum proximo, Cornel. à Lap. Consule Beza in locum.

## B

## The

\* Quasi αβυσσος, quia ducendo, quia ducit & allucit nos ad sui expectationem. Mag. in Arist. Ethic. Bonum est quod omnes appetunt: or, δὲ αβυσσος, αβυσσος, unde erroris, quia ad bonum valde currimus, (i. e.) expectamus. d. Nunc bonum significat, per initia pulchrum designabat, quod dignum esset multà speculatione, & γὰρ αβυσσος, Bechman de orig. verb. Alsted. in Lexic. Theol. e. Bonus



The Latine Translation rendreth it *dilectio*, love: and they which follow the Latine Interpreter, as *Lyran*, *Gorran*, *Tolet*, understand it of goodnesse, gentleness, a good charitable opinion which one hath of another. But it rather signifies, as *Chrysostome* noteth, *universalem virtutem*, a generall goodnesse, including the other also. 2 Thes. 1. 11. by this word (saith *Beza* there) *singularis & omnibus numeris absoluta Dei bonitas declaratur*. Gal. 5. 22.

f Of *ἀγαλλίασις* *ἐκδοσις*, valde salio. Mat. thew saith, Rejoyce and be glad, chap. 5. 12. Luke saith, Rejoyce and leape, chap. 6. 13. rather from the Hebrew *גלל*, saith *Avenarius*.

g Gesticulationem magis sonantem, quam ipsum gaudium, *Evangelus & Fanfana*. Therefore the sense may be, ver. 44. (saith *Fansen*) *Exultatio est cum gesticulatione, id est, gesticulando*. Significat tripudium in gaudio, *Chemnitius* in Mat. 5. h Ex a priativa, & *ἀγμος* nuptia, coelebs vel femina in nupta, *Hommer*. *Xenophon*.

*Ἀγαλλισομαι*, *Exulto*, *gestio*, *tripudio*. The word significeth exceeding joy, such as we use to expresse by outward signes in the body, as skipping, dancing, as *David*, 2 Sam. 6. 14, 16. *Chemnit.* upon Mat. 5. 12. The word is used also Luke 1. 47. by which *Mary* expresth her joy for being mother to *Christ*; and 10. 21. *John* 5. 35. and 8. 56. *Act.* 2. 26. and 16. 34. 1 Pet. 1. 8. and 4. 13. *Apoc.* 19. 7. It significeth to dance a galliard.

*Ἀγαλλίασις*, *Exultatio*, Luke 1. 14, 44. Answerable to the Hebrew *אגלגל*, both the Greek and the Latine word signifie an exceeding great joy, with an outward leaping as it were of the heart and body. Our Translation renders it, *Jude* 24. exceeding joy. The word is also used *Acts* 2. 46. *Heb.* 1. 9. *Exultatio est gaudium gestuosum*, ab *ex* & *salto*, *Bechman*.

*Ἀγαυός*, *Coelebs*, *Steph.* *Viduus*, *Beza*, 1 Cor. 7. 8, 11; 32, 34. *Ἀγαυός* etiam dicitur, qui, uxore mortuā, sit fatuus coelebs, *Beza* in 1 Cor. 7. 8, 11.

*Ἀγανακτῶ*, *indignor*, of *ἀγαν* valde, and *ἀγρομαι* *agré* sero, *ind* *ignor*, *dolco*: or of *ἀγραι* *frangor*, because *Sorrow* breaks the heart, *Gerh* in *harm. Evangel.* It signifies properly *doloris sensu affici*, to grieve. It is used also *pro indignari*, *stomachari*, & *conqueri*. All which significations may be applied to *Mat.* 26. 8. *Mark* 14. 4. yet properly it is there used by the Evangelists to expresse the inward griefe and indignation of the mind. The word is also used *Mat.* 20. 24. *Mark* 10. 14, 41. *Luke* 13. 14.

*Ἀγανάκτησις*, *Indignatio*, *stomachatio*, 2 Cor. 7. 11. onely.

*Ἀγάπη*, *Charitas*, often; of *ἀγαπᾶν* *ποι*

*εἶν*, because love is alwayes operative: or, *ἀγαπᾶν ἕξει* *ἁπλῶς*, *omni modo sese movere ad rem amatam*, because he that loveth, is with all his affection and desire carried to the thing beloved, to be partaker of it. Some derive it of *ἀγαπᾶν* and *παύω*, because hee that loveth is contented, and resteth, and taketh pleasure in the thing which he loveth. It signifieth a vehement affection and ardent love whereby one joynes himselfe heartily to another, and rests fully contented with him, *Zanchie*. *Differunt amor, charitas, dilectio*: *Amor aliarum rerum est, Charitas inter solos homines, Dilectio ad Deum spectat. Sic diligimus Deum; Charos habemus parentes, liberos, fratres, amicos; benefactores; Amamus illos omnes*, *Aret.* in *Problem.*

*Ἀσέπαι*, *Convivia*, *Love-feasts*, *Jude* 12. The common feasts of Christians; so called, because they were instituted for the retaining of mutuall love and society, *Steph.* in *Thes.* They are elegantly described by *Tertullian* in *Apologetico*, cap. 39.

*Ἀσπάζομαι*, *Diligo*, often. It hath two principall significations, saith *Suidas*: 1. Generally it significeth the same with *φιλέω*, *diligo*, and simply *amo*, seu aliquem amore complector, & cum aliquo amicitiam colo: as 1 *John* 2. 10. 2. Specially and properly, it significeth to love something by adhering to it with the mind and heart, so to be content and fully satisfied with it, that one desires nothing else: Therefore the Lord doth as it were shew the force of this word *Mat.* 6. 24. *Either hee will hate the one, and love the other; or adhere to the one, and despise the other.* And *Matth.* 22. 37. *Thou shalt love the Lord thy God with all thy heart*: teaching us, that, according to this speciall and proper signification of the word, God only is to be loved. So the word is taken 1 *Joh.* 2. 7. *Mar.* 10. 21. *ἡ ἀγάπη* *ἐστὶν* *ἀγάπη*, *Christ* loved him. The word there significeth, *friendly to speak to him, and, to deal gently with him.* There fore some say it is lesse then *φιλέω*, as *diligo* amongst the Latines is lesse then *amo*. Whereas *S. John* (*Joh.* Civ. Dei, lib. 21.) uttered *Christ*s demand by the

*Dilectio*, benevolus erga proximum affectus, quo non tantum volumus, sed etiam facimus illi bene, *Aret.* in 2 *Tim.* 2. 22. Latius patet *Charitatis*, quam *philadelphias* nomen. Deinde fortassis illo vocabulo significatur animi affectus; isto vero, officia quæ ex illo affectu proficiuntur. Is enim vere diligit, qui re ipsa juvat quos diligit, *Luk.* 10. 27, 37. *Beza* in 2 *Ter.* 1. 7.

k *Me aut amabis, aut quo contentus sum*, diliges, *Cic.* *Dolorem autem diligebam*, *more amo*. *Lud. Viv.* in *Aug.* de *Civ. Dei*, lib. 14. cap. 7.

one



m Steph. in  
Thes.

n Alsted in  
Lex.

Significat  
contentum  
esse, acquiesce-  
re, Calaub. in  
Mar. 10. 21.  
See Beza's  
Annot. ma-  
jor. in Joh.  
21. 15.

o Omnino  
plus quid-  
dam indicat  
quam dile-  
ctus, Eras.

\* Gen. 22. 2.  
תָּבִיבִי וְעַתָּה

ἀγαπητός.

Vide ibid. v.  
12. & 16. Sic

Prov. 4. 3.  
Zach. 12. 10.

Unde & pro-  
verbium,

פִּירְבוֹתֵי אֲבָ-  
תִּי. נָחָר

יְהוָה

Mercer on  
Gen. 22. saith,

that the Lxx.  
perhaps read

יְהוָה, for

יְהוָה.

p Helychius,  
Plur. Arist.

Rhet. 1.  
Stephan. in  
Thes.

Aγαπητός,  
seu paganos

videas five  
Hellenistas,

idem quod  
μονοθεὺς est;

unicus, five  
unigenitus.

Ita Homero

Αἰγυῖα, ἀ-  
γαπητός dicitur:

non enim alium  
habebar Hec-  
tor. Heinſius

in Exercit.  
Sacr. Vide

Grogium in  
Marc. 12. 6.

ὁ υἱός, id est, ille filius,

scilicet unicus seu singularis:

ὁ ἀγα-  
πητός, id est, ille dilectus,

scilicet unice, Emam. Sa. Syrus ver-  
tit, dilectissimus.

one word, and *Peters* answer by the  
other, it seemeth that hee useth the  
words indifferently, *D. Rainolds Con-  
fer. cap. 3.* But as that difference a-  
mongst the <sup>m</sup> Latines, so this a-  
mongst the Greeks is often confound-  
ed. <sup>n</sup> Others say it is more then  
φιλό, as compounded of ἀγαρ valde,  
and ἀνύμαα acquiesco: quæ enim di-  
ligimus, in iis acquiescimus, Budæus.  
Ducam etiam (& quidem magis ἀνα-  
λόγως) ἀβ ἀγαν, & πᾶς possideo:  
avidè enim possidemus & amplectimur  
ea quæ amamus, Harmærus in Lexic.  
Etyim. Ἀγαπᾶν apud Lxx. Interpre-  
tes non semper pro diligere, sed & pro  
amicis blandisque verbis compellare  
& laudare sumitur, ut Cant. 1. 14.  
2 Paral. 18. 2. Lud. de Dieu Comment.  
in quatuor Evangelia.

Ἀγαπητός, Dilectus, often. Ephes.  
5. 1. τέκνα ἀγαπητά. We translate  
it, dear children. The Greek word is  
very emphaticall: it is properly at-  
tributed to an onely childe. The  
Seventy that translated the Hebrew  
Bible into Greek, do with this word  
interpret that phrase, *onely son*. For  
where in Hebrew it is thus said to  
*Abraham* \*, *Take thy onely son*; they  
thus translate it, *Take thy son, thy  
dear one, or, thy beloved one*. <sup>p</sup> Other  
Greek Authours do so attribute the  
same word to an *onely child*; yea al-  
so, and to an *onely eye*, as when a man  
hath but one eye, they call it a *be-  
loved eye*. This word then sheweth,  
that God so respecteth all his chil-  
dren, as if they were but one, a *dar-  
ling child*. This word by a propriety  
is attributed to Christ, ὁ υἱός μου ὁ ἀ-  
γαπητός, Mat. 3. 17. and 17. 5. Mar.  
1. 1. and 9. 7. Luke 3. 22. and 9. 35.  
The English is too short for the  
Greek, where wee find two articles:  
and it foundeth thus, *This is that my  
Sonne, that my beloved, or, This is my  
dearly beloved Son*. Beza expresth  
the double article, [*Filius ille meus,  
dilectus ille.*] And there is a very  
great emphasis in it: not so much to  
distinguish him from other sons (for

hee is *the only begotten*) as to shew his  
dignitie: for wee are *sonnes*, not by  
nature, but by adoption. 2 Tim. 1. 2.  
*Jerome* rendreth it *charissimo*; *Tre-  
mellius* and *Beza*, *dilecto*; but neither  
sufficiently answers the Greek: for  
<sup>q</sup> it signifieth *amabilem, amare dignum*, q. Ἀγαπᾶν  
quiddam quod affectare, desiderare ho-  
nestissimum sit. Quum ἀγαπᾶν δὲν ap-  
pellat, duo nobis indicat: 1. Singulare  
suum desiderium erga Timotheum  
2. Ipsum Timotheum ingenii candore,  
doctrinâ, aliisque virtutibus ornatum  
fuisse, ita ut dignum amore fuerit.

Ἀγγαδέω, Angaris. Cogo ad curren- r Angaras  
dum vel ferendum. Vocabulum origine nemo nescit  
Persicum. Angari enim, (ut notant E- Persis dictos  
rasmus & Budæus) Persis dicebantur, fuisse Tabel-  
quos hodie Postas vocamus. As in our larios Regi-  
Common-wealth we have Post-ma- sarios, literas si-  
sters, so in Persia there were like bi invicem  
officers, who, by authority from their perferentes: nam certis i-  
Kings or Emperours, might take pnerum spa-  
mens cattle, nay, men themselves, tiis mutaban-  
and use them for travell and cari- tur. Vide  
age at their pleasure: And this cus- Drusii obser-  
tome the Jews had got among them, var. Sacr.  
as may appear, Mat. 27. 32. Mar. 15. l. 12. cap. 19.  
21. Christ, in Matth. 5. 41. speaks of Hoc vocabu-  
the abuse of this authority, saying, lum primum  
that if a man compell thee wrong- in Græcum,  
fully, under colour of the Magi- deinde in La-  
strates authority, to go with him one tinum Idio-  
mile, goe with him two; that is, ra- ma transiit.  
ther then by resisting thou shouldst Ἀγγαῖος ο-  
revenge thy selfe, goe with him two nus, inde ver-  
miles, M. Perkins. This word is not bum ἀγγα-  
used by the Septuagint in the old Te- πιδειν, ad ta-  
stament. le ministerium  
compel-  
lore. Nos-  
trates Postas,  
quasi Positos  
collocat ôq;  
certis in lo-  
cis, & sem-  
per in pro-  
cinctu excu-  
bantes, appel-  
lant. Doctis-  
simus Beza  
in versione  
Latina reti-  
net Persi-

Ἀγγιστον, Liqueoris capax vas, Erasim.  
Mat. 13. 48. and 25. 4.

Ἀγγελία, Denunciatio, Steph. Beza.  
1 Joh. 3. 11. Message, or commande-  
ment, as the margin hath it in our  
new translation.

Ἄγγελος, Angelus; servato nomine a  
Latinâ retinet Persi- cum, five Græco-Persicum angariare, tum quod ὑπέρτατος id  
non reputârit, tum quod Latinum nullum habeat, quod sa-  
tis vim illius exprimeret. Respondet Persicum ἀγγαπῶν  
Hebraico Nagas & Nages: significat exactorem publicorum o-  
nerum, Exod. 3. 8. & 5. 7. Job. 3. 18. Isa. 9. 5. Zac. 9. 8. & 10. 5.  
Dixerim ἀγγαπῶν esse Cogo inivium, Scilicet exactit. Evang.  
lib. 2. cap. 28. f Diminuit ab ἀγγαῖος. t From ἀγγαῖος nemi-  
rio. They are Messengers to men, Justin Martyr. Nomen non  
naturæ, sed officii, Aug. Lat. Angelus. Gal. Ange. Angl. An-  
gell. Nuntius Dei καὶ ἰσχυρὸς. Steph. in Thes.



pud Latinos Theologos, ut servarunt in Apostolus, in Martyr, often. It significeth, 1. A Messenger, James 2. 25. so it may be translated, Acts 12. 15. ὁ ἀγγελος, Nihil est absurdi si statamus nuncium eo loco Angelum dici. Quid si dicemus hunc fuisse peculiarem Angelum Petri custodem, necesse est etiam ut dicamus Angelos custodes vocem, figuram, gestum, & reliqua eorum quorum sunt custodes assumere; quæ quorsum pertineant, non facile est despiciere. Cameron. A messenger from him, as in a like place, Luk. 7. 24. 2. Spirit created, 1. In general, Rom. 8. 38. 2. In speciall. 1. Good, Heb. 1. 4, 5, 6, 7, 13. Mat. 4. 6, 11. and 13. 39, 41, 49. with an Epithet, holy, Mat. 25. 31. elect, 1 Tim. 5. 31. 2. Evil, Mat. 25. 41. 1 Cor. 6. 3. 2 Pet. 2. 4. 3. The Son of God, καὶ ἑξοχλῶ, Zech. 4. 4. 4. Faithfull Ministers, Mal. 3. 1. Matth. 11. 10. Revel. 1. 19. and 2. 1.

⁹ Age, (unde Latinum age) agedum, ageſ, eja: quando compellatur unus. Steph. Non tantum adverbium hortandi, sed etiam corripiendi; ut Jacobi 4. 13. & 5. 1. Etiam quando plures compellantur, ut ista Jacobi loca indicant.

ἡ παρὰ τοῦ ἀγγέλ, ab agendo, seu ducendo, ut agmen, Latinis ab ago. Potius ab Hebræo Engel, id est, vitulus, bos, qui gregem faciunt.

⁹ Ἀγγελος, Grex, propriè boum, Homer. It is used Matth. 8. 30, 31, 32. Mar. 5. 11, 13. Luke 8. 32, 33. Dicitur & de avibus, Soph. Arist. & de hominibus, ut Lat. Grex.

⁹ Ἀγγελος, Sine genere, Hebr. 7. 3. cujus generis origo non potest reddi, Erasmi. One whose beginning cannot be found: ex a privativa, & ἄγγελος.

⁹ Ἀγνός, Ignobile, 1 Cor. 1. 28. only. Ex a priv. & ἄγος, genus, progenies. One whose genealogie is not expressed or mentioned; so Hierome expoundeth this word.

⁹ Ἀγιός, ἁγιόγραφος, Sanctifico, sanctifico. They are often used. Kiddesh, ἁγιάζω inter cetera, valet ἁγιάζω, & dicitur tum de victimis, tum de aliis rebus quæ Deo consecrantur, Exo. 13. 2. Levit. 22. 2. Ecclesiastici 35. 8. Grotius in Joh. 17. 19.

⁹ Ἀγιασμός, Sanctimoniam, Rom. 6. 19. 22. 1 Cor. 1. 30. 1 Thes. 4. 3, 4, 7. 2 Thes.

2. 13. 1 Tim. 2. 15. 1 Pet. 1. 2. Heb. 12. 14.

⁹ Ἅγιος, Sanctus, often. It significeth, x Ab a priv. Not earthly, according to the usual Etymologie given of it. Some derive it of ἁγίζω colo, veneror, qui ob summam suam integritatem & perfectionem reverendus sit omnibus, Janſen. Mihi placet (si pace Grammaticorum liceat pronunciare) dictos esse ἁγίους ἀπὸ τοῦ ἁγίζω, quasi altiros dicas, & certaminibus aditos. Hinc ἁγίος & inde, interpositio ἱερός, ἁγίος, & spiritu mutato, ἁγίος, Aret. in probl. Nec solū dicitur purus, sed pollutus, & inquinatus: quia vox ἁγίος in bonam & malam cadit significatorem: aliquando enim significat crimen, scelus, rem pollutam; aliquando factum pium, sanctum. ut Latini sacrum pro execrando appellant. Hinc, Auri sacra fames, &c. Idem ubi supra.

Sanctus a fancio, ut sanctum sit idem quod sanctum & firmum. Ger. Aret. in Problema.

⁹ Ἁγίον, Sanctuarium, Heb. 9. 1. Ἁγίον ἁγίων, sanctum sanctorum, Exod. 33. 36. Ἁγία ὡν τὰ, tabernaculum primum, Heb. 9. 2. Item secundum, Heb. 9. 25. Item celum tertium cujus typus erat, Heb. 9. 12. Ἁγία the holies. The most holy place was called in Hebrew, Kodesh Hakodaschim, Sanctum sanctorum, The holy of holies, and by the Septuagint Ἁγία ἡ ἁγίων, and by the Apostle in the plural ἁγία, the holies. D. Willet on Levit. 16. 2.

⁹ Ἀγιότης, Sanctimonia, Heb. 12. 10. Ἀγιωσμός, Sanctificatio, Rom. 1. 4. 2 Cor. 7. 1. 1 Thes. 3. 13. potestas Hellenistis, Psal. 95. 6.

⁹ Ἀγιόλαι, fulgæ, Luk. 2. 28.

⁹ Ἀγισσός, hamus, Mat. 17. 27.

⁹ Ἀγκυρα, Anchora, per metaph. Præsidium, Euripid. ut & anchora apud Lat. Acts 27. 29, 30. 40. Heb. 6. 19.

⁹ Ἀγνός, Impexus, The word properly significeth new cloth, which as yet hath not passed the hands of the fuller, Mat. 9. 16. Mark 2. 21.

⁹ Ἀγνός, Purus, 1 Tim. 5. 22. Ex a privativa, particulâ, & γινώσκω, Nescio, quod

⁹ Of ἁγνός, aduncus, curvus, quia urco, morsu alligat navem, & plexit.

⁹ Impolitus, & impexus, qui se non dum a fullonibus apparatus est; veluti cum panis a

textore venit, Eras. Janſen. Componitur ex a privativa, & γινώσκω, quod fullonem significat. Cui fallo manum non adhibuit, ac proinde novus à consequenti. Scilicet in exerc. Evangel. Gerh. in harm. Evang.

mulierem

*mulierem non novit.* From whence (say some) comes the Latine *Agnus*, because it was a pure sacrifice. It is used also 2 Cor. 11. 2. Phil. 4. 8. Tit. 2. 5. James 3. 17. 1 Pet. 3. 2. 1 Joh.

3. 3.

\**Ἀγνός*, *Purè*, Phil. 1. 16.

\**Ἀγνότης*, *Puritas*, 2 Cor. 6. 6.

\**Ἀγνίστω*, *Purificatio*. It signifies properly to purifie, expiate, sanctifie, Joh. 11. 55. It hath respect to the Leviticall Ceremonies, by which the Leviticall Purification and sanctification was finished. It is taken for the purification of the Nazarites after the full time of their vow, Acts 21. 24. 26. It is used also Jam. 4. 8. 1 Pet. 1. 22. 1 Joh. 3. 3. It is a Metaphor either from the Gold Smith, or Physician, or else from the ceremoniall law.

\**Ἀγνίσκουα*, *Purificor*, Acts 21. 24. 26. and 24. 18.

\**Ἀγνισμός*, *Sanctificatio*, Acts 21. 26. only.

\**Ἀγνοια*, *Ignorantia*, Acts 3. 17. & 17. 30. 1 Tim. 4. 12. and 5. 2. want of the knowledge of God and heavenly things, Ephes. 4. 18. *unbelieve*, 1 Pet. 1. 14. \**Ἀγνοια* apud Lxx. idem est quod *שטח* & *שחית* quæ voces etiam atrox scelus significant, estq; id ipsum quod *כש* rebellio. Camero. Myroth. ad Heb. 9. 7.

\**Ἀγνοέω*, *Ignorare*, often. Being put absolutely, it signifieth, to be rude and ignorant, 1 Corinth. 12. 1. and 14. 38. Heb. 5. 2. *Ex a priv.* & *νέω* intelligo, per epenib. *sin*, τὸ γινώσκω.

\**Ἀγνοέω*, *Ignorare*, 2 Cor. 6. 9. only.

\**Ἀγνόημα*, *Erratum*. Hebr. 9. 7. only. Sometimes it signifieth any sin which cometh from ignorance and error, as in that place of the Hebrewes.

\**Ἀγνόημα*, *Errours done of ignorant.* e. It is used Gen 43. 12.

\**Ἀγνοια*, *Ignorantia*, 1 Corin. 15. 34. 1 Pet. 2. 15. *Ex a priv.* & *γνώσις* notitia.

\**Ἀγνός*, *Ignotus*, Acts 16. 23. only. Nunquam de persona dicitur pro ignobilis, inceleber inglorius apud Poll. *Ex a privativa*, & *γνώσις* notus.

\**Ἀγογὴ*, *Forum judiciale*, Acts 16. 19. a From *ἀγείν*. It is used Matth. 11. 16. and 20. 3. and 23. 7. Mark 6. 5, 6. and 7. 34. and 12. 38. Luk. 7. 30. and 11. 43. and 20. 46. & τὰς ἀγογὰς, Recentior, in *plateis*. *Locus in quo exercentur judicia*: in Latine *Forum*, a ferendo. It is taken for the place into which the people are gathered. Sometimes it signifieth the people gathered together: and sometimes the oration which is made unto them: *Eustath.* The same three-fold signification also hath *Contio* in Latine. See *Aul. Gel.* l. 8. cap. 7.

\**Ἀγογέω*, *Emo*: *pretio numerato emo*: b *Ab ἀγογῇ*, *res venales emo pretio reddito*, Aret. *Forum*. Luk. 14. 19. It is often used in Scripture besides.

\**Ἀγογεῖον*, *Circumforaneus*, Stephan. c *Homo ἀγός*. Beza. Acts 17. 5. \**Ἀγογεῖον*, *viles* & *res venales ex face plebis, quos solet Cicero sentinam urbis vocare*, Beza in locum. *Certain Vautneans*, Fr. B.

\**Ἀγογεῖον*, *subaudi συναγωγῆς*, *Conventus forenses*, Acts 19. 38. Agitur *forum*: *ἀγογεῖον ἀγογῆς*, ad verbum forenses agant, vel aguntur, seu coguntur: pro quo dicimus in vernaculo sermone, On tient les plaids, id est, (ut loquitur Cicero) forum agunt *Appellatione verò τὸ ἀγογεῖον intelliguntur vel ipsi forensium causarum Judices, vel Causidici, ut rectè explicant Græca Scholia*: illi denique qui forensia solent tractare, Beza in locum. *Syro ἀγογεῖον non sunt forenses conventus ubi jus dicitur, nec forenses Judices, nec fasti dies, sed accepit eodem sensu quo capitur Acts 17. 4. sunt enim ἀγογεῖον plebei, qui manu victum querunt, suæque manuficia in foro venum exponunt. Eo sensu vertendum esset circumforanei, vel forenses habentur.* Ludov. de Dieu in loc.

\**Ἀγογεῖον*, Acts 4. 13. only. Vide e *Fr a & Drusum*. *Illiteratus, literarum rudis, aut qui nō ipsa quidem literarum elementa novit*: *Lucian.* & *Athenæus*, & *Steph in Thef.*

\**Ἀγείω*, *Captura, venatio*. Significat *nam ipsum venandi actum, tam rem quam venamur*. *Gerh. in h. mon.*

Stephan. in Thef.



Beza in loc.

Proprie est venari, seu venatu capere feras. Ger. in harm.

Casaub. Ex-  
erc. 2. ad an-  
males Eccles.  
& Spanhem.  
Dub. Evang.  
Ab ἀγρῆς &  
αὐλῆς, Theo-  
phil. id est,  
In agro ribia  
vel fistula ca-  
no. Rather  
from ἀγρῆς  
ager, & αὐλῆς  
stabilum, as  
Eras. Fans.  
Rusticor. In  
villa dego, In  
urbe non ha-  
bito, Budæus.  
Stabulor in  
agro, Perno-  
ctio in agro,  
Scap. Excub-  
bare, quasi  
extra cubare,  
dicitur, id est,  
foris, atque  
adeo sub dio  
pernoctare,  
Beza.

venamur & capimus. Plut. useth it in the former sense, and Lucian in the latter: ab ἀγρῆς ager, Luke 5. 4, 9. onely. Capturam hoc loco vocat ipsas res captas, ut ostendit relativum proximum. Sic nomen capturæ usurpatur pro re capta apud Plin. lib. 10. cap. 40. ut annotarunt Grammatici.

Ἀγροῦ, Capto. It properly signifieth to hunt, or catch beasts, or birds, or fishes, Xenoph. Also Capto, by a Metaphor, as amongst the Latines venor and aucupor. It is said of him which taketh the prey hee hunted for; Beza on Mark 12. 13. The Syriack word there signifieth to hunt: his meaning is, They did, after the manner of huntsmen, lay wait for him, that they might entrap and catch him in his speech, Tremel.

Ἀγροῦ, Luke 2. 8. onely; excubo. It is referred both to the day and night, and simply signifieth, Vitam in agris sub dio agere, ὡς τὸ ἐν ἀγρῆς αὐλῆς, id est, a degendo in agris; which notheth no lesse a diurnall then a nocturnall mansion. Vulg. Erasim. & Ambros. Vigilantes, malè. Aliud enim est vigilare, aliud ἀγροῦ, sub dio agere: Nam vigilat etiam qui in lecto insomnem ducit noctem. Beza, Excubantes, verbi vi non satis expressit. Scultet. Exerc. Evang. & Delit. Evang. c. 14. Alii pernoctantes. Latinorum, rusticari non malè attingit, sed satiùs videtur ut explicemus per phrasin, In agro morari; aut, In agro degere. Arabs vertit pascetes in agris & vigilantes. Arias Mont. in agro agentes, Bechman. Manuduct. ad Ling. Lat.

Ἀγροῦ, Sylvestre, Matth. 3. 4. Mar. 1. 6. Ἀγροῦ, quicquid in agro sponte nascitur; & opponitur interdum simpliciter illi, quod hortense, quod sativum, quod curà & arte ex parte paratum. Prout Latini etiam agreste vocant quicquid vel in agro est, vel ex agro. Mel ergo comestum Johanni, agreste potius fuit quàm sylvestre, ut bene vertit eruditissimus Beza. Non omne verò quod agreste etiam sylvestre est, est sylvestre dici possit agreste. Sic Syrus Interpres utitur hic voce genericà,

& vocat mel, quo usus Johannes, mel agri, vel campi, non sylvæ tantum. Spanhem. in Dub. Evang.

Ἀγροῦ, Oleaster, Rom. 11. 17, 24. Ex ἀγρῆς & ἐλαιᾶ, olea.

Ἀγρῆς, ager. This word is often used in the new Testament, from whence cometh ager, saith Fabius, ab ἀγρῶ duco, quod illinc pecora ducantur.

Ἀγροῦ, Vigilo. This word, according to the proper notation of it, signifieth to awake, and abstaine from sleep. It is properly attributed to the body: so the substantive is used, 2 Cor. 6. 5. and 11. 27. Metaphorically, and by way of resemblance unto the soule, Ephes. 6. 18. Heb. 13. 17. Of which signification there are examples in Lucian, and other profane Authors. The Septuagint used it pro corde vigilavit, Cant. 5. 2. The Syriack hath rendered it by a word which signifieth the waking both of body and mind. It is used also of both kinds of watching, sometimes in one and the same place of Scripture, as Prov. 8. 34. The word is used also Mark 13. 33. and Luke 21. 36.

Ἀγροῦ, Insomnia, vigilie, Xenoph. 2 Cor. 6. 5. and 11. 27.

Ἀγρῶ, Duce, adduco, eo, often. Quum de animatis dicitur, duco; quum de inanimatis, assero, Scap. ut Latinis duco, sic & ἀγρῶ Græcis aliquando pro existimo, habeo usurpatur, Lud. de Dieu.

Ἀγορεύω, Agor, ducor, often.

Ἀγορῆ, Vitæ ratio. 2 Tim. 3. 10. only. Nullo modo assentiri se Erasino, veteriq; interpreti recenior testatur, qui institutionem reddunt; ipse autem vitæ rationem dixit. Quantum autem inter vitæ rationem, & educationem interstiti, sciunt qui quid sit vitæ ratio non ignorant, Heinsius.

Ἀσών, Certamen, Col. 2. 1. It is diversely rendered: Some render it cave or sollicitude; so Erasim. and the Vulg. but improperly: Some, danger. Sometimes it signifieth a race, Heb. 12. 1. But Colos. 2. 1. and in divers places, it is fitly rendered, A fighting, or combating. It signifieth

f Insomnem noctem duco, pervigilo.

g Of ἀγρῶ, and ὕπνος, Græc. ἄγρῶ, Lat. Gry minimum quiddam significat, unde, Ne gry quidem. h Duce, adduco, ago, morderor, formo, instituo. Sic Horat. Agere navem, & gubernare. Sic Plautus, Ad huc tenellas formare, ut in modum condecens naturæ suæ creascent & expandantur.

i Est vitæ dicitur, mores, conversatio, Corn. à Lap. k Idem est quod certamen, studium, contentio, labor cum difficultate conjunctus. Accipitur & pro loco iussus certaminis, Calep. l B. Dav. both

m Of α & γωνία, quod in loco non anguloso, haberi solet, Martinius.

both a<sup>m</sup> place to run in, which the Latines call Stadium, a race-plot; and also the action it self of running therein, Pareus and Beza on Heb. 12. 1. And in the propriety of the signification thereof, it pointeth out the manner of a race which wee are to run, viz. that it must be performed with labour and striving, more *athletarium*, after the manner of champions, wrestlers, or runners; so the word is used Heb. 12. 1. It is used also Phil. 1. 30. 1 Thessal. 2. 2. 1 Tim. 5. 12. 2 Tim. 4. 7.

<sup>a</sup> ἄνγος, Angor. Propriè Græci hanc vocem usurpant de eo motu animi ad grave periculum, qui tamen fortitudinem non expectat, Grotius in loc. It is used for fear of mind †, Arist in Prob. So Luke 22. 24. where onely in Scripture it is used. Syrus vertit, Cum esset in timore ac pavore. Constitutus in angore, Beza. Significat hic tum anxietatem quandam aut metum afflictionemque illam qui corripit solent homines, urgente gravi discrimine, tum & luctam contra pugnantem, Illyr. in Nov. Test. Significat summam Christi luctantis angustiam, Beza. Commodissimè accipitur pro acerrimis motibus animi, lucta ac dimicatione cogitationum, adeoque pro gravissimis perturbationibus, quales conspici solent in illis, qui grave aliquod certamen inirentur, vel illud aggressi in eo laborant, Gerh. in harm.

<sup>a</sup> ἄγος, Contendo, Lük. 13. 24. This simple verb implies, 1. a power and strength whereby to strive: 2. an using that power by way of resisting, and opposing the contrary: 3. such opposing as overcomes. ἄγος, contendite, agonizate, & quasi in agone & agonia contendite, extremas summâsque vires velut agonizantes exerceite, quasi pro vita, si vincitis, vel morte, si vincimini, luctaturi, Corn. à Lap. in loc. Strive as wrestlers, as those that prove masteries, Col. 4. 12. This word there used sheweth the vehemency and fervour of Epaphras his prayer for the Colossians: *Inmit certamen & quasi luctam cum Deo ipso*, Episc. Dav. It is used also Col. 1. 29. John 18. 36.

1 Tim. 6. 12. and 2 Tim. 4. 7. 1 Cor. 9. 25.

<sup>o</sup> ἄδελφός, 1 Cor. 9. 18. *Gratuitus*, o Ab α & propriè, *inemptus*. Absque pecunia vel sumptu paratus. Quasi dicat, *Nullo vestro sumptu vobis predicatus*.

<sup>a</sup> ἄδελφός, Frater, often. 1. *Frater naturalis*, Mat. 4. 18. & 10. 2. 2. *Cognatus*, seu consanguineus, Matth. 12. 46, 47. Rom. 9. 3. Genes. 14. 14. & 27. 32. 3. *Proximus*, Matth. 7. 34. 4. *Christianus*, Mat. 12. 50. and 28. 10. Rom. 8. 29. Col. 4. 9. Luk. 17. 3. Rom. 8. 1. Heb. 2. 11. Acts 11. 1. 5. *Popularis*, Deut. 23. 30. 6. *Qui est ejusdem sectæ*, Acts 22. 5. 1 Thes. 2. 1. <sup>p</sup> This sheweth that Paul tended the Thesalonians as hee did his mothers womb, or his own bowels; as brethren, Squire.

<sup>a</sup> ἄδελφή, Soror germana, soror ex eadem matre, Mat. 13. 56. 1. Soror, Mat. 19. 29. Joh. 1. 13. Acts 23. 16. 2. *Uxor*, 1 Cor. 9. 5.

<sup>a</sup> ἄδελφότης, Fraternitas, Steph. *Fratrum caritas*, Beza. 1 Pet. 2. 17. and 5. 9.

<sup>a</sup> ἄνελος, Qui non apparet, incertus, Luk. 11. 44. 1 Cor. 14. 8. Ex α privat. & ἄνελος manifestus.

<sup>a</sup> ἄνελος, In incertum, 1 Cor. 9. 26. non manifeste.

<sup>a</sup> ἄνελος, Incertitudo, 1 Tim. 6. 17.

<sup>a</sup> ἄνελος, Matth. 26. 37. *Gravissimè angor*, Steph. Beza. Vulg. *Mæstus sum*. Afficior mæstitudine, Eras. To faint or fall away in his soul. *Impotentem animi molestiam significat*, Eras. Pene exanimor & desicio præ dolore. Id. *Præ maiore pene concidere animo, & inopem consilii esse*, Beza. *Est ita vehementi obiecti discriminis metu angere, ut quasi exanimis & extra te sis*. It is used also Mark 14. 33. Phil. 2. 26. *Mæstus erat*, Vulg. sed non satis expressè. *Erat anxius animi*, Eras. *Impatienter sollicitus erat*, Ambros. *Gravissimè angebatur*, Beza.

<sup>a</sup> ἄδης, Inferi. This Greek word (saith Bellarmine) alwayes significeth Hell, the Grave never. Learned Cameron observes, that this word in

the place or state of the dead, whether in respect of the soule, or of the body; so that Heaven it self may be comprehended in it. B. *Usser*.

the



the Scripture never (save only in one place) signifieth *Hell*, but constantly either the *Grave*, or the *state and condition of a man deceased*. This word (as some observe) signifieth three things in the new Testament: 1. The *Sepulchre*, Acts 2. 27. For first, *Peter* makes an opposition between the grave into which *David* was shut up, and the *hell* out of which *Christ* was delivered, ver. 29, and 31. Secondly, *Peter* saith expressly, that the words must be understood of the resurrection of *Christ*, ver. 31. Thirdly, this appeareth by *Pauls* citing of it, Acts 13. 34, 35. Fourthly, it is so expounded (Psal. 16. 12.) by many of the Popish writers, *inferno*, id est, *sepulchro*. In the *Septuagint* it is usually so taken. *Eman. Sa* confesseth it to be so taken in Gen. 42. 38. 1 Sam. 2. 6. Job 7. 9. and 21. 13. Psal. 29. 4. and 93. 17. and 114. 3. and 140. 7. Prov. 1. 12. and 23. 14. Eccles. 9. 10. This word is likewise so taken Acts 2. 31. 1 Cor. 15. 55. Revel. 1. 18. and 6. 8. and 20. 13, 14. *Death* and *hell* are cast into the lake of fire: now we cannot say *hell* is cast into *hell*, but the grave into *hell*. Secondly, it signifieth the place of torment, Luke 16. 23. Thirdly, it is taken for the *Divell himself*, Matth. 16. 18. and so it is sometimes taken amongst profane Authors. Both the *Septuagint* in the Old Testament, and the Apostles in the New, Acts 2. 27. 1 Corinth. 15. 55. doe use the Greeke word *hades*, and the Latine Interpreters the word *infernus*, or *inferi*, and the English the word *hell*, for that which in the Hebrew text is na-

med \* *Sheol*. The Kings Translators of the Bible do render the word *Sheol* in the old Testament usually *hell*, Deut. 32. 22. Psal. 9. 17. and 86. 13. yet in divers places they call it the *pit*, as Job 17. 18. and in sundry places the *grave*: and it cannot otherwise well be rendered, as Gen. 37. 35. and 42. 38. 1 King. 2. 6. Psalm 49. 15. and 65. Isa. 38. 18. For all learned Hebricians know, that *Sheol* is more proper for the grave then *hell*, and that the Hebrews have no word proper for *hell*, as we take *hell*; but either they use figuratively *Sheol*, or more certainly *Topheth*, or *Gebinnom*. For *Sheol* is in no place so necessarily to be taken for *hell*, but that it may also be taken for the grave, D. Fulk's defence of the English Translation of the Bible, against Gregory Martin. But although that Hebrew word properly significeth a receptacle of the bodies after death, yet when mention is of the wicked, by consequence it may signifie *hell*; as the day signifieth light, the night darknesse, fire heat, peace prosperity. Id. ib. Again, the Hebrew word *Sheol* signifieth a place which is dark and obscure, where nothing can be seen, such as the grave, or pit is in which the dead is laid, which therefore of Job chap. 10. is called the Land of darknesse. The Latine word *infernus* signifieth generally a low place. D. Fulk against Martin. *A-hades* likewise in the new Testament

t. *Varabius*, *Pagninus*, *Arias Montanus*, and *I-fidor. Clar.* on this Acts 2.

"*Ades* & *Tartarus* non recte confunduntur, Nam *ades* non pertinet ad demonia, sed tantum ad homines mortuos bonos, malosque, & quidem medio duntaxat tempore inter mortem & resurrectionem. *Tartarus* autem, Græcorum exemplo, *Ferus* dixit eam regionem in qua impuri spiritus a tempore iudicii, velut captivi afferuntur. *Grotius* in Luc. 8. ver. 31. "*Ades* est locus visibilis nostris subtrahatur, & de corpore quidem cum accipitur, sepulchrum in quo est corpus sine animo: de animo verò, totam illam regionem in quo est animus sine corpore. Itaque fuit *Dives* quidem in *ades*, sed fuit in *ades* etiam *Lazarus*, determinatis *ades* regionibus. Nam & *Paradisus*, & *Geheena*; sive, ut loquebantur Græci, *Elysium* & *Tartarus* sunt in *ades*. *Grotius* in Luc. 17. vers. 23. "*Ades* (sicut *Ambrose*) significat locum invisibilem defunctis præparatum. u *Cameroz. Myth. Etzegel. Perkins* on the Creed. *Piscator* in *Schol.* in Luc. 16. 23.

ferendis dicta est, ut putat *Cl. Furius*, tam sepulchrum quam *Geheennam* denotare potest. Ut enim in hanc animam, ita in illam corpora inferuntur. *Amami Amibart. Bibl.* l. 3. Profani verò Authores *Occum* nominare solent. We in English call it *hell* (as some say) from the old Saxon or German word *helle*; in which tongues originally *hell* signifieth deep, low; and so it meaneth a low, or deep place, and agrees with the Hebrew *Sheol*, which is said to be low and deep, Deut. 32. 22. Job 11. 8. *Vestegans* derivation (saith Dr. *Wyer*) is the most probable, from being *helled over*, (that is to say) *hidden*, or *covered*. For in the old German tongue, (from whence our English was extracted) *hjel* signifieth *to hide*: and in this Country with them that retain the ancient language which their fore-fathers brought with them out of England, to *hell the head*, is as much as, to *cover the head*. So that, in the original propriety of the word, our *hell* doth exactly answer to the Greek *ades*, which denoteth a place *unseen*. Dr. *Uthers* Answer to Jesuit. Challenge.

they

they translate in most places *bell*, yet in one place the *grave*, viz. 1 Cor. 15.55.

\* *Ἀδικεῖν* *Θ*, qui est absq; disceptatione, Jam. 3. 17. Ex a privat. & *δικαινομα*, dubito, discepto.

\* *Ἀδικήσῃ* *Θ*, Non intermissus, perpetuus, Rom 9. 2. 2 Tim. 1. 3.

\* *Ἀδικεῖν* *πῶς*, Indefinenter, sine intermissione, Continually, 1 Theff. 5. 17. The word signifieth such a performance of this duty, that thou doe not cease to doe it at such times as God requires it at thy hands. The same word is used Rom. 1. 9. 1 Theff. 1. 3. and 2. 13.

\* *Ἀδιαφθορά*, Integritas, Tit. 2. 7. Incorruptibilitas, integritas in actionibus & contrastibus, Aret. in loc. Hieronymus vertit incorruptionem, & transulit ad pudicitiam carnalem: quemadmodum virgo corrupta dicitur, quæ virgo esse desit; ita incorruptio virginis significaret. Præsterit latiore significatione integritatem accipere, ut intelligatur requisita esse integritas, non corporis tantum, sed animi potius, & omnium affectuum; quemadmodum & integrum virum dicimus Latine, qui quam minime fucatus, bono affectu, candidus, nullâ notâ criminis vitatus, Hyperius in locum.

\* *Ἀδικῶς*, Injustus, iniquus, improbus. Ex a priv. & *δίκη* jus. Dicitur tam de re quam de persona. 1. An infidel, or Pagan, 1 Cor. 6. 1. 2. An unrighteous person, 1 Corinth. 6. 9. It is used also Mat. 5. 45. Luke 16. 10. and 18. 11. Acts 24. 15. Rom 3. 5. Hebr. 6. 10. 1 Pet. 3. 8. 2 Pet. 2. 9.

\* *Ἀδικία*, Injustitia, quod injustum est: very often. It signifieth all such injustice as is joyned with the wrong of our neighbour, Calvin. \* *Ἀδικία* opponitur τῇ ἀληθείᾳ, 1 Cor. 13. 6. & sic à Lxx. pro mendacio & falsitate (Hebr. שקר) sumitur, Psal. 119. 2. & alibi.

\* *Ἀδικῶς*, Injustè, iniquè, immeritò, 1 Pet. 2. 19.

\* *Ἀδικεῖν*, Injuriam afficere, Coloss. 3. 25. Doth wrong; that is, hee that deales unjustly with another. For the word properly signifieth, he that doth hurt

or harme another, or others: and the Apostle puts these together, 1 Cor. 6. 8. *Ye do your selves doe wrong, and doe harme*. It is used in many other places.

\* *Ἀδικεῖσθαι*, Injuriam patior, 1 Cor. 6. 7.

\* *Ἀδικημα*, Injuria, injustè factum. Acts 18. 14. and 24. 20. Apoc. 18. 5.

\* *Ἀδίκῃ* *Θ*, Judicii expers, reprobis, Steph. Conc. 1 Corin. 9. 27. Vulg. *Reproba. Rejectione*, Beza. It doth not signifie *reprobate*, as the word is opposed to the *elect*. For Paul was *elect*, and knew himselfe to be so, and therefore could not become a *reprobate*; but *reproved, reproveable, or unapproved*. So the word is taken, 2 Cor. 13. 7. Heb. 6. 8. for it is opposed to the word *δίκῃ* *Θ*, which signifieth *approved*; and therefore is not so much to be referred to the *person of Paul*, as to his *Ministerie*, lest his ministry should be rejected, and himselfe be worthy to be *reproved*; or (as Hierome speaketh) *Nè quod aliis præcipiat, ipse non servet*. 2 Cor. 13. 5. that is, *unsound, not sound or approved Christians*, but hypocrites: see ver. 6, 7. It may be understood either actively, that they disprove all good courses; or passively, that they are disallowed of God. It is a metaphor taken from Goldsmiths in trying of metals, *reprobate silver*. Our late excellently learned Translators, ver. 7. translated the same word in the affirmative, *approved*. Therefore the privative particle being added, the translation may well be *unapproved, or without praise*. Rom. 1. 28. it is taken actively for a mind void of all judgement. Beza and Piscator therefore render it,

z Non simpliciter significat injuriâ affici, sed injuriam quam acciperis ita ferre, ut damnum pati non recuses, potius quam cum Ecclesiæ offendiculo jus in judicio persequaris, Beza in loc.

a Minima probus, non probandus, adulterinus, Arist. Rejectionis, Beza. Vulg. & Erasmi. Reprobis. Quâ voce Theologi intelligunt Electis oppositos. Hic autem ἀδίκους simpliciter opponitur probo & sincero Dei servo, sicut pecuniâ probam vocamus minime adulterinam, ut Jer. 6. 30. Beza ibid.

Reprobi. id est, improbatâ moribus, seu sine probatione, Sa in v. 5. & 7. Velut Reprobis, id est, non probatis. Rejectionis, Beza

in all the three verses: quos Gallicè licet appellare, *Ceux qui ne sont pas de mise, ni recevables*. Vulg. & Erasmi. Reprobos: quod mutavi, ut periculosam homonymiam vitarem. Beza in 2 Cor. 13. 5. *Rejectionis*, Beza renders it, Tit. 1. 16. & 2 Tim. 3. 8. where he addeth this explication, *id est, Falsæ & adulterinæ doctrinæ doctores*, quos oportet ab omnibus rejici: sicut *Rejiculas oves* appellant rei rusticæ scriptores, propter morbum vel aliud vitium rejiciendas. Vulgata *Reprobi*, quæ vox apud Theologos significat Electis oppositos, ac proinde quorum est prorsus desperata salus: quod mihi videtur paulò durius, quamvis hæc agatur de valde sceleratis, Beza in Annotat. maj.

Propriè significat, aliquid facere injuriam, aliquem per vim opprimere, Alsted. in Paratit. Agere quæ injusta sunt ex habitu injustitiæ, id est, certo animi proposito & consilio, Mag. in Arist. Ethic.



*Mentem omnis judicii expertem.* The Syriack, *mentem inanitatis*, hoc est, inanem: nempe, vacuum judicio. *A reprobate mind*, we have in the text; but the margin well renders it, *A mind void of judgement*: and the *Vulg.* and *Erasm.* *Reprobam mentem.* Heb. 6.8.

<sup>b</sup> In quo adulterando nullus intercessit dolus; sicut qui vendunt lac, interdum illud adulterant admistâ aquâ, *Piscat.* *Επιμιχέει*.

<sup>b</sup> *Ἀδολον, Sincereum: ex α & δολο* *fraus.* 1 Pet. 2.2. we translate it, *Sincere milk* of the word. The Greek is τὸ λογικὸν ἄδολον γάλα, *reasonable milk without deceit.* The French Bible renders it, *Le lait d' intelligence, & qui est sans fraude.* Steph. and Bezæ, *Lac illud sermonis sincerum.* Arias Mont. *Rationale sine dolo lac.* But λόγος is as well *εὐφορεῖς*, as *ἐν λόγῳ*, as well *speech* or *word*, as *reason.* Our translation therefore is not unfit, as Rom. 12.1. *λογικὴ λαβεία, service of the word*, or, *according to the word*, that is, such as is prescribed by the word, which onely is acceptable unto God.

<sup>a</sup> *Ἐξέρης, Exuberantia,* 2 Cor. 8.20.

<sup>a</sup> *Ἄδυνα, Non possum,* Mat. 17.20. The Septuagint use it commonly about miracles, which exceed reason, and are done above the common course of nature, and cannot be done by any humane art or facultie; as Gen. 18.14. 2 Chr. 14.11. Deut. 17.8.

<sup>a</sup> *Ἄδυνάτος, Impossibilis,* Acts 14.8. *ἄδυνάτος τοῖς ποσὶν, pedibus captus:* *Vulgata, infirmus:* *Erasm. debilis:* neuter satis expressè. Ad verbum, *im. potens:* ut Gallicè dicere solemus, *impotent:* Latinè, non item, *Beza in loc.* Eodem sensu, sed ad animum *translatum usurpatur* Rom. 15.1. *ubi etiam simplex ἄδυνατος non possibile, sed potentes, seu validos significat.*

<sup>a</sup> *Ἄδυνατον, Impossibile,* Heb. 6.4. It signifieth *Impossible to be.* But the Rhemists there interpret it, which can hardly be. It is used in other places, viz. Math. 19.26. Mark 10.27. Luke 18.27. Rom. 8.3. and 15.1. Hebr. 6.18. and 10.4. and 11.6.

<sup>a</sup> *Ἄδω, Cano.* Ephes. 5.19. Coloss. 3.16. Apoc. 5.9. and 14.3. and 15.3. *Ex ἀείδω factum, unde & a habet i sub-* *scriptum.*

<sup>a</sup> *Ἀετὶς, Aquila.* Mat. 24.28. Luk. 17.37. Rev. 4.7. and 12.14.

<sup>a</sup> *Ἀεὶ, Semper: Adverbium temporis.* Mar. 15.8. Acts 7.51. 2 Cor. 6.10. Heb. 3.10. 1 Pet. 3.15. 2 Pet. 1.12. *Ab α intensf. & ἔω sum.* Hinc *Ἄγε Angl.* quod in *Anglica Psalmorum versione* *sepe occurrit.* Harmarus in *Lexico Etymolog.*

<sup>a</sup> *Ἀζυμα, Azyma, Fermenti expertia.* Math. 26.17. Mark 14.1, 12. Luke 22.1, 7. Acts 12.3. and 20.6. 1 Cor. 5.7, 8.

<sup>f</sup> *Ἄηρ, Aer.* Acts 22.23. 1 Cor. 14.9. Ephes. 2.2. 1 Thess. 4.17. Rev. 9.2. and 16.17.

<sup>a</sup> *Ἀθανασία, Immortalitas,* 1 Corin. 15.53, 54. 1 Tim. 6.16.

<sup>s</sup> *Ἀθήμι, Nefarius.* 1 Pet. 4.3.

<sup>a</sup> *Ἀθέμιον, nefas.* Acts 10.28.

<sup>a</sup> *Ἀθεῖ, Dei expers.* Ephes. 12.2. *Ex α priv. & θεός.*

<sup>h</sup> *Ἀθεσμι, Nefarius.* The proper signification of the word is *Exlex, one lawlesse.* One that observes not the law, or (as some will) *For whom no law is put and appointed.* It is used 2 Pet. 2.7. & 3.17.

<sup>i</sup> *Ἀθεῖα, Rejicio.* Apud Græcos *Interpres crebro usurpatur; sed ita, ut non uni semper Hebræo respondeat;* Exod. 21.8. & Jud. 9. v. 23. *redditur pro verbo Hebræo, quod significat prævaricationem cum injuria & contumelia alicujus conjunctam.* Sicuti ibi accipitur de Abimelecho, & de serva Hebræa seu captiva, Deut. 21. ver. 14. *Postea, 1 Reg. 2. ver. 17. de filiis Eli.* Respondet verbo Hebræo, quod significat talem contemptum qui irriter & provocet indignationem. *Rursus, 3 Reg. 8. v. 50. significat defectionem seu rebellionem, qualis seditiosis tribuitur: Et ita etiam usurpatur* 4 Reg. 1.1. & cap. 3. v. 7. & 8. v. 21. *Respondet verbo Hebræo, quod manifestam excussionem dominationis significat.* 2 Paral. 36. v. 13. & Psal. 32. v. 10. *Ita usurpatur à Græcis, Chennit.* This

<sup>d</sup> Some derive it of *αετὶς*, *imperi* *fe-* *ror.* Others of *α* intensf. & *ἔω*, *an-* *mus, quod vi-* *vax: unde est* *Adagium, Vi-* *vacior aquila.* *Aquila,* ab *aquila* *col-* *lore, She is of* *a dark colour.* *c* Ab *α* priv. & *ζυμα, fer-* *mentum.* *f* Ab *α* priv. *rollo, because* *creatures fly* *in it; or be-* *cause aire is* *light: or of* *ἀθεῖσπις, be-* *cause it is α* *and α, the be-* *ginning and* *end of mans* *life, or be-* *cause ejus* *motus ven-* *rum efficiat.* *Quoniam ἀθεῖ* *πεί, id est, in* *perpetuo* *motu est.* *g* Tam de re quam de persona dicitur. *Θέμις* *Dea putaba-* *tur esse, quæ* *præciperet* *hominibus,* *id petere* *quod fas es-* *set. Item, jus* *& justitia;* *Metonymi-* *cās* *Lex, Jus,* *Fas. Qui* *Deum non* *timet, non* *colat.* *Aret.* *h* Ab *α* pri- *vativæ, & τή-* *θημι, as if* *wee should* *say in En-* *glish, ~~Un-~~* *ferred, Lori-* *nus, Barlow.*

Potius ab *α* priv. & *ἀθεῖα* *lex.* 2 Pet. 3.17. *ἀθεῖα* *ne-* *fariorū, qui nullo jure, nullisque legibus in ordine retineri* *possunt, sed omnia volunt sibi licere.* *Estius ad loc.* *i* Hoc *vocabulum propriè rei inanimatæ tribuitur, & declarat loco* *suo amovere, Beza. Vide illum in Mark 6. v. 26.*

word

*Chennit, in* *harm.*

<sup>c</sup> *Ex α priv. & δύναμις, possum: vulgo impossibile, quod exat etiam apud Quintilianum, & alios: at vi- usurpatur nisi docendi causâ, Bechmannus de orig. verb.*



k. Hæ rem aliquam ita aspernari & abscicere, ut nullo in loco ponatur: Est penitus reficere, Zanch. l. Gerh. in harm. Evangel. Mark 6. 26. Reficio, Beza. But 1 Corinth. 10. 19. Tollo e medio: (Vetus Interpr. reprobo: & Erasmi. Reficio) neque enim quicquid reficitur, evanescit, sed quod e medio tollitur, ut nusquam appareat, Beza in loc. m. Innocens; ex a priv. & doc, nullus, dampnum alicui impositum, Poena quæ perfolvi debeat, Infons qui nullam poenam promeritus; Gerh. n. Παιξ τὸ εἶναι ἀλα, à frangendo mari. Littus Latine propriè de mari, Ripa verò de amne seu fluvio. Ab æi, ficut semper, à semper. Aternus dicitur, quasi extra terminum. p. Ab a priv. & εἶδω, id est, video. Pudore enim suffusi, oculos deiciunt. Pudor in oculis, Proverb. Minshaw, Steph. in Thef. Aipm est metus ob aliquod turpiter commissum: zhis, metus ob expectationem vituperii. Latin. Reverentia, Gall. Reverence, Angl. Reverence.

word signifieth, 1. to *contemne*, as Heb. 10. 28. 2. to *reject*, as John 12. 48. 3. to *disannul*, or *abrogate*; as Galat. 3. 15. Heb. 10. 28. It is a general word, used to note the utter undoing of any thing that is established. Tollo <sup>k</sup> e medio, 1 Cor. 1. 19. John 12. 48. ὁ ἀθετῶν ἐμὲ, qui spernit me. Cyprianus vertit, Qui rejicit me. It signifieth both <sup>l</sup>; viz. to repudiate or reject, Galat. 2. 21. and to despise, Luk. 7. 30. and 10. 16. Galat. 3. 15. 1 Thessal. 4. 8. Jude 8. For that which is despised, is also rejected. Gal. 2. 21. Non sum ingratus gratiæ Dei, Ambros. Non irritam facio gratiam Dei, August. Est imperfectum pronunciare, cassare, delere, ut delentur adulterini versus, Aret. in locum.

Abatnōis, Abrogatio, Heb. 7. 18. Eodem sensu quo leges dicuntur abrogari, cum vim suam amittant, Heb. 9. 26.

Ableō, Certo. 2 Tim. 2. 5. Græcum verbum ἀθλεῖν, unde athletæ, significat certare quocunque certandi genere quod corpore exercetur; velut luctā, cursu, pugnis, disco, saltu. Estius in loc.

Ablanōis, Certamen. Heb. 10. 32. Certatio athletarum.

Adumleō, Añimum despondeo. Coloss. 3. 21. rendred discouraged. It signifieth, to be put out of all heart, cast down in their minds.

Adō, Innocens, Steph. Beza. Mat. 27. 4. 24.

Aiγei, Caprinus. Heb. 11. 37.

Aiγιαλός, Littus, Ora maris. Matth. 13. 2. 48. John 21. 4. Acts 21. 5. and 27. 39. 40.

Aiδῖ, Aternus. Rom. 1. 20. Jude 6.

Aidōs, Verecundia. 1 Tim. 2. 9. Heb. 12. 28. ubi significat pudorem illum honestum, qui homines in officio continet, Beza.

Aiθίοι, Ethiops. Acts 8. 27. Ex αἰθω uro, & αἶψ vultus; quia ὑστὰ & nigra facie. An Ethiopian is so called

of his burnt face and black skin, Jer. 13. 23.

Aἷμα, Sanguis, often. 1. Blood, Luk. 13. 1. John 19. 34. 2. Metonymically, Death, or slaughter, Matt. 23. 30. 35. Matth. 27. 24. 3. The guilt of blood, Matth. 27. 25. Acts 5. 28. 4. Humane seed, Acts 17. 26. so Homer useth it. 5. Carnall generation, John 1. 13. 6. The Corrupt reason of man, Mat. 16. 17. 7. The Mortall and corruptible body, 1 Cor. 15. 50. 8. Any man whatsoever, Gal. 1. 16. 35.

9. The Death and whole sufferings of Christ, by a Synecdoche, as Rom. 3. 25. and 5. 9. and often in the Hebrewes.

Aἷμα λεκχυσία, (ex αἷμα sanguis, & ἐκχυσις effusio) Sanguinis effusio. Heb. 9. 22. It signifieth a powring of the blood out of his body.

Aἱμορροῦν, ex αἷμα sanguis, & ῥέω fluo, Sanguinis profluvio laborans. Mat. 9. 20.

Aἰν, Laus. Mat. 21. 16. Luk. 18. 43.

Aἰνέω, Laudo. Luk. 2. 13. 20. and 19. 37. and 24. 53. Act. 2. 47. & 3. 8, 9. Rom. 15. 11. Rev. 19. 5.

Aἰνέσις, Laus. Heb. 13. 15. only.

Aἰνύμα, Añigma, 1 Cor. 13. 1. 2. only. Vocabulum hoc Latini etiam retinent.

Aἰέομαι, Eligo. Phil. 1. 22. 2 Thess. 2. 3. Heb. 11. 25.

Aἰεσίς, Secta. At the beginning it was a word of a middle signification, and generally signified any opinion either good or bad. Non sum in eadem cum illo hæresi, i. e. sententia. Tull. Paradox. Secta odiosius est vocabulum quàm hæresis: à secando dicitur. Hæresis Græcis dicitur ab eligendo. Ecclesiasticall Writers take it for an error in Religion; and so it may be thus defined, Hærese is an error in the foundation of Christian Religion, taught and defended with obstinacie. For two things make here-

r Obscura allegoria vel questio, quæ difficile intelligitur nisi aperiat, ab aἰνέω, obscure loquor. Calepin. Quinarius lib. 8. cap. 6. Allegoriam obscuriorem ait dici Añigma.

f Nomen aἰεσίσις, ut & Latinis Sectæ, non semper in vitio adhuc usurpat, nisi aliquo addito, unde istud intelligitur.

1 Corinth. 11. 19. Gal. 5. 20. Tit. 3. 10. Beza in Act. 24. 14. Græco usu appellantur Sectæ Hæreses, ut hæreses Platonice, Peripateticæ, Cajetan. Non dubium est quin hoc vocabulum propriè declaret electionem, ab aἰέω. Inde factum ut pro eo accipiat quod Latini Sectam vocant; id est, (ut definit Cicero) pro certa quâdam & peculiari, quam sibi aliqui delegerint disciplina formula, fastione, studio, ratione viæ. Fuitque initio vocabulum hoc medium, ut pleraque alia; sed tandem non nisi in vitio ponere cepit.



u Phraſi Biblicâ *Hæreſis* vox ſemper in malam partem accipitur. Afferuntur quidem in contrarium quædam loca, in quibus videtur in bonam partem accipi: ſed ad ea ex circumſtantiiſ textus faciliè reſponderi poſſunt. *Eſtus* ad Gal. 5. 20. allegat locum illum Act. 24. 14. At non ſimpliciter & ſuo ſenſu *Paulus* Chriſtianam religionem *hæreſin* vocat, ſed ſenſu aliorum: diſcretè enim addit, *quæ* vocant *hæreſin*. Agor. 26. 5. At Pharifæiſmus revera erat pernicioſa hæreſis; vocat enim

*exquiſiſſimam hæreſin*, quia hypocriſi ſuâ ſingularem ſanctitatis opinionem Sectæ ſuæ conciliare ſtudebant. In Lxx. Interpretum verſione *hæreſeos* vox ſumitur pro peſſimo propoſito, Gen. 49. ver. 6. *Gerh.* in 2 Pet. 2. 2. x *Gregor* *Martin* ſindeth fault with our Engliſh Tranſlation, for tranſlating (Tit. 3.) *an heretick, an author of ſects*: and Gal. 5. for ſaying *ſects* for *heresie*, favouring that name (ſaith hee) for their owne ſakes, and diſſembling, as though the holy Scripture ſpake not againſt *heresie* or *hereticks*. But yet their Vulgar Latine Tranſlator commonly tranſlateth it *ſectus*; and namely, Galat. 5. 2 Pet. 2. Act. 24. (divers times) 26. and 28. in all which places they themſelves tranſlate *ſectas*. Dr. *Fulke*. y Act. 5. ver. 17. *Hæreſis* pro ipſis illius ſedatōribus ponitur, quod obſcurius fuiſſet, ſervato *hæreſis* vocabulo, *Beza* in locum. z *Alipetis* & *Alipetis* ſunt Græca nomina, quæ à Latinis poſtea, tanquam pro ſuis & propriis, fuerunt uſurpata. *Hæreſin* enim & *Hæreticum* etiam vulgò Latini dicunt, atque *Hæreſeos* nomine uſus eſt etiam *Cicero* in præſatione libelli paradoxorum, Danæus.

*ſe*: 1. It muſt reſpect and concern the Articles of our faith. 2. There muſt be a ſtubborn and pertinacious affirmation: there muſt be error in ratione, & pertinacia in voluntate. In the Scripture it is taken generally, in malam partem, for opinions repugnant to the word of God, 1 Cor. 11. 19. Galat. 5. 20. 2 Pet. 2. 1. It is uſed Acts 5. 17. and 15. 5. for a Sect y. It is uſed alſo Acts 24. 5. and 28. 22.

*Alipetis*, *Hæreticus*. Tit. 3. 10. Ita diſtus ab eligendo, quod dogmata cum fundamento ſalutis pugnantia eligat, eaq; mordicus defendat. Heretick in this place doth not ſimply ſignific him who defendeth erroneous and falſe opinions; but it means him to whom it is a pleaſure ſo to do: For that is the property of Greek names ending in *ος*, that they not onely uſe to deſigne a quality, but alſo to ſhew the delight which hee takes in it, whoſe quality it is, *Cameron* in *Myroth. Evangel.* 1. An heretick muſt profeſſe Chriſt. 2. He muſt maintain an error in doctrine, and this error muſt be fundamentall. 3. He muſt wilfully and obſtinately maintain it, to make him an heretick. In which ſenſe it may be derived ab *αἰσέω*, ſignificante deturbare, evertre, expugnare, ut *αἰσέω* τῶλιν, apud Herodot. & Thucid. *Hæreſis* enim evertit fundamentum. *Hæreticus* eſt is, qui fidei Chriſtiane elementis inſtitu-

tus & imbutus, in aliquo vere fidei articulo, & capite non ſolum errat, verum etiam pertinaciter illi ſuo inſiſtit errori. Danæus ſag. Chriſt. parte quartâ cap. 38. Errare poſſum, *Hæreticus* eſſe nolo.

*Αἰσέω*, *Eligo*, *deligo*, Matth. 12. 18. Item, *Sectæ hæreticorum adhareo*, *Suidas*.

*Αἰσέω*, *Tollo*: often. This Greeke a *Αἰσέω* Græcè duo ſignificat, nempe aliquid tollere, ſeu levare humos; & quia id non fit, niſi ut rem ſublatam aliò feras, ideo ſignificat etiam auferre, *Camer.* præleſt. in Matth. 16. 14. Ut Latine *Tollo*, erigo, & transfero. De medio tollo. *Bud.* *Illyr.* in nov. Teſt.

b *Quis neget Æneæ magni de ſtirpe Neronem?*

*Suſtulit hic Matrem, ſuſtulit ille Patrem.*

So Chriſt, John 1. 29. *Tollit peccata*; takes away the ſins of the world, by carrying them (imputed to him, *Iſa.* 53. 6.) in his body (as *Æneas* his father) when he ſuffered the puniſhment for them: and *tollit etiam*, hee takes them away alſo, by deſtroying and abolishing them, as *Nero* did his mother. This Greeke word, and the Latine *Tollo*, comprehends both. c The word John 1. 29. of the preſent time, ſignifieth a continuall act, taking up, and triumphantly carrying them away, as *Samſon* did the gates.

*Tollo* & *aufero*; item *perdo* & *evertō*, both ſignifications may agree to that John 1. 48. *Attollo*, *Beza*. Mat. 4. 5. It doth not ſignifie there, to liſt one up being down, but to carry any thing in the hands; the original of the ſignification being drawn from them, who being to carry any burden, liſt it up on their ſhoulders \*, *Beza* in loc. and hee interprets it, in manus, not in manibus. So Mat. 9. 6. the Vulg. hath *Tollo*, but *Beza* *Attollo*; id eſt, *Tollo* in humeros; ut apparet de viribus penitus ipſi reſtitutis: quod ſimplici tollendi verbo non ſatis exprimitur, *Beza* in locum. It ſignifieth, 1. *Manibus tollere*, Mat. 4. 6. Mar. 2. 3. Luk. 4. 11.

2. *Anno-*

2. *Amovere, auferre*, Matth. 13. 12. and 21. 43. and 25. 18. John 2. 16. The Greek Interpreters use the word two ways: 1. *Quando aliquid ex uno loco transfertur in alium*, ut 1 Reg. 4. 3. & 3 Reg. 18. 12. 2. *Quando prorsus aufertur aliquid*, 4 Reg. 9. 25. Deinde, *usurpatur quando onus aliquod portatur*, ut 3 Reg. 5. 15. 2 Paralip. 2. 18. 1 Reg. 14. 1. & 17. 7. Chemnit. *Potest Nashta Hebraeum, cui respondet Græcum ἀπαιρῶ, & veniæ impetrationem significare, & animorum emundationem. ut posterioriorem significationem his præferam facit locus 1 Pet. 1. 18. Grotius in Joh. 1. 29.*

Αἰσθάνομαι, *Sentio*. Luke 9. 45.

Αἰσθάνοις, *Sensus*. Phil. 1. 9. It is used there improperly, Beza.

Αἰσθάνομαι, *Sensus*. Heb. 5. 14. As the senses discern between colour and colour, between taste and taste; so there is an ability in the perfect to discern between good and evil.

Αἰσχύνω, *Pudor*. Ex α privat. & ἴσχω, *Continuo, inhibeo, quum quis se non continet*. This Greek word significeth both *honesty and shame*; dishonesty will be shame in the event, 2 Corin. 4. 2. *Proprie in malam partem sumitur, ab αἰσχρῶς. Ob turpia erubescimus. Pudor*, Luke 14. 9. *Ignominia*, 2 Cor. 4. 2. Philip. 3. 19. *Dedecus*, Jude 13. It is used also Hebr. 12. 2. and Revel. 3. 18.

Αἰσχύνομαι, *Pudescio*. Sed Latinus, *Me pudet*. Luke 16. 3. 1 Joh. 2. 28. 2 Corin. 10. 8. Philip. 1. 20. 1 Pet. 4. 16.

Αἰσχρῶς, *Turpis*. Tit. 1. 11.

Αἰσχρῶν, *Turpe*. 1 Cor. 11. 6. and 14. 35. Ephes. 5. 12.

Αἰσχερός, *Obscœritas*. Ephes. 5. 4. It is properly a filthiness and deformity in the body, Zanch. <sup>f</sup> *Significat non solum verborum obscœritatem, verum etiam omnem aliam in actionibus turpitudinem; ut sunt actiones chorearum, vestitus personatorum hominum in bacchanalibus, Id. ibid.*

Αἰσχεροειδής, *Turpem quasi faciens*,

Lucernæ. Διότι αὐτοῦ & lucro composita, sonat *Turpilucrum*, turpiter questuosum, inhonesto questui intentum.

Steph. in conc. Beza. 1 Tim. 3. 3, 8. Tit. 1. 7. Erasmi vertit, *Turpiter luxuri cupidum*. Vulg. versio habet, *Turpis lucri cupidum*. Hieron. *Turpilucrum* vertit.

Αἰσχεροειδὴς, *Turpiter affectato lucro*. 1 Pet. 5. 2.

Αἰσχρολογία, *Turpitudine verborum*. Col. 3. 8.

Αἰτέω & αἰτέομαι, *Peto* often. It significeth not only *petere*, but also *postulare*. So it is used Mark 6. 23. Luk. 1. 36. Acts 13. 21. The Septuagint use it for, *magno studio & conatu questivit*, Esth. 7. 7. and usually for *postulavit*.

<sup>i</sup> This word insinuates *want*, or *necessity*, saith Luther. *Suppliciter aliquid peto: unde qui Græce πεισιχρήστis dicitur, Latine dicitur mendicis, Cameron de Eccles. Significat mendicare, as Acts 3. 2. and Psal. 10. 9, 10. It significeth humbly to beg any thing, and earnestly to desire it, as beggars are wont to beg an almes, Acts 3. 2. and inferiours of their superiours, Acts 12. 20. Christ useth this word of the prayers of children begging any thing of their parents, Mat. 7. 9. Luke 11. 11.*

Αἰτημα, *Petitio*, Luke 23. 24. 1 Joh. 5. 15.

Αἰτία, *Causa, crimen*, Steph. Janf. Beza. <sup>ost n.</sup> *Hoc Græcum nomen est πολλοσμον, non minus, ac Latinum causa. It is a generall word, but it is used in profane Authors and in Scripture especially, of a crime which may be the cause of death; so Acts 10. 21. and 13. 28. John 18. 38. but there it may admit of the generall signification.*

<sup>k</sup> *Nullam invenio causam, scilicet, in hoc homine, propter quam ultimo supplicio afficiendus sit. Syrus emphaticè vertit, Ego nē unam quidem causam in eo invenio. So likewise Matt. 27. 37. Cause in that place is crime, of which*

*Christ was falsely accused, although it was a true inscription. It signifies also a crime, John 19. 4. Acts 28. 18. It is used for cause, Luk. 23. 4. Mat. 19. 3. Αἰτία, & causam, & crimen denotat. Causæ nomen potius converterit, Beza in loc. It significeth the small cause, Act. 10. 21. The impulsive cause, Matth. 19.*

<sup>h</sup> *Turpilolum, sive in uno verbo, sive in oratione positum sit, Zanchius. Ex αἰσχρῶς turpis, & λόγος sermo.*

<sup>i</sup> *Qui non eget, non petit, vel certè petere non debet. Ger. in harm. Evang.*

*Cameron. in Myr. Evang.*

<sup>k</sup> *Οὐδὲ μὴ αἰτίαν εὐελοσσω, Gerh. in harm. Evang.*



Marth. 19. 3. A condition. Marth.  
19. 10. εἴ ἔτις ἐστὶν ἡ αἰτία τῆ ἀνθεσ-  
του μὴ τῷ γυναικός· Si ea est conditio viri  
cum uxore. Steph. in marg. Before  
a man was convicted, all that  
they objected against him was but  
αἰτία; by Demosthenes (*contra Androt.*)  
term'd φιλὸς λόγος, a bare report :  
but after proof, ἔλεγχος· after  
judgement past, ἀδίκημα. An in-  
dictment of sacrilege, theft, &c. is  
but αἰτία, the evidence and convicti-  
on makes it ἔλεγχος, and the sentence  
ἀδίκημα. Rous Archæol. Attic.

**Αἰτία**, *Criminatio*. Acts 25.7.

Αἴτιον, *Causa, autor.* Heb. 5.9.

**Αἵτιον, Noxa, causa.** A general word, yet it is used in Scripture specially for a crime which may be the cause of death, Luke 23.4, 22. Acts 19.40. It is used also Luke 23.14.

Αἰπὺς ὁ Θεός, *Reptinus*. Luke 21. 34.

i Theſſ. 5. 3. Improviſus, vel ex impro-  
viſo adveniēns: ſit ab Adverbio  
ἀπῖνος, & hoc ab ἀπρὸς ex impro-  
viſo, repente, per ſyncopen, ex ἀπ᾽αὐτός,  
ita ut non appareat, occultè, obſcurè;  
quoniam repentina ſunt quæ nobis ex oc-  
culto adveniunt. Berchet-in Catech.

· Αἰχμαλωσία, <sup>1</sup> *Captivitas*. Ephes. 4. 8.

Αποκ. 13. 10.

<sup>m</sup> Αἰχμαλωτῆ, *Captivus*, Luk. 4. 18.  
The Romans called such servants  
*Mancipia*, quasi *manu capta*.

Εἰς τὴν αἰχμάλωτον, *captivum ducō, abduco.*  
Eph.4.8. 2 Tim.3.6. *Bello captum in*  
*servitutem abduco.*

Αἰχμολοῖζω, *Captivum duco*. Roman  
7.23. 2 Cor. 10.5.

<sup>n</sup> Ἀἰχμαλωτίζομαι, *Captivus ducor.* Luk  
21.24.

Αἰὼν, (unde ævum) *Seculum, ætas, annus, & eternitas. Vox hæc diversimodè sumitur apud authores, & in ipsa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conspicuus est. Horatius,*

Serviet æternum, qui parvo ne  
sciet uti.

Deut. 15. v. 17. Deinde, sumitur  
vox æternum, pro eo quod finem non  
habet, etsi principium habuerit; ut  
vita æterna, mors æterna. Sed propriè  
accipitur pro eo quod nec principium

ortis sui, nec finem suæ durationis habet. *Eternitas* (*inquit* Boethius) est indeterminabilis vitæ tora simul & perfecta possessio. *Waleus in locis communibus*; *Tully*, and others translate it all these wayes. It signifieth the space of seventy, or an hundred yeers; *Eternity*. Sometimes things measured by time; and so it is taken, 1. For the world \*, Heb. 1.2. and 1.3. Joh. 9.32. Acts 3.21. and by a figure, For worldly men, addicted to the world, Rom. 12. 2. So this world is called the evill world, Gal. 1.4. 2. For the time of this present life, Luke 20.34. Matth. 12.32. and 13.39. 3. For life, Ephes. 2.2. *κατὰ τὸν αἰῶνα τῷ κόσμῳ τούτῳ*, secundum mundanitatem hujus mundi, so the Syriack and Tremel. read it. *Secularitatem hujus seculi*, Zanchius.

4. For *p* *eternity*, Matt. 6. 13. and *p* *eternum*, quali  
21 19. Mark 3. 29. Joh. 4. 14. and *aiē aiōi*, *semper*  
5. 35. and 6. 51, 58. and 8. 51. and *existens*, A-  
10. 28. and 11. 26. and 12. 24. and *casto*. lib. 1. de

13.8. Math. 12.32. *diav*, and the Latine † *seculum* used there; signifieth rather *time* then *place*. By this *world*, is meant the time of a mans *life* here upon earth: by the *world* to come, all the time from his death, proceeding on without end to eterni-*ty*. Marke expounds it by this generall particle *a never*, or, *in no age*, as the Greek signifieth. *Athanasius, Hierome, Hilary, and Ambrose* render these words *aeternum*, their punishment shall be eternall. *Non effugietur poenam*, Chrysostome. *Non remittetur hic vel alibi, sed & hic & alibi punietur*, Theoph. That other speech in *r* *Mark* makes it plaine, *Guilty of everlasting judgement*: or, as the old Translation, *Cyprian*, and one Greek copie reads it, *Reus erit eterni peccati, id est nunquam delendi*.

\* Pro mun-  
do adhibe-  
tur, quia vox  
Hebrææ *Gno-*  
*lam*, & *secu-*  
*lum*, & *mun-*  
*dum* signifi-  
cet. *Anima*  
*Anub. Bibl.*  
*l. 3. Vide Ca-*  
*meron Myr-*  
*in Hebr. l. 2.*  
*& Tom. 3.*  
*præf. in E-*  
*pist. ad Hebr.*

p Aion, quasi  
dei cor, semper  
existens, A-  
rist. lib. i. de  
caelo.

1 *Seculum* à  
 2 *sequendo*, *lfi-*  
 3 *dore*: or, à  
 4 *ferre*. It pro-  
 5 perly signifi-  
 6 eth the la-  
 7 sting or con-  
 8 tinuance of  
 9 the world:  
 10 yet Heb. 1. 2.  
 11 and in some  
 12 other places,  
 13 it is taken  
 14 for the very  
 15 *masse*, or  
 16 *frame* of it.  
 17 *Neque in hoc*  
 18 *seculo, nec in*  
 19 *futuro*, *Vulg.*  
 20 *Beza*: id  
 21 est, *neque in*  
 22 *sua*, *neque*  
 23 *post mortem*,  
 24 *Beza*, *Mark*  
 25 *3. 29.*  
 26 *Et à* *à* *à*

1 **Captivitat**is nomen duo significat, & a liberare lapsum, & a absoluto captivum.

m Of **αἰχμή** euſpis, micro, & arietis, caprus haſta, vel haſte euſpide caprus, armis caprus, captivus.

n **Αἰκισμός** dicitur, cum ita quis captivus, ut ne queat reluctari, necſe capienti obſistere, *Sclav* in 2 Cor. 10. o Mar. 13. 30 It is translated generati-on, and the Greek word ſignifieth the ſpace of 100. years, albeit this came to paſſe before 50. years.

bus



*bus æternis.* Beza, *Temporibus secularibus*: ubi quæ sint χρόνοι αἰώνιοι intelligo: quæ sint tempora secularia, quod recentiori tamen placuit Interpreti, non omnes assequuntur; quamvis χρόνοι αἰώνιοι ad Tit. 1. 2. ante tempora secularia, vetus reddiderit: qui hic temporibus æternis; quod & minime satisfacit, Heinsius. Tit. 1. 2. ἀπὸ χρόνων αἰώνιοι, Before the world began: or rather, ante tempora secularia, that is, from the beginning of ages, or the world, viz. in that famous promise of the blessed seed, Gen. 3. Hee meaneth there, as hee doth in that place, Rom. 16. 25. *Dicitur de vita temporalis*, Philem. 15. It is often used in Scripture.

1. Quicquid est fœdum, sordidum, honestis auribus, oculis, sensibus inimicum, rationi adversi, *Παραίτητος* in comad Romæ, 2. Impuritas nomine complexi voluit Apostolus scædiora omnia libidinum genera; ut adulterium,

visions in the Church. *Ex a priv. &*  
*regnd's malus.*

7<sup>th</sup> *Anarda, Spina.* It is taken not only for thornes, but likewise for briars and brambles, and any thing that hath pricks. It is often used in Scripture. See of it in *Pliny*, l. 22. c. 22. & 24.

Archivum, Spineus, ex spinis factus, ex  
spinis contextus, Mark 15. 17. John  
19. 5.

Ἀκαρπὺς, infructuosus, fructū expers,  
Matth. 13. 22. Virg.

—Steriles dominantur avenæ.

It is used also Mark 4. 19. *Vide Be-  
zam.* 1 Corinth. 14. 14. Ephes. 5. 11.  
Tit. 3. 14. 2 Pet. 1. 8 Jude 12. *Ex a-  
priv. & καρπὸς fructus.*

<sup>z</sup> Ἀναλόγως &, Qui damnari non potest, Tit. 2. 8. Ex a privat. & καταγινώσκω, decerno contra aliquem, condemno.

Ἀκαλαχύπτω, Non operatus, non ve-  
latus, 1 Cor. 11. 5, 13. Ex a priv. &  
καλακαλύπτω, tego, operio.

*Ἀναλινεῖ* ♂, *Cui indicta causa*, Acts  
16.37. and 22.25. *Ex a privativa*,  
♂ *καλινεῖ* ♂, *damnatu*; *quod est à*  
*κατανεῖω*, *judico adversus ali-*  
*quem.*

'Ακατάλυτος, Indissolubilis, Heb. 7. 16.  
Ἐκ αὐτοῦ. Ὁ κατὰλυσις.

Ἀκατάπαυτος, *Cessare nescius*, 2 Pet.  
2.14. Ἐκ α priv. & κατὰ πᾶν, co-  
hibeo, *item* requiesco.

1 And *anastasia*, *Seditio*, *tumultuatio*, *agitatio*, quâ res in quiete aliqua consistere non potest, *Scap.* Ex a priv & *anastasis*, collocatio cuiusque rei in sedem suam, à *nastisnu*, colloco, constituo, significat *inconstantiam*, *frequentem mutationem*: propter motus vel pericula, ob quæ non licet certo habere loco. *Hyperius.* 2 Cor. 6. 5. It signifieth either seditions, tumults, or often changing of the place. Therefore our last Translation hath it, *in tumults*, and Marg. or, *in tossings* to and fro. *Exagitationes*, Beza. *Seditiones*, Vulg. & Eras. b 2 Cor.

12.20. *Status incompotui, sive tumult-*  
*ἁκαταστάς* non significat instabilitatem loci, *+*  
*comensiosorum tumultuationem.* Quare multò pr  
 etiam hoc loco (ut Luc. 25.9 & 2 Cor. 12.20.) s  
 tumultus populares intelligi debere. *Εἴστις* ad

y Dicitur ab  
ἀκῆ, acumi-  
ne, vel aculeo,  
& ἀκῆος flos;  
armatur acu-  
mine. Ἀκα-  
θῆ dictæ sunt  
per metaph.  
(ut Lat. spi-  
næ) difficul-  
tates, mole-  
stæ, salebræ.

z Sermo qui  
damnari, irri-  
deri, substan-  
nari justè  
non possit.  
*Arer.*

a Turbatus  
ordo, qualis  
est in tumul-  
tu, *Cornel. 2*  
*Lap.*  
b Illic(c.6.)  
Apostolus  
suas argum-  
tas; hic verò  
Corinthiorū  
vitia commo-  
rat, *Beza.*  
The Law is  
called *νόμος*, be-  
cause it bring-  
eth quiet-  
ness to the  
Common-  
wealth. Se-  
ditions over-  
throws this,  
sed *hominum*  
robabilis est  
seditiones, seu  
*2 Cor. 6. 5.*  
*inquietationes.*



tuaciones, Beza. Seditiones, Vulg. & Eras. Seditio, Luke 21.9. It is used also 1 Cor. 14.33. Jam. 3.16. Proprie significat confusionem; hic autem tumultuationem intelligit, unde confusio oritur, Vorstius.

c Incompositus, confusus, certo in loco seu statu non collocatus, vel non sedatus, tumultuans, Scap.

<sup>c</sup> *Ἀνάλιστος*, Inconstans, Jam. 1.8. Like a man that stands upon one leg, wavereth, and is unsteady, and easily overturned.

<sup>c</sup> *Ἀνάλιστος*, Qui coerceri non potest, James 3.8. Ex a priv. & *ἀνάλιστος*, qui tenetur. Sentit B. Jacobus linguam, quamvis ei natura septum duplex opposuerit, labiorum, & dentium, coerceri tamen non posse, quin solutis repagulis, erumpat. Allusio est ad feras quæ dentibus & ungulis sunt infestæ, & ne noceant, cancellis inclusa tenentur. Estius ad Jacob. 3.8.

d Christus noluit suos esse corruptas qui cornu feriant, Pol. Lys. 1. Est carens cornu, id est, placidus. 2. Immixtus, purus, simplex, Cornel. à Lap. Ex a priv. & *ἀνάλιστος*, purus, id est, cornibus non feriens: vel (ut alii malunt) ex a priv. & verbo *ἀνάλιστος*, miser, Beza on Matt. 10. Sincerus, qui sine cera Honey, the purer it is, and the more without wax, the pleasanter. Nulla est sinceritas, id est, Nulla voluntas quæ non habeat dolorem aliquem in seipsum.

<sup>e</sup> *Ἀκμάς*, Maturus sum, Rev. 14.18.

<sup>e</sup> *Ἀκμάς*, Adhuc, Matth. 15.16. Ellipticòs, pro καὶ ἀκμάς.

<sup>f</sup> *Ἀκὴ*, Fama, auditus, rumor, sermo. 1. Hearing, Acts 28.26. Gal. 3.2. vide Beza. 2. The preaching of the Gospel, \* Rom. 10.16, 17. who hath beleaved our hearing, that is, our report, preaching, or word preached. 3. Speech, Joh. 12.38. 4. The eare, Mark 7.35. Luke 7.1. 2 Tim. 4.3.

5. Fame, rumor, Matth. 4.24. Mark 1.28. his hearing, that is, his fame

f Auditus, sensus audiendi, vel ipsa facultas audiendi, vel ipsa audien. si actio, Scap. \* Rom. 10.16. Passivè accipitur pro sermone qui ab auditore excipitur ex loquentis ore.

spread, Matth. 14.1. Ad verbum, Audito, which is used in Latine by Casar and Tully, pro fama & rumore; as Tenuem auditionem † de ea re accipi: † Cicero. Rumor ejus, Eras. on Mar. 1.28. Famam hominis dicimus, sed non rumorem hominis in eodem sensu. Rumor enim magis ad rem refertur; ut, Rumor belli: Fama generale nomen est.

<sup>a</sup> *Ἀκούω*, Rumores, Mark 7.35. and 13.7. Matth. 24.6. Luke 7.1. Acts 17.20. Heb. 5.11.

<sup>e</sup> *Ἀκούω*, Audio, ausculto, often. In Scripture it signifieth not onely to heare, as Matth. 2.22. and many other places: but 1. To obey, John 8.47. 2. To understand, Mat. 11.15. 1 Cor. 14.2. 3. To heare profitably, James 1.19.

<sup>b</sup> *Ἀκολουθεῖν*, Sequor, often. To follow, imitate, Joh. 13.36. It is taken generally to follow Christ, yet so as it comprehendeth an imitation of his virtues, Joh. 8.12. and 10.27. Rev. 14.4. But in Joh. 12.26. it properly and specially signifieth a following of Christ to the crosse, and to death: and so it is taken Matth. 10.38. and sequi præc. 16.24. Mar. 10.21. and 13.36. Rev. 14.13. their works follow them] goe with them; the words well weighed found fo, D. Clerk. There is a peculiar acceptance of this word, Rev. 18.5. where sins are said ἀκολουθεῖν, because following one another mutually, and rising one from another, they grew to such an heap, that they reached even to heaven. Vulgata and Eras. Perveniant: non satis expressè, say Beza and Drusus. Accumulata pertigerunt, Beza.

<sup>a</sup> *Ἀνεγείλιν*, Intemperance, Matth. 23.25. Incontinence, 1 Corin. 7.5. For so it is better rendred, when de matrimonio agitur, Beza: and so it is used by Aristotle. Ex a priv. & *ἐγείλιν*, mixtio, temperamentum.

<sup>a</sup> *Ἀνεγείλιν*, Intemperans. 2 Tim. 3.3.

<sup>a</sup> *Ἀνεγείλιν*, Merum, Revel. 14.10. Est vinum merum, non mistum, non dilutum aqua alter. Ex a priv. & *ἐγείλιν*, mixtio.

<sup>a</sup> *Ἀνεγείλιν*, Exquisita forma, Acts 22.3.

<sup>a</sup> *Ἀνεγείλιν*, Exquisitius, Acts 18.26.

It



It is used also Acts 23. 15, 20. and 24. 22.

**Ἀκριβὲς** αἰσθητός, *Exquisitissimus*, Acts 26. 5.

**Ἀκριβὲς**, *Penitus, diligenter*, Eph. 5. 15. Significat accuratum studium & diligentiam, quam debemus adhibere in traducenda vita nostra, ita ut neminem offendamus, sed lumine fidei & bonorum operum omnes edificemus, Zanch. in locum. It comes of two words, which signifie to goe to the extremity of a thing: wec must be willing to goe to the utmost of every command. **Ἀκριβὲς** ἀκριβῆτε, *Walke exactly, or precisely*. No word fits the Greek better then this. Vulgata, *cantè*. Eras. *circumspectè*. Beza, *accuratè*. Fr. B. *soigneusement*. It is used also Matth. 2. 8. Acts 18. 25. 1 Thess. 5. 2. Syriacus, *certè*. Beza, *penitus*. Græcum hoc vocabulum (ut etymologia ostendit) illi Latino prorsus respondet. Penitus enim Latinis idem declarat atque intrinsecus, & ad intima usque, ut Virg. *Æneid*. 3.

— Et penitus causas tentare latentes.

**Ἀκριβὲς**. To doe a thing with exact diligence, Matth. 2. 7. Exquiro, Beza, Steph. *Diligenter disco*, Vulg. *Accuratè perquiro*, Eras. Matth. 2. 16. *inexactè*, sedulo sciscitatus est, & quasi cum exacta quadam diligentia, Henricus Steph. in margine novi Testamenti.

**Ἀκρίε**, *Locusta*. The Greek word significeth two things: 1. A Locust: 2. The tops of herbs, so the Æthiopick; or trees. Isid. *Peluf.* interprets it the tops of trees; Matth. 3. 4. Theophylact sheweth that a certaine kind of wilde herb or shrub is there meant; and so Euthymius. Hilary and Lyranus take it rather for a living creature. Vulgata vertit, *Locustas*: and the most learned follow that; so the Syriack, and Arabick. *Cornelius à Lapide*, and *Scultetus* interpret it of the Locust without wings. It was a meat in the East, as appears by Levitic. 11. 23. This

word is used also Mark 1. 6. Revel.

9. 3, 7.

**Ἀκροατήριον**, *Auditorium*. Acts. 25. 23. & Demosth. Rom. 2. 13. James 1. 22, 23, 25. & discipulus, Isocrat. Quemadmodum & Latinis dicitur Platonis auditor, pro Platonis discipulo.

**Ἀκροβυστία**, *Præputium*. It is the superfluity which is on the top of mans flesh, viz. on the member of generation, the fore-skin that covereth the secret part, *Ainsw.* on Gen. 17. Ex *ἀκρος*, extremus, & *βύσσω* tego, quod extremum pudendi partem tegat. Hebræis Gnorlah, id est, clausura, à verbo Gnaral, id est, clausit, quod illo velut operculo membrum claudatur. It is used often in Scripture.

**Ἀκρογωνία**, *Imus angularis, summangularis*. Septuaginta usurpant, Isa. 28. v. 16.

**Ἀκρογωνία** (q. d. summangularis) is dicitur, qui in extremo angulo fundamenti positus, duos parietes, ex diverso venientes, conjungit & continet. Itaque per hujus nominis metaphoram, non solum significat Apostolus Christum esse præcipuum fundamentum totius Ecclesie, verum etiam in illo, tanquam in angulari lapide, conjungi duos populos, Judaicum & Gentilem; eosque sic conjunctos, constringere in unum ædificium Ecclesie, Estius ad Ephes. 2. 20. Significare potest & summum, & imum angularem lapidem. Nam *ἀκρο* utrunque extremum notat, tum summum, tum imum, Beza, Illyric. in Nov Test. Ephes. 2. 20. *Summus angularis*, Vulg. *Imus angularis*. Beza, Pise. Steph. For Christ is there considered, as hee which alone doth hold up all the building: As Architects begin with the foundation; so the structure of the Church begins from Christ, that one most firme stone, Beza in loc. It is used also 1 Pet. 2. 6. Ex *ἀκρο* extremus, & *γωνία* angulus.

n Juristorum fulcrum verbum, pro loco in quo cognoscende controversie causæ Judices conveniunt; quamvis alicubi Quintilianus *Auditorium* & *Judicium* inter se opponat, *Beza*.

o Est pellucula in extremo membri virilis. Unde ab *Arist.* vocatur *ἀποτομή*, ex *ἀκρο*, extremum, & *τομή*, membrum. *υἱοῦ*. Itaque Paulinam hanc vocem ex illa Aristotelica corruptam esse probabile est. Latini dixerunt *præputium* à

*præputando*, quia Judæi pelluculam istam præputabant, i. e. amputabant, atque ita membrum circumcidebant, *Piscar. in cap. 2. Epist. ad Romanos. 26. Præputium non à præputando dictum; nam & syllabæ modulus refragatur, & prius ei parti id nomen imposterunt Romani, quàm scirent à Judæis eam præsecari*

solicam; sed à *τομή* putat, unde *præputium*, quasi *ἀκρο* *τομή*, extrinsecus stigma, *Scultet. Exercit. Evangel. lib. 1. cap. 13.*

D

P **Ἀκρο**

k Significat accuratè exactaque curâ quippam agere, ubi quis omnibus rebus incumbit, Eras. annot. in Mat. 2. 7.

l Vox inde dicta ab *ἀκρο* summus, quod id animal summus aristas volans depascatur Eras. in annotat. Tit. cat. in Schol.

m *Exercit. Evangel. lib. 1. cap. 13. Vide Scultet. Delit. Evangel. cap. 9. Et Spanhem. dub. Evang. partem secundam, Dub. 99. Cibis vilis ac parabilis. See Pliny Nat. Hist. l. 1. cap. 39. and 6. 30.*



p Vox dicta p  
est vel à tan-  
gendis sum-  
mis, vel ab à-  
κρυ, sum-  
mum, & ὅ-  
τι, acervi  
frumento-  
rum aut hor-  
dei; quasi τὰ  
ἀκρυ, ὅτι, s.  
summitates

acervi, quod  
Primitiæ ex  
summitate a-  
cervi excer-  
pantur, Eras-  
m. q. See Beza  
on the place,  
and Cantw.  
on Rhemist  
Text.  
r Vulg. & E-  
ras. obscure,  
A summis  
calorum us-  
que ad termi-  
nos eorum :  
quàm inter-  
pretationem  
merito Vallæ  
reprehendit.

f A celo-  
rum extremo  
ad eorum ex-  
tremum, Be-  
za, Tisc.  
Depuis l'un  
des bouts des  
cieux jusques  
à l'autre  
bout, Fr. B.  
From one  
end of hea-  
ven to ano-  
ther, The  
Kings trans-  
lation.

t Irritum  
reddo, abro-  
go, antiquo.  
Significat, ro-  
bore suo pri-  
vare, & inva-  
lidum red-  
dere, Chem-  
nit. Beza u  
Matth. 15. 6.  
u Of a pri-  
vat. & λατύν,  
as hard to be  
held for the  
slipperiness,

being added by a Pleonasmus, Bullinger. Or,  
ex a & λατύν, anfa: quod vas illud unguentarium esset sine  
ansa. Epiphanius ait esse vas ad unguenta vitreum. Latini  
mutato genere enuntiant, Alabaſter plenus unguentis eis  
putere videtur, Cicero.

Ἀκροθίνα, Spolia præcipua, primitiæ  
frugum. The uppermost of the heap,  
Heb. 7. 4. Propriè quæ mercatores in lit-  
tore solvabant pro mercibus conserva-  
tis, Hyperius in loc.

Ἀκρῶς, Extremus, Matth. 24. 31. Mark  
13. 27. Summus, ab ἀκρῶς. Summi-  
tates enim rerum sunt acutæ. Hinc La-  
tin. acris duci posse videtur.

Ἀκρῶς, Substant. significeth & summum,  
& terminum, sive extremum, Luk. 16.  
24. q. Heb. 11. 21. whence ariseth  
a two-fold translation of those  
words, Matth. 24. 31. ἀπ' ἀκρῶν ἕ-  
ως ἀκρῶν αὐτοῦ, 1. A sum-  
mis calorum ad summa eorum, id est,  
Ab una summitate, usque ad alteram.

2. A terminis calorum, usque ad termi-  
nos eorum; id est, Ab uno cæli termino,  
usque ad alterum. Those which fol-  
low the former version, per τὰ ἀκρῶς,  
understand the two Poles opposite  
to one another, the Arctick, and An-  
tartic: and so the Syriack seems to  
take it, which renders it so; A ca-  
pite calorum usque ad caput eorum, id  
est, from one Pole to another. Those  
which follow the later version, per  
τὰ ἀκρῶς, understand the extremi-  
ties, or termes of the heaven; and  
so the sense should be, From one end  
of the heaven to another, viz. from  
East to West, from North to South.

Ἀκυρώς, Abrogo. It is derived either  
from α and κυρώ, sum: or α and  
κύνω, whereby full authority and  
rule is declared: therefore it pro-  
perly significeth, Omni imperio & au-  
thoritate spoliare, To deprive of all  
rule and authority. It is used also,  
Mark 7. 13.

Ἀκωλύτως, Nemine prohibente, Acts  
28. 31. Ex α priv. & κωλύω, qui  
prohiberi potest, a th, κωλύω, impedio,  
cohibeo.

Ἀλabaſτρεον, Alabaſtrum. It is vascu-  
lum unguentarium, and will keep  
ointments uncorrupted, as Pliny re-  
lateth, lib. 13. cap. 2. and 35. 8. It is

used Matthe. 26. 7. Mark 14. 3. Luk.  
7. v. 37. Inde Anglicum Alabaſter.  
See Grotius.

Ἀλαζονεία, Fastus, sive arrogantia. Est  
mendacium quo nobis plura arrogamus  
& tribuimus, quàm reverè possidemus,  
Keck. Ethic. It is used James 4. 16.  
1 Joh. 2. 16. Ἀβ α intensiva, & ἀλ-  
ζομαι sumo: superbus enim magnum  
quiddam sibi assumit. Superbire est  
quasi super ire.

Ἀλαζών, Gloriosus, jactabundus, id est,  
ἐν ἀλῇ ζών, In errore vivens. A  
vain-glorious man, which boasteth  
of that hee hath not. It is the E-  
pithet of the Peacock. It is used  
Rom. 1. 30. 2 Tim. 3. 2. Ultra usita-  
tum modum elatus. Ulpianus ait, ἀ-  
λαζονείαν eorum esse, qui plura promit-  
tunt quàm præstare possunt; vel plura  
assumunt quàm par est.

Ἀλαλᾶζω, Ejulo, tinnio, 1 Cor. 13. 1.  
To cry Alala. Perpetuo sonitu strepo  
ac tinnio, sono sonum excipiente, Eras-  
m. Inconditum & confusum sonum edo; si-  
cilitio verbo deducto ab incondita voce  
ἀλαλᾶ. Τυνεα pugnam inermes cla-  
mant, Alla, Alla, Allahu, Schind.  
Lex. Pentaglot. Mark 5. 38. ἀλα-  
λᾶσcentes. Rectius fortassis ἀλαλᾶζον-  
τας, ut Jac. 5. 1. Sic enim ista disse-  
runt, ut illud exultationi, istud tri-  
stitiæ tribuatur; sicut apud Hebræos  
Jalal & Hillel differunt: unde &  
Gallica vox Helas in lamentatione, ut  
Lala in letitia, Beza in loc. Sed nec,  
quod corrigunt docti viri, ἀλαλᾶζον-  
τας, convenire potest, si propriam illius vocis  
significationem spectes. (Vide ἀλαλᾶζω)  
Glossarii auctor ἀλαλᾶζειν explicat e-  
clatam ejulare, quod huic loco convenit,  
Casaub. ad Marc. 5. 38. Hellenistæ,  
qui non tam Græci sermonis ἀκροβόλο-  
γίαν sequuntur, quàm id curant, ut, ζειν,  
quicquid quàm proximè fieri potest, exprimant  
vim Linguae Hebrææ, ut redderent Hei-  
lil, quod Hebræis clamorem, præ-  
sertim vero lugubrem, significat, voces  
Græcas quæ fuerunt sono affines: Sunt  
autem duæ, ἀλαλᾶζειν & ἀλαλᾶζειν.  
quorum illam in sacris, istam in bello  
tur, Mar. 5.  
maximè Græci usurpabant, Grotius in  
Marc. 5.

Ἀλαλᾶζειν, Non tantum pro latè voci-  
ferari,

\* Alala, Vox  
quædam in-  
articulata,  
quæ à mi-  
litibus an-  
te pugnam  
editur.

Est onoma-  
topeia, quasi  
dicas, sonans  
Alala, Alala.  
Sic Appo-  
pion Gram-  
maticus, ob  
garrulitatem,  
dictus est,  
Cymbalum  
orbis, teste  
Suetonio.

Est propriè  
clamorem  
tollo cum a-  
nimi alacri-  
tate, & exul-  
tatione, ac-  
tione, ac-  
tione. Dic-  
untur au-  
tem ἀλαλᾶ-  
ζειν, quicun-  
que exultan-  
tes clamorem  
tollunt. Scap.  
Interdum  
pro, clamo-  
rem tristem  
tollo: unde &  
ululo exponi-  
tur, Mar. 5.  
item Hierem.  
cap. 4. Non-  
nus.



ferari, à Lxx. Interpretibus usurpatur, ut passim in Psalmis; sed & pro tristè lamentari, ut Jer. 25. 34. Item Jer. 47. 3. Lud. de Dieu.

<sup>1</sup> Ἀλάλως, Inenarrabilis, Rom. 8. 26. Ineffabilis. Ex α privat. & ἀλῆθῆς, dictus.

<sup>2</sup> Ἀλάλῳ, Mutus, Mark 7. 37. & 9. 17. 25. Qui prorsus fari non potest, ut infantes. Καρῶ, Cui nulla est omnino vox, Erasmi. Ex α privat. & ἀλάλῳ, vocalis.

<sup>3</sup> Ἀλάς, Sal, is 1. Natural, Mark 9. 50. 2. Spiritual, Col. 4. 6. It is used also Matth. 5. 13. Luk. 14. 34.

<sup>4</sup> Ἀλείῳ, ungo. usurpatur de unctione olei, Marc. 6. ver. 13. Luc. 7. ver. 46. Jac. 5. v. 14. ac unguenti, Luc. 7. ver. 38, 46. Joh. 11. ver. 2. & 12. ver. 3. vivis scilicet adhibet; sed de unctione corporibus defunctorum præstita, in N. T. non occurrit. Lxx. usurpant, Ruth. 3. v. 3. 2 Sam. 12. v. 12. & 14. ver. 2. Gen. 31. ver. 13. Exod. 40. ver. 12. Num. 3. 3. Gerhardus. It is used Matth. 6. 17. Mark 16. 1.

<sup>5</sup> Ex α pri-  
vat. & ἀλέω, cubo, quod suo cantu homines excitet ex suo cubili. Or, from ἀλέω, lectus; Gal-  
lus à Galea, id est, cristâ quam in capite gestat. z Ex α pri-  
vat. & λήθη, oblivio; ut sit quasi dicas, carentia oblivionis; vel quasi ἀλάθηα, quod semel eruta, minimè late-  
re possit; aut contrâ, quod veritate nihil sit occultu-  
us: ut hic α

<sup>6</sup> Ἀλέλω, Gallus, Matth. 26. 34, 74, 75. Mark 14. 30, 68, 72. Luke 22. 34, 60, 61. Joh. 13. 39. and 18. 27. Ἀλέλωσθαι, Gallicinium, Mark 13. 37. q. d. φωνὴ ἀλέλωσθαι. Ἀλέλων, Farina, Matth. 13. 33. Luke 13. 21. Ἀλήθεια, Veritas, very often. 1. Verity, John 8. 31. 2. Sincerity, 2 John ver. 1, 3. Philip. 1. 18. 3. Integrity, Ephes. 4. 24. Joh. 8. 44. 4. Justice, or righteousness, 1 Cor. 13. 6. 5. The true doctrine of salvation, 1 Tim. 3. 5. 6. The knowledge of God, Rom. 1. 18. 7. The fulfilling of the ceremonies of the old Testament, John 1. 14, 17. 8. The constancy of God in keeping his promises, Rom. 3. 7. 9. The whole word of God, both Law and Gospel, Joh. 17. 17. John 8. 31, 32. Col. 1. 5. Galat. 5. 7. 10. The light of nature left in man since his fall, Rom. 1. 18, 28. 11. True

sit epitheticum, illic verò privativum. Platonem autem in Græcâ dicta videtur, quasi Θεῶν ἀληθινὰ quædam animi vagatio & anxietas, Scap. By an easy and unconstrained derivation, it implieth the breath of God, D. Hackwell. Col. 1. 6. ἐν ἀληθείᾳ, vere, Beza. (ut Phil. 4. ver. 19. In gloria, pro gloriose) Vulg. & Erasmi. Ad verbum, In veritate; quem Hebraicum in Gallico sermone usurpamus, Beza.

Religion, Galat. 3. 1. Tit. 1. 1. 12. Plainness and simplicity of speech, Eph. 4. 25.

<sup>7</sup> Ἀληθῆς, Verus, verax, idoneus, often. Faithfull, Joh. 8. 26. Sincere, John 7. ver. 18.

<sup>8</sup> Ἀληθῶς, Verè, often.

<sup>9</sup> Ἀληθινός, Verus, often.

<sup>10</sup> Ἀληθῶς, Vera loquor. It significeth a Vel præstare quæ dixeris, vel verâ loqui, Erasmus. not onely, To follow the truth of doctrine; but sincerely, truly, and candidly to carry himselfe; both in doctrine and words, in love and all his actions, Zanchy on Eph. 4. 15.

<sup>11</sup> Ἀληθῶς, Veritatem facientes, Vulg. Sincerè nos gerentes, Beza. Vel constantè perseverantes. Quam interpretationem secutus est Syrus Interpres. 4. 15. Beza Nam τὸ ἀληθῶς omnino respondet in loc. Hebræo verbo Aman, quod in Niphal declarat, firmum & constantem esse. It is used also Gal. 4. 16.

<sup>12</sup> Ἀλήθω, Molo, Matth. 24. 41. Luke 17. v. 35.

<sup>13</sup> Ἀλιός, Piscator, Marinator, Matth. 4. 18, 19. Mark 1. 16, 17. Luke 5. 2. ἀλῆς, mare.

<sup>14</sup> Ἀλιόθεν, Piscari, Joh. 21. 3.

<sup>15</sup> Ἀλιζομαι, Salior, Matth. 5. 13. Mark 9. 49.

<sup>16</sup> Ἀλισγῆμα, Pollutio, Acts 15. 20. Hic c Contaminatio ex cibo significat ipsa Idolothya, & idololatriam convivia, Illyric. in Nov. Test. quum aliquis Non de pollutione quavis, sed ciborum fesse Idolorum ac potus usurpatur, ut Dan. 1. 8. Apud thytorum est Malachiam hæc vox aliquoties extat, cap. 1. ver. 6, & 7. Ἀλισγῆμα ἴgitur, cibi vetiti, de quibus lex agebat. Quales ante omnes ἐδωλόθута, quæ non esse impura non poterant. Hein- d It comes (say some) from the Syriack word Ello: Others derive it from ἀλά.

<sup>17</sup> Ἀλάτῳ, Muto, Acts 6. 14. Rom. 1. 23. Gal. 4. 20.

<sup>18</sup> Ἀλάτῳμαι, Mutor, 1 Corinth. 15. 51. Heb. 1. 12.

<sup>19</sup> Ἀλλομαι, Salio: quod hinc est; Spiritus enim asper Latine mutari solet in circumlocutionem, γμα. Sic Latini pro ὡς dicunt super; pro ὕδωρ, sudor. John 4. 14. Acts 3. 8. and 14. 10.

<sup>20</sup> Ἀλλὰ, Sed, very often. It is diversely used 8. and 21. 21. and 27. 24. and Rom. 9. 16. Mar. 9. 8. novè significat nisi. Interrogandi particula, Matth. 1. 18. Itaque, Ephes. 5. 24. Suâ naturâ est particula adversativa, Gal. 2. 14. & John 10.

D 2 used



e Hæc particula hic est augmentis; ut in apud Latinos. Sic ἀλλὰ sumitur, 2 Cor. 7. 11. Grotius in loco

\* Gerh. in hanc. Evan.

f Exponitur Latine interduum per adverbia, inuicem, aut mutuo; interdum per nomina, Alter alterum, vel Alii alios, Scap.

used in Scripture, 1. Exclusively, Joh. 17. 9. 2. Inclusively, 2 Tim. 4. v. 8. 3. Discreetively, Gen. 4. 5. 22. 4. Oppositively, Joh. 18. 40. Not Jesus, but Barabbas, 2 Tim. 1. 17. Joan. 16. 2. ἀλλ' ἐπεὶ ἐχέται ὡς ἐπ' αὐτῷ. Sensus postulabat ut loco, scilicet, diceret enim. Itaque si docuerimus solere in sacris literis ἀλλὰ accipi pro ὅτι, nemo dubitabit ita hoc loco accipi debere. Atqui Lxx. sæpè solent Hebræum ἢ uertere ἀλλὰ, 1 Reg. 6. 3. & 8. 7. & 2 Reg. 13. 32, 33. & 24. 24. & 3 Reg. 22. 18. & 2 Paral. 6. 9. Maldonat. ad locum. Ego verò potius arbitror ἀλλὰ positum pro ἀλλὰ καὶ, quinimo, quinetiam, vide Bezzam ad loc.

\* Ἄλλοι, Alius, alter, often. It never noteth a certain Individuum, unless an article be added, or by an expresse circumscription. Examples of the first kind there are, John 20. v. 30. Revel. 17. 10. And of the second, Matth. 4. 21. Joh. 19. 24. It doth not onely signifie alium, but sometimes also alterum, and secundum, Matth. 12. 13. Luke 6. 29. Joh. 19. 32. Revel. 6. 4. and 17. 10. Mark 12. 3. John 5. 43. \* it is used commonly and indefinitely, not of any determinate individuum, but generally of all impostors hujus farinae, vel potius furfuris. Therefore in another Evangelist it is said, Many shall come in my Name.

\* Ἄλλως, aliter, 1 Tim. 5. 25. Alio modo, aliâ ratione.

\* Ἄλλαχόθεν, Aliunde, John 10. 1.

\* Ἀλληγορέματα, Per quæ aliud figuratur, Beza. Quæ sunt per allegoriam dicta, Vulg. Quæ allegoricam interpretationem habent, Junius. Gal. 4. 24. only. Allegories, id est, being the things that they were, signified the things that they were not. Allegoriam definit Ambrosius, cum aliud geritur, & aliud figuratur.

\* Ἀλλοθῆς, Alienigena, Luke 17. 18. A stranger, or, Of another stock, an alien, or one of another generation. It is used in Zech. 9. 6. ἐξ ἄλλης ῥώης, ex alia gente oriens.

\* Ἀλλήλων, Alius alium, One to another, James 5. 16. Mutually, reciprocal-

ly. It is used very often in Scripture.

\* Ἀλλότριος, Alienus, often.

\* Ἀλλότριος ἐπίσκοπος, Alienarum rerum inspector, Steph. Beza. Alienarum rerum curiosus inspector, Cornelius à Lap. Alieni speculator, Tertull. Curas alienas agens, Cyprian. 1 Pet. 4. ver. 15. As a busie-body, or (as the word originally importeth) as a Bishop in another's Diocese. Tale hominum genus nullus elegantius descripserit, quam Terentianus ille senex his verbis;

Tantumne est abs re tua oculi tibi, Aliena ut cures, eaque nihil quæ ad te attinent?

Alienarum rerum inspector, id est, qui sese alienis rebus immiscet, atque ingerit, suas negligens, aut etiam curiosè, & malitiosè, insidiosèque aliena scrutatur. Idem est fermè quod, Polypragmon, aut Ardelio. Cum sola curiositas alienarum rerum non sit inter crimina quæ publicis legibus castigari soleant (nam de his loquitur Apostolus) bene, & ad mentem Apostoli respiciens, Interpretes noster transiit, alienorum appetitor, scilicet, cum effectu: i. e. cupidè rebus alienis inhians, & tollens ubi potest. Nam rapaces homines limis oculis (ut ait Horat.) in res alienas inquirunt. Contemptor autem pecuniarum (ut idem alibi loquitur)

Auri

Ingentes oculo irretorto spectat acervos.

Estius ad 1 Pet. 4. 15. At contra hanc expositionem facit, quod ante in eodem versu κλέπτης habeatur. Ἀλλότριος ἐπίσκοπος in suo Marrucino A sinio eleganter descripsit Catullus, qui insidiari negligentibus solitus, lintea ac mappas tollebat. Quare nec rejiciendus temerè antiquus Interpretes, qui alienorum appetitor reddidit: quamquam fortè melius hoc sensu eum qui alienis insidiatur, dicas: quod ad thorum quoque alienum referri potest. Tantum abest, ut curiosos intelligamus, aut hoc illud Comicis referendum arbitremur. Vox præclara, quæ præcepta aliquot, ut septimum, octavum, & decimum tangit. Tertullianus ἀλλότριος ἐπίσκοπος,

ἐπισκοπον, alieni insidiatorem dixit. Qui alienarum rerum inspectores dicunt, minus dicunt, Heinſius in locum.

\* Ἀλλόφυλ, Alienigena, ad alienam tribum pertinens, Acts 10. 28. One of another Tribe or Nation. ἐξ ἄλλης φύλης, ex alia gente. Vide Drusi observat. sacr. l. 9. c. 14. Hæc vox in usu Septuaginta Sævum in vet. Testament. significat, propriè Philistæum, ut Jes. 2. ver. 6. Ita Sulpitius sæpe usurpat, Vid. etiam Isidor. lib. 9. Orig. cap. 2.

\* Ἀλογ, Rationis expertus, Acts 25. 27. 2 Pet. 2. 12. Jude 10. q. d. ἀνὸς λόγος, mutus, Judæ 10. λόγος significat sermonem & rationem.

\* Ἀλόη, Aloë, Joh. 19. 39.

Ἀλόη, Trituro, 1 Cor. 9. 10. 1 Tim. 5. 18. per metaph. verò, percutio, cædo. Videtur derivari à nomine ἄλων, vel ἄλων, in qua tritura perficitur. Verbum trituro videtur dictum, quasi triticum tero; à terendo quidem certè dictum est, Piscat.

Ἀλς, Sal, Mark 9. 49. It properly significeth the salt sea. Sal, per Metabesin, from this word.

\* Ἀλυξ, Salsus, James 3. 12.

\* Ἀλυπότερ, Minus dolens, Philip. 2. ver. 28.

\* Ἀλυσιτελής, Inutile, Heb. 13. 17. ἀπὸ τοῦ αὖ privat. & λυσιτελέω, quod componitur ἀπὸ τοῦ λύειν τὸ τέλ, quod reddi potest commodè in nostra lingua, It will not quit the cost, Dantes.

\* Ἀλυσίς, Catena, Mar. 5. 34. Luk. 8. 29. Acts 12. 6, 7. and 21. 33. and 28. 20. 2 Tim. 1. 16. Rev. 20. 1. Ephes. 6. 20. περιεσῶν ἐν αλύσει, I doc my embassy in bonds, or (word for word) in a chaine.

Cogitare mecum solco, an non vincula sua, quorum passim meminit, nonnunquam pro calamitate aut persecutione usurpet: quemadmodum tùm Regius Propheta, διερχόμενος τὰς δεσμέας μου, ac similia, non semel dixit; quem in vinculis fuisse aut custodiam, ex eo, nisi fallor, nemo iudicat. An non igitur eodem modo hæc cum scriberet, ἐν αλύσει, hoc est, maxima angustiis, insidiis, ac delatoribus,

quibus tenebatur undique, ὡς τὸ ἀναγκάσιον περιεσῶν, se dicat? Heinſius in exercit. sacr. At Rome (where Paul was a prisoner) such prisoners as were not closed up in prisons, but had liberty to go abroad, \* had a long chaine, the one end whereof was fastened to their right hand, and the other end was tied to a souldiers left hand; so as the prisoner could goe no whither without that souldier, who was a keeper to him. Thus it was likely that Paul was chained; for hee mentioneth there but one chain in the singular number.

\* Ἀλων, Area, in qua teruntur fruges, Mat. 3. 12. Luk. 3. 17.

\* Ἀλώπηξ, Vulpes, Matth. 8. 20. Luke 9. 58. Per Metaphoram, homo versutus, callidus, in pluribus linguis, Luke 13. 32. Sic & Galli hominem astutum vocant Renard, aliquando, Unſin Renard, quasi dicas, astutam Vulpem: Et nos Anglice dicimus, A crafty as a Fox. It is a Latine Proverb, Si Leonina pellis non sufficit, Vulpina assuenda est: and a French one, Amiens fut prinſe en Renard, reprinſe en Lion, Amiens was taken by a Fox, and re-taken by a Lion: because the Arch-Duke overcame it by a stratagem, and Henry the fourth regained it by force.

\* Ἀλωσις, Captura, 2 Pet. 2. 12.

\* Ἀμα, Simul, cum, Matth. 13. 29. and 20. 1. and 24. 27. and 27. 40. Rom. 3. 12. Coloss. 4. 3. 1 Theſſal. 4. 17. and 5. 10. 1 Tim. 5. 13. Philem 22. Differt ab ὅμῃ, simul, quòd ἄμα sit Adverbium temporis, ὅμῃ verò loci.

\* Ἀμαθὺς, Indoctus, 2 Pet. 3. 16. Not onely hee which is unlearned, & literas nescit; † but hee which is of a cruell and inhumane disposition: for learning teacheth us humanity, & mores non sinit esse feroces.

\* Ἀμαράντιν, Immareſcibilis, 1 Pet. 5. ver. 4. τὸν ἀμαράντινον τὸν δόξης στέφανον. Each word hath his weight, Crown of glory, That crown of glory, That unfadable crown of glory. Corona amarantina, Beza. In which version hee hath departed from the Vulgar Interpreter, the Syriack, and the

Lipsius in li. Taciti 3.

See Ads 28. 16.

K Ab ἄλς, decipio, & ἀλς, vulsus, quia vulsu decipio. Est enim vulpes perquam versuta creatura, quia per ambages & gyros cursitando, fallit quasi oculos.

Alopezia, The falling of the haire; so called, because it often happens to the Fox, Fuch. in insitum. med.

\* Of α priv. & λυσιτελέω, Disco. † Casaub. in Achen.

i Planta & saccus. Nascitur in locis maritimis Indiz & Arabia: unde nonnullis videtur derivari ab ἄλς, mare. Fuvien. inquit, Plus Aloes, quam mellis habet.

Legatione fingor cate-nari, Beza. Legatione fingor in catena, Vulg. Je suis ambassadeur en la chain, F. B.



the French version : For the Vulgar Interpreter turneth it, *Coronam immarcescibilem* ; The Syriack, *Corona que non marcescit* ; The French, *Qui ne se peut flestrir*. Quod verò movit doctissimum Interpretem ut sic verterit, fuit insolentia derivationis huius nominis ἀμαρτυν. Nam Amaranthus<sup>1</sup> est herba, ex cuius flore texuntur Corollæ. Attamen Hesychius, Grammaticorum Græcorum faciliè princeps, ἀμαρτυν, ἀντιλον exponit, hoc est, quod computrescere non potest. Neque videtur commodum ut corona ex Amarantho (cuius mentio fit apud lasiocos † Poetas) dicta fuerit Petro gloria beatorum. Itaq; potius videtur significasse Petrus quod dixit initio cap. 1. ejusdem Epistolæ, Hereditatem ἀποβαλον, ἀπλανον, καὶ ἀμαρτυνον, servatam in calis.

Ἀμαρτυν, Adject. Non marcescens, 1 Pet. 1. 4. This Greek word is a Latine word also, and not onely appellative, being the Epithet of this crown, but proper. It is the proper name of a flower. Clemens Alexandrinus writeth, that there is a flower called *Amarantus*, which being a long time hung up in the house, yet still is fresh and green : to which (say some) the Apostle alludeth.

Ἀμαρτυν, Pecco. It signifieth, to erre from the prefixed mark. So the Hebrew verb *Chata* signifieth a missing of a mark one should aim at. It is so properly used, Judg. 20. 16. Mat. 18. 21. Hoc verbo propriè significatur quodvis peccatum, cum in proximum, tum in Deum : quocumque modo perpetratur : per violentiam, vel per fraudem : verbis, vel factis : consilio, aut imprudenti : manifestè, sive occultè. Atque eam esse propriam significationem verbi ἀμαρτυν, id est, peccare, hoc loco, liquet ex usu totius Scripturæ, tum in Græca, tum in Latina lingua. Sive enim loquatur de hereditario peccato, Rom. 3. ver. 9, 23. item, Rom. 5.

ver. 12. *sive de actuali & personali peccato in genere*, 1 Joh. 3. v. 4. *vel speciatim de aperte & graviter peccantibus*, 2 Cor. 12. 21. *vel de peccato ad mortem*, 1 Joan. 5. ver. 16, 17. *deq; ultrò peccantibus*, Heb. 10. v. 26. *semper usurpat idem verbum quod hic Matthæus*. Denique, eadem voce utitur Scriptura, ubicunque in peccatorum remissionem testatur Christi sanguinem esse effusum. Saneanus de Disciplina Ecclesiastica. The word is often used in the new Testament.

Ἀμαρτυν, Erratum, peccatum, lapsus, Mark 3. 28. and 4. 12. Rom. 3. 25. 1 Cor. 6. 18. Peccatum per imprudentiam commissum, Beza. The Philosophers use these words, ἀμαρτυν καὶ φύσεως, for a monster and bastard of nature : quia natura in producendo monstro, aberrat à scopo, nec finem designatum assequitur.

Ἀμαρτυν, Peccatum, very often. From the Hebr. *YUD*, comes the Latine peccatum, and the French *peché*, Rivet. 1. Sin, Rom. 7. 17. Hebr. 4. 15. 1 Tim. 5. 24. Acts 10. 43. 2. A sacrifice for sin, Lev. 4. 34. 2 Corinth. 5. 21. 3. Original sin, Rom. 6. 11, 12. and 7. 14. and 5. 12. 4. Actual sin, James 1. 15. 1 John 3. 8. 1 Tim. 5. 22. 5. The punishment due to sinne, 1 Pet. 2. 24. 6. Both guilt and punishment, Mat. 9. 2. 7. False doctrine, John 8. 46. 8. Infidelity, Joh. 16. 9. Joh. 9. 41. ἀμαρτυν (sumitur non pro quavis culpa, sed pro gravi & incondonabili crimine : ut infra, cap. 15. v. 22, 24. cap. 16. v. 8, 9. Grotius.

Ἀμαρτυν, Peccator : ad verbum, peccatosus, Steph. often. Qui velut peccati quandam artem facit, ita ut sibi habitum quandam comparaverit, Beza. One wounded with the sense of sinne, Matth. 9. 13. Every man being subject to sin, and the transgression of the law, Luk. 18. 13. In whom sin reigneth, Rom. 5. 8. Joh. 9. 31. Publicly inf-

hac significatione (id est, ubi de illius radicis fructibus agitur) plurali ferè numero dicere τὰς ἀμαρτίας, Beza in Rom. 5. 12. p 1 Tim. 1. 15. Tales per *antonomasiam*, propter excellentiam seu enormitatem vocabantur Peccatores, Chemnit. Sec 1 Pet. 4. 18.

1 Quidam inter ἀμαρτυν & ἀμαρτυν hoc discrimen constituunt, quod ἀμαρτυν significat non marcescens, ἀμαρτυν verò, immarcescibile. Sed ἀμαρτυν non formatur ex ἀμαρτυν, quatenus est nomen appellativum, sed quatenus est nomen certi floris proprium, Gerhard. in 1 Pet. 1. 4. Cameron de Eccle. & in Myr. Evang. † Tibul. l. 3. El. 4.

2 Nunquam marcescens. Item peculiariter flos qui nunquam marcescit, dictus inde immortalis, ab α & μαρτυν, unde Latin. *marces*. See Plin. lib. 21. cap. 11. Dioscor. lib. 4. cap. 57.

3 Componitur à particula privat. α, & verbo μαρτυν, scopum præfixum attingere. Hinc Theologi metaphoricè (est enim Metaphora desumpta à scolopariis ad scopum collimantibus) utuntur eà voce pro eo quod fit contra legem Dei, *Alsted. in Lex. Theol.*



monus, Luk 7. 37. An Ethnick, Mar.  
14. 41. Ephes. 2. 1. Jerome scilicet,  
Quod est lapsum esse primum illum lapsum  
ad peccatum, & aequalis, gravis,  
quod ad ipsum facinus venientum est.  
maiores, Experts testimonii, Acts 14.  
ver. 17.

9 Ἀμαχ, Non litigiosus, Alienus à  
pugnâ, à jurgiis, 1 Tim. 3. 3. Tit.  
3. 2.

<sup>3</sup> Ἀπὸ τοῦ, Meto, Jam. 5. 4. Fortè ab ἀμει, simul; in metendo multa secantur similia.

Ἀμέθυστος, *Amethystus*, A precious stone  
 which prevents drunkenness, Rev.  
 21.20. See *Plin. lib. 27. cap. 9.* & *lib.*  
*14. cap. 2.* from a *privat.* and μέθυ-  
 στος, *ebrius*, which cometh from μέ-  
 θυ, *vinum*. Est nomen gemmæ cuius-  
 dam, sic dictæ, quod ebrietati resistat,  
 Scap. The *Septuagint* useth it,  
 Exod. 28.19.

Ἀμελέω, *Negligo*, Matth. 22. 5. 1 Tim.  
4. 14. Heb. 2. 3. and 8. 9. 2 Pet. 1. 12.  
*Non habeo alicujus rei curam.*

*ἀμεμπτος, Irreprehensibilis, inculpatus*, Luke 1. 6. Phil. 2. 15. and 3. 6. 1 Theff. 3. 13. Heb. 8. 7. *Qui jure reprehendi & culpam non potest*, Zanch. It signifies him which is *without complaint*, as the Vulgar also hath it: and to be *without complaint* may be taken both actively and passively, that is, both for him which doth not complain of others, or on whom others doe not complain. Ambrose and Chrysostome turne it *irreprehensibilis*. Phil. 2. 15. ἵνα ᾖ ἄμεμπτος, *ut sitis irreprehensibilis*: as if he should say, *Ad summam date operam, ut sitis irreprehensibilis*: that is, So order your life, that no man may justly complain of you. Sicut quidam sunt ἀμεμπτοι, *fine querela, secundum Moysen legem*, Luk. 1. 6. Phil. 3. 6. sic sunt quidam secundum Evangelii præscripta ἀμεμπτοι, Phil. 2. 15. 1 Theff. 2. 10. & 3. 13. Grotius. The Septuagint use it Gen. 17. ver. 1. Job 1. v. 8.

Ἀμέμιπτος, *Inculpate*, I Thes. 5. 23. and 2. 10.

Ἀμείνων, *Securus*, Matth. 28. 14.  
1 Corinth. 7. 32. *Vacuus à curis*, ut

loquitur Cicero : *Curâ carens*, ut Horatius loquitur.

Ἀμετάθετος, *Immutabilis*, Hebr. 6.  
17. 18.

Ἀμετακίνητος, *Immotus*, 1 Corin. 15.  
ver. 58.

<sup>1</sup> Ἀμεταμέλητος, Cuius nunquam pœnit-  
teat, Rom 11.29. 2 Cor. 7.10.

Ἀμετανόητος, Resipiscere nesciens, Rom.  
2. v. 5.

*Ἀμέτονος, Immenſum, 2 Corinth. 10. 13, 15. Ἀμέτονος vocat, non quæ per ſe*

*nimia sunt, & quæ nemo possit metiri;  
sed quæ Deus non esset ipsi admodum,*  
Bezain I Cor. 10. 13.

Ἀμήν, Amen. It is most frequently used adverbially, and 1. It is an Adverb of affirming, signifying the certainty and truth of the thing of which we speak : and so it is the same with ἀληθώς, verè, as appears by comparing Luke 9.27. with Mat. 16.18. and Mark 9.1. 2. By this word we testify our assent. 1 Cor.

Ἀμύτωρ,



Ἀμήτωρ, *Qui sine matre*, Heb. 7. 3. Ἐξ  
α & μήτηρ.

a Non pol-  
lurus, in me-  
raris, Plut.

† Est & no-  
men gemmæ,  
sic dictæ,  
quod in i-  
gnem conje-  
cta, non con-  
sumatur, nec  
inquinetur,  
*Dioscor. lib.*

5. cap. 156.  
Plin. lib. 36.  
cap. 19.  
*Impollutus*,  
id est, alienis-  
simus ab om-  
ni inquina-  
mento carnis  
& spiritus,  
*Grynaeus*, A-  
yer.

x Viz. Eximius ille Agnus & singularis, qui per Agnos Sacerdotii adumbratus est, *Piscat.*

u Ἀκραιν & *Impollutus*, Heb. 7. 26. and  
13. 4. James 1. 27. 1 Pet. 1. 4. *Im-*  
*maculatus, illaesus, inviolabilis*, Cornel.  
à Lapide. It is a Latine word

also; and is † a precious stone, which, though it be never so much soiled (saith *Isidore, Etymol. lib. 16. cap. 4.*) yet it can never at all be blemished; but being cast into the fire, it is taken out still more bright and clean.

*Agnus*, *Arena*, *Math.* 7. 26. *Rom.* 9. v. 27. *Heb.* 11. 12. *Revel.* 12. 18. and 20. 8.

\* *Ἀγνὺς, Agnus.* Ex a privativa, & *ῥοβὺρ* *robūr.* *Joh.* 1. 29, 36. ὁ *ἄγνυς* τῶ *Θεῷ.* *Vulg.* *Agnus Dei.* The Originall and our last Translation read it, *That Lamb of God*, foretold by the Prophets. *Agnus ille Dei*, *Beza.* *Agnus Dei ille*, *Syriack.* The article being added (*as Erasmus* hath observed out of *Chrysostome* and *Theophylact*) hath an Emphasis, not only to distinguish him from the typicall Lamb, but of relation; for it calleth to mind the Prophecies of *Esay*, and others. It is used also *Acts* 8. 32.

<sup>3</sup> Ἀμοιβὰς, Retributio, 1 Tim. 5.4.

¶ Dicitur  
quasi *αμα*  
*αλν*. Cum  
qua sit per-  
petuò lu-  
ctandum,  
cū pluri-  
mos requirat  
labores; sin-  
gulari arte &  
ingenio coli-  
tur vitis,  
*Gerhard. in*  
*harm. Are-*  
*tias.*

y <sup>31</sup> Ἀμπελ & Vitis, Matth. 26. 29. Mar.  
 14. 25. Luk. 22. 18. Joh. 15. 1, 4, 5.  
 James 3. 12. Revel. 14. 19. Ἀβδ-  
 πηλ & Πηλός enim vinum nigrum  
 significat. Vel ab ἀμ, (quod ponitur  
 pro ἀμπελ in compositione) & πᾶλι, v.  
 quia circumagie eos qui vinum bibunt,  
 favoris.

Ἀμπλαγὴς, *Vinitor*, Luk. 13. 7. The  
Septuagint use it 2 Kings 24. 32.  
2 Chron. 26. 10. Isa. 61. 5. Jer. 52. 13.  
Ἐξ ἀμπέλ<sup>Ϟ</sup> *vitis*, & ἔρπονους.

2. Ἀμπέλων, *Vinea*, often. *Vinem & vineam* significat. The Septuagint use it for a word which signifieth a *vine*, Gen. 40. 9. and for a word which signifieth a *vineyard*, Levit. 25. 3 Cant. 2. 15.

rum, &c.  
Quandoque  
simpliciter usurpatur pro *Vinea*, propriè tamen significa  
*Vinum*, seu locum multis vineis confutum, *Gerh. in*  
*Ham. Evangel.*

<sup>a</sup> *Amphigastion*, Rete, Matth. 4. 18. Mar. 1. 16. It is a kind of net, which the French call *un espremier*: but I find not a proper word for it among the Latines, wherefore *generis nomen retinui*, Beza on Matth. 4. *Ideo Græci Interpretes de ipsa piscatione utuntur verbo ἀμφιγαστίου*, Abacuc. 1. ver. 15. Lucas etiam ad etymologiam alludere videtur, cum inquit, Concluserunt piscium multitudinem Luc. 8. 6.

Ἀμικίων, *Amicio, circumvestio*, Matt.  
6.30. Luk.12.28.

'Αφιερωμα, *Amicior*, Matth. II. v. 8.  
Luk. 7. 25.

<sup>a</sup> *Apud G. Bivium, Mark 11.4. Platea, Syrus. Sic dicitur, quia utrinq; portis instructa, utrinq; viam præbet, Lud. de Dieu Comment. in quatuor Evangelia.*

Ἀμφότερα *Amphoterque*, often. De duobus dicitur. Sed (ut annotavit doctissimus Budæus) hoc vocabulum de pluribus dicitur, sed tum demum quum duo genera constituunt, Act. 23, 8.

Ἀμύσμαι, Tutor, Acts. 7. 24.

<sup>b</sup> Ἀμώμη/Θ, *Inculpatus*, Philip.2.15.  
2 Pet.3.14.

c Ἀμωμ, *Momi morsibus non obnoxius, Omni reprehensione major, Without blemish, or blamelesse. Vitii ex-*

pers; sic malo quam Inculcata: similiter accipitur hæc vox i Pet. 1. 19. Pisc. in Ephes. 5. 27. Videtur nomen מִוּם derivatum esse ab Hebræa voce Mum, quæ vitium, seu defectum aliquem significat; & omnino videtur Apostolus ad locum illum Cantic. 4. 7. (ubi vox Hebræa in hac ipsa materia usurpatur) respexisse, Vorkius. Of the Hebrew מִוּם, the Chaldee mu-ma, and Greek μῶμος are derived, Ainsw. It is used also Heb 9. 14. Col. 1. 22. Jude 24. Rev. 14 5.

<sup>d</sup> *Ἀνὰ*, *Per*, often. Sometimes it noteth  
a *distribution*, as Matth 20 9. Luc 9.  
33, 34. Sometime it signifieth an *e-*  
*quall* *distribution*. Sometime in  
composition it is the same with *ἄνω*,

Sic di-  
 ctum ab *di-*  
 & *βασις*,  
 quod cum  
 accipitur, in  
 orbem com-  
 plectatur in-  
 tensa auz  
 patium, &  
 undique pi-  
 ces conclu-  
 dit, *Βελα*,  
*Ερσ. Chem-*  
*ist.*  
 Vox Græca  
 valde empha-  
 tica est, si-  
 gnificat in-  
 strumentum,  
 quod, dum  
 accipitur (viz.  
 in aquam )  
 extremitati-  
 bus suis un-  
 dique aze-  
 quabiliter de-  
 prehensum,  
 concludit quic-  
 quid appre-  
 henderit, in  
*ψιφα*. in  
 Mat. 4.

1. Tutus à  
 Momus mor-  
 tivus. Ex æ-  
 mulos, Viti-  
 verabilis.  
 2. Irrepre-  
 hensibilis, in  
 quibus nec  
 Momus in-  
 venit quod  
 carpat, Cor-  
 nelius à La-  
 pide.  
 3. Momus Gra-  
 tis Repre-  
 hensio est,  
 sive Deus re-  
 prehensionis,  
 Erasmus in  
 Ephef. 1. 4.  
 Potest no-  
 men *ajus-*  
*tos* derivari,  
 vel à verbo  
*ajusculpi*, quod  
 est *culpare*,  
 seu reprehens-  
 dere: vel à  
 nomine *ajus-*

d In-  
rivatur, Sal-  
y Physicians  
re so much,

Summary.

*sursum*, as Mark 16.4, 19. Luk. 7.22. and 14.5. and 24.51. Matth. 14.19. Rom. 7.9. Often in composition it signifieth *Iteration*, & (as it were) *Redimigration*: whence it is expressed in the Latine by the syllable *Re*, id est, *rursum*. It is sometimes taken for *χρῆσις*, *sine*, as Matth. 2.14.

<sup>a</sup> *Av*, *Particula potentialis*, often.

<sup>a</sup> *Αβαδμδς*, *Gradus*, Acts 21.35, 40.

Both the Greek and Latine words signifie a *stair* and a *degree*.

<sup>a</sup> *Αβαδμδς*, *Ascendo, assurgō, subeo, pervenio*, very often.

<sup>a</sup> *Αβαδμδς*, *Diffēro*, Acts 24.22.

<sup>a</sup> *Αβαδμδς*, *Dilatio*, Acts 25.17.

<sup>a</sup> *Αβαδμδς*, *Subduco*, Matth. 13.48.

<sup>a</sup> *Αβαδμδς*, *Suspicio, Oculis attollo, intueor, visum recipio*, Steph. in Conc. often. 1. Sometimes *ἀνὰ* in

this word redounds, and then it signifieth the same with the simple word *βλέπω*, as Mark 16.4. Acts 22.13. 2. It signifieth <sup>h</sup> *Visum post cecitatem recipere, seu, videndi facultatem amissam recuperare*: To see again, or, To recover ones sight †.

So it is used Matth. 11.5. and 20.34. Mark 10.51. Luk. 18.41. and 7.22. <sup>a</sup> *Ανὰ*, in this word then signifieth an iteration, *Rursum, denuo*. *Piscator* on Matth. 11.5. and Luk. 7.22. denyeth this acception of the word. But it is so used \* by *Plato* and *Aristophanes*, and it is so expounded by *Budeus*, Matth. 20. *Post cecitatem oculis restitutor*. *Stephanus* in his *The-saurus*, brings examples to prove that the word is so taken. *Jansenius* in his *Harmony*, *Erasmus* and *Beza*, with others, allow of this acception.

3. <sup>1</sup> *Aspicere, Sursum aspicere, Oculos sursum attollere*: To look up. So it is used Matth. 14.19. Mark 8.24. Luk. 9.16. and 19.5.

<sup>a</sup> *Ανὰδμδς*, *Visus recuperatio*, Steph. *Beza*, Luk. 4.18.

<sup>a</sup> *Ανὰδμδς*, *Exclamo, vociferor*, Mar. 15.8. Luk. 9.38.

<sup>a</sup> *Ανὰδμδς*, *Renuntio*, often. It si-

gnifieth freely, openly, and publickly to declare any thing, Mark 5. 14, 19. Acts 15.27. Undoubtedly to publish any thing, of whose truth there is no cause to doubt, John 16.25. Acts 14.27. and 15.4.

<sup>m</sup> The *Septuagint* use it for a word which signifieth the light of know- ledge, whereby the mind is illumina- ted, and which after is communi- cated to others, Job 13.17. and 15. 17. Dan. 2.4. and 5.3. Which sig- nification doth fitly agree with that place, John 15.15. It is usually in the Scripture taken for the preach- ing of the Gospel, Acts 20. 20, 37. Rom. 15. 21. 1 Pet. 1.12. 1 John 1. 5. This " word used Acts

19. 18. noteth an open and clear confession of sins, and declaration of them, *Cartwr.* on *Rhem. Testa- ment*.

<sup>a</sup> *Ανὰδμδς*, *Regno*, 1 Pet. 1.3.

<sup>a</sup> *Ανὰδμδς*, *Renasco*, 1 Pet. 1.23.

<sup>a</sup> *Ανὰδμδς*, *Lego*, often. *Εὰ* signifi- catione quā dicitur, *Lego librum*, *Xe- noph.* 2 Cor. 1. 13. *Ανὰδμδς* *οικετρε*, id est, *Tacito animi consensu re- cognoscitis*.

<sup>a</sup> *Ανὰδμδς*, *Lectionis*, Acts 13.5. 2 Cor. 3.14. 1 Tim. 4.13. *Non simpliciter lectionem significat: sed diligentem cum recognitione & examinatione, ac ju- dicio*, *Hyperius* in *Epist. 1. ad Tim.* cap. 4.

<sup>a</sup> *Ανὰδμδς*, *Agnosco*, Act. 7.13.

<sup>o</sup> *Ανὰδμδς*, *Necesse, necessitas*, often. *Si- o* *Ανὰδμδς* *οικετρε*, id est, *Tacito animi consensu re- cognoscitis*.

f *Προpositio* *ἀνὰ*, idem hic valet quod *ἀνὰ*, id est, *sursum*, sicut *Budeus* ex- stimat; nihil tamen impe- dit quo mi- nus *ἀνὰ* pro *χρῆσις*, vel *ἐν* accipia- tur, *Beza* in Matth. 4.1. g *Suspē- sam* retinere sententiam, & litigantes morā aliquā interpositā dimittere, *Aret.*

h *Proprie* significat de- perditum vi- dendū usum *rursum* obte- nere, quod cæco nato non convenit, *Beza* in Joh. 9.11. See his *Annotat.* *mijon* on Mark 8. 24, 25. and Luk. 21.1.

† *Ανὰδμδς* *πεν* proprie eorum est qui videndi facultatem a- liquando ha- buerunt, sed nec malè re- cipere quis dicitur quod communiter tribu- rum hu- manæ naturæ ipsi abfuit, *Grotius.*

\* See de *Diets* on Joh. 9.11. i *Quasi* *ἀνὰ* *κλῆρω*, *Xe- noph.*

k *Decla- rat* potius redditum vi- sum quā- visum, quasi *revidentiam* dicas, *Eras.* in *Annot.* 1 *Re- nuntio*, *indico*, *prodo*, *recito*, *profiteor*, *promitto*, *Cornel.* à *Lapi- de*. *Palam*, *publicè annuntio*, *Idem.*

gnifieth freely, openly, and publickly to declare any thing, Mark 5. 14, 19. Acts 15.27. Undoubtedly to publish any thing, of whose truth there is no cause to doubt, John 16.25. Acts 14.27. and 15.4.

<sup>m</sup> The *Septuagint* use it for a word which signifieth the light of know- ledge, whereby the mind is illumina- ted, and which after is communi- cated to others, Job 13.17. and 15. 17. Dan. 2.4. and 5.3. Which sig- nification doth fitly agree with that place, John 15.15. It is usually in the Scripture taken for the preach- ing of the Gospel, Acts 20. 20, 37. Rom. 15. 21. 1 Pet. 1.12. 1 John 1. 5. This " word used Acts 19. 18. noteth an open and clear confession of sins, and declaration of them, *Cartwr.* on *Rhem. Testa- ment*.

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<sup>a</sup> *Ανὰδμδς*, *Agnosco*, Act. 7.13.

<sup>o</sup> *Ανὰδμδς*, *Necesse, necessitas*, often. *Si- o* *Ανὰδμδς* *οικετρε*, id est, *Tacito animi consensu re- cognoscitis*.

<sup>1</sup> *Vim* cogentem oppositam *libertati*, 1 Corin. 7. 37. *Sic* *Philem.* ver. 14. *Opponuntur* *χρῆ* *ἀνὰδμδς*, *ε* *χρῆ* *ἐκείτων*, ex necessitate esse & voluntarium. 1 Pet. 5.2. *μὴ ἀνὰδμδς*, *ἀλλ' ἐκείτων*, *Vet. Lat.* *Non coactè, sed spontaneè.* *Beza*, *Non coactè, sed libenter: hoc est, non in- vitò, sed prompto animo.* 2. *Affli- ctionem, tribulationem, miseria*, 1 Cor. 7.26. *Luc. 21.25.* 2 Cor. 6.8. *Lxx.* ita utuntur, *Psal. 25.17.* & 107. 16. *oppositam felicitati.* *Ανὰδμδς* in lingua *Hellenistica* idem est quod *δύ- λισ*, *afflictio*. *Passim* occurrit hāc signi- ficatione, non solum apud *Lxx.* sed & in *novo fœdere*, *Luc. 21. 23.* sic &



Gerhard. in  
harm.

2 Cor. 6.4. & 12. 10. 1 Theff. 3.7. Amama Antib. Bibl. lib. 3. Syrus habet nomen, quod significat Angorem, afflictionem, molestiam, cruciatum; in qua significatione vox necessitatis etiam à Cicerone usurpatur. So

it is used by the Septuagint, Psal. 31. ver. 8. Augustinus in Psal. 25. 19. notat afflictiones vocari necessitates, quod necesse sit eas usque ad finem tolerare, ut salvemur. <sup>Avaxns</sup>, vox ad omnia mala, præsertim graviora, refertur, Grotius in Luc. 21. 23.

<sup>Avaxns</sup>, Necessarius, 1 Cor. 12. 22. 2 Corinth. 9. 5. Item amicus, Acts 10. 24. qui Latine quoque dicitur necessarius; quod eo tam egeamus, quam aqua & igni: & amicitia eodem sensu dicitur necessitudo. It is used also Phil. 2. 25. Tit. 3. 14.

<sup>Avaxns</sup>, Necessè, Acts 13. 46. Heb. 8. 3. <sup>Avaxns</sup> & <sup>Avaxns</sup> sæpe id significant apud Græcos, quod fieri aliqua de causa oportet. Ita <sup>Avaxns</sup> sumi apparet, Luc. 14. 18. Heb. 9. 23. Judæ 3. & <sup>Avaxns</sup>, 2 Cor. 9. 5. Phil. 2. 25. Grotius.

<sup>Avaxns</sup>, Cogō, <sup>Avaxns</sup>, Pass. Cogor. To enforce, or offer bodily violence, Luke 14. 23. De persuasione quæ vi & efficaciâ rationum pervagitur, Grotius. By ones credit and authority to draw others to doe as hee doth, Galat. 2. 14. It is used also Math. 14. 22. Mark 6. 45. Acts 26. 11. and 28. 19. 2 Cor. 12. 11. Gal. 2. 3. and 6. 12.

<sup>Avaxns</sup>, Coactē, 1 Pet. 5. 2.

<sup>Avaxns</sup>, Adduco, subduco, produco, reduco, often. <sup>Avaxns</sup>, pro Facere ascendere, Acts 16. 34. Quo sensu etiam sumitur, Luc. 4. 5. Acts 9. 39. & alibi passim.

<sup>Avaxns</sup>, Designo, ostendo, id est, Indico & declaro, Acts 1. 24. Constituo & creo, Luc. 10. 1. <sup>Avaxns</sup> Recentior Interpretes, designavit. Quo modo designavit, si statim misit? Certè nec Consul designatus, ideo fiebat statim Consul; nec legatus, quod hic evenit, qui statim aliquod mittitur, legatus designatur, sed fit: Quod Budeus creandi verbo exprimendum nonnunquam monuit. Constituti verbo rectè

usus est Interpres vetus: ubi enim, si non hic, etiam Latine cum loquimur, propriè loquendum est? Quod in veteri Interprete, tanquam propriè suo, etiam in minimis recentior Interpres exegit. Heinsius. Sic Latini quoque interdum designandi & declarandi vocabulum usurpant, Beza in Act. 1.

<sup>Avaxns</sup>, Ostensio, Luk. 1. 80. usurpatur hoc vocabulum, quando consules, antea creati, populo publicè designantur & renunciantur. Et 3. Esd. 1. de publicis officiis usurpatur, ut c. 1. & 2. quando rex designatur: c. 8. quando Judices constituuntur. Lucas dicit Johannem fuisse in deserto usq; ad diem <sup>Avaxns</sup>, hoc est, quo peculiari vocatione divinitus & publicè effect renuntiandus populo Israel, ad quod officium missus esset à Deo. Chemnit. in Harmon. Evangel.

<sup>Avaxns</sup>, Excipio, Acts 28. 7. Heb. 11. 17.

<sup>Avaxns</sup>, Reddo, Acts 23. 33.

<sup>Avaxns</sup>, Revivisco, Luk. 15. 24, 32. Rom. 7. 9. and 14. 9. Rev. 20. 5.

<sup>Avaxns</sup>, Requiro, Luk. 2. 44. Acts 11. 25.

<sup>Avaxns</sup>, Particip. Succinctus lumbos. 1 Pet. 1. 13. Gird up the loynes. A metaphor from Eastern countries, who ware long garments, and girt them up, lest they should hinder them: used, 1 When they went a journey, 1 Kin. 4. 29. and 9. 1. 2 When they did run a race, 1 Kin. 8. 46. 3 When they did fight, 1 King. 2. 14.

<sup>Avaxns</sup>, Exsiccato, 2 Tim. 1. 6. Ignem jam conditum ac sopitum suscito, Erasmi. Ex <sup>Avaxns</sup> & corrupta, Ignem sopitum & carbonibus cineribus obritos suscito, seu accendo. Vel à nomine <sup>Avaxns</sup>, Reliquia ignis sopiti. Significat ignem cineribus tectum excitare, sopitam favillam in flammam proferre, Avenius in locum. Metaphora à scintilla in cineribus asservata, quæ molli flatu exsuscitatur, ut flammam concipiat, Piscar. in Schol. Est ignem cineribus conditum folle aut flatu suscitare, ut reardescat, Cornel. à Lap.

scintille

\* Cum illo  
summa mihi  
necessitudo  
est, Cicero.  
Artissimo  
necessitudi  
nis vinculo  
conjuncti,  
Plin.

p Significat  
navem ex lit  
tore in altum  
deducere,  
Chemnit.

q Et demon  
strare & cre  
are significat,  
Chemnit.

scintille cineribus coopertæ facile emoriuntur, quæ eodem statu levi adjutæ, ignem suum explicant, & appositis lignis in ardentes tandem flammæ excresecunt: ita docendi & exhortandi dona securitatis & negligentie quasi cineribus sepeliuntur, quæ precum & diligentie studio suscitata, nescio quid ignem spirant, & flammæ suarum calore, adstantes ad auditorii sui focum calefaciunt & ipsos. Hanc ipsam cohortationem aliis verbis expressit Apostolus noster, 1 Tim. 4. 4. and 1 Thes. 5. 19. Scultetus in locum. Whereby is declared, that the gifts of God in this life are as certain little coals or sparks, which unlesse they be seasonably stirred up, and with daily godly exercises cherished, they are soon extinguished, *Illyr. in loc.* Or rather (saith Gerh. in his Harm.) there is an allusion to the type of the Priests in the Old Testament, by whose daily Ministry the fire which came from Heaven was cherished, that it might not goe out. This word is used by the Septuagint, Gen. 45. 27.

<sup>1</sup> *Avāδιδω, Reviresco, repullulo, regermino.* Phil. 4. 10. Revived. Non dicit Apostolus Philippenses in solitudine ipsius restoruisse, aut vigorem recepisse, quod interim aridi fuissent ac mortui, quantum ad studium Pauli; sed quod hujusmodi studium atq; affectus in animo latens non se tunc exuerit. Est enim metaphora ab arboribus sumpta, quæ cum per hyemem mortuæ videantur, ed quod vis earum contracta lateat, vere rursus flores ac frondes emittere incipiunt. Estius ad Phil. 4. 10. *Que expositio ex verbis in eodem versu sequentibus clarè confirmatur.* The word is borrowed from Trees, which seeming in winter to be dead and withered, in the spring grow green again: so their care, which for a time languished, now again revived. Metaphora est ab arboribus, quæ tametsi nunquam ad tempus videantur arefieri, postea tamen denuo incipiunt florere, id quod Theophrastus quoque annotavit, Hyperius in loc.

<sup>1</sup> *Avāδευα, Anathema, devotio, Terullianus vertit, Devotamentum, Accursed, or Separated, Acts 23. 14. Rom. 9. 3. 1 Cor. 12. 3. and 16. 21. Gal. 1. 8, 9.* The word signifieth that which is put apart from the use of man, and dedicated unto God, with the accruing of them who should convert it to their own use; and so by a translated sense it signifieth a perpetuall separation from Christ. This is Chrysostomes exposition. So Sacer properly signifieth holy: but is used by the Latines in a contrary sense, as,

*Auri sacra fames* —

*Sacer instabilis esto.*

<sup>u</sup> *Avāδεματιζω, Devoreo, execror, Mark 14. 71. Acts 23. 12, 14, 21.* It signifieth cursing, as when a man either sweareth, voweth, or wilheth himself to dye, or to be given to the Devill, except he bring his purpose to passe.

<sup>1</sup> *Avāδεω, Contemplor.* Acts 17. 23. *Videns, Vulg. Contemplans, Hieron. id est, Considerans, & Inspectans, veluti ii qui rem diu non visam inspicunt, Eras. Est recogitare, Sapius contemplari, Iterum iterumq; considerare, Cornel. à Lap.* This word is also used, Heb. 13. 7.

<sup>x</sup> *Avāδνua, Donarium, Luke 21. 5. x Deūctatē Quod Templorum Arariis consecratur, 20 a holy use.* Budæus makes this difference between this word with ν, and the former with ε, that this signifieth things themselves which are dedicated to sacred uses; the other, donaria, quæ the persons that were devored to destruction: and he deriveth them both from the word *ἀνὰ-δέναι*, of hanging, or setting up; that as the one were set up in the Temples, so the others names were set up in places of execution, in hatred and detestation of them. But Tolet observes, that in the Scripture they

gnificat, quia ejusmodi dona à columnis Templorum suspensa, eo ipso à vulgari usu separabantur, ut nefas in posterum esset ea ad usus humanos & profanos convertere, Herodot. Thucyd. Plaro, Macrobius. In genere usurpatur pro quibuscumque ornamentis urbis, ejusmodi sunt Tempia, Basilicæ porticus: so Strabo useth it.

<sup>r</sup> *Dedicated to holy persons.*

<sup>r</sup> *Avāδνua* dicti sacri homines, quorum capita Diis inferis data sunt & devota, Budæus, Scap. See Beza and Piscat. on Rom. 9. 3. Vox usurpatur ut Hebræorum *Qan Cherem.* u Declarare esse anathema, execrari diris, & Executionibus devovere, Gerhard. & Beza.

<sup>y</sup> *Avāδνua* profanis scriptoribus propriè dicuntur ea donaria, quæ Diis consecrata appendebantur parietibus & columnis Templi, aut ex lacunaribus suspenderentur; ab *ἀνὰ-δέναι*, quod & suspendere, & separare si-



are both used in the same sense; so likewise Chrysostome and Illyricus. Beza and Bucan confesse, that they are derived from the same verb, but are of a different signification, Beza in Luc. 21.5. Bucan in loc. commun. Quamvis hæc duo deriventur ab eodem verbo Græco [ἀναθεῖναι] significatione tamen diversa sunt, pro varia significatione verbi. Interdum enim significat reponere sive separare: unde dicitur ἀναθεῖναι separatio, & id quod separatur. Interdum attollere, suspendere. Hinc ἀναθεῖναι, suspensio, & id quod suspensum est. Quâ ratione donaria quæ templis consecrabantur, ἀναθεῖναι, Græcis dicta sunt, utpote suspensa in alto ex parietibus & columnis templorum. Estius in 9. c. Epist. ad Roman. Certissimum τὸ ἀναθεῖναι & τὸ ἀναθεῖναι diligenter distinxisse Hellenistas veteres. Heinsius in c. 9. ad Roman. v.3. vide plura apud illum. They used to have fine things in their Temples, dedicated to their gods, which they called ἀναθεῖναι. Thence came ἀναθεῖναι, Accused; because they dedicated them to their Idols. The Septuagint use it, Levit. 27.28,29. See Dr Willel

<sup>a</sup> *Ἀναθεῖναι*, Importunitas, Luke 11.8. vide Piscat. & Lud. de Dieu. Improbitas, Vulg. eleganter, si rectè intelligatur. Non enim hic opponitur Improbitas probitati, sed otio & remissioni, quomodo improbus dicitur interdum qui urget, nec cessat, etiam in bonam partem, ut cum dicit Virgilius,

— Labor improbus omnia vincit. Sic hic accipitur pro urgente & inveteranda perseverantia. Proprie, Impudentia; ex a privat. & ἀνδρως, Pudor. So much the notation of the originall word implyeth. It is taken from beggars, which are impudently importunate, and will take no denial. Importunitas, Beza. Instantia, Tremellius.

<sup>z</sup> *Ἀναθεῖναι*, Interimo, tollo, tollo è medio,

<sup>z</sup> *Ἀναθεῖναι*, aliàs significat Interficere, atque è medio tollere, aliàs Accipere, ut A.G.7. Eadem significatione usurpatur in oratione Critiae apud Xenophontem: sed notior est significatio verbi ἀναθεῖναι, pro interficere, V. Torin, Strigel, in Nov. Test.

often. It is used of publike punishments. Of the Infants killed in Bethlehem, Matth. 2. 16. Of the Theeves crucified with Christ, Luke 23.32. Of Theudas slain, Acts 5.36. Of James killed with the sword, Acts 12.2. Of the crucifying of Christ, Acts 2.23. and 10.39. Of slaying the Apostles, Acts 5.33. though it was not perpetrated, but intended.

<sup>a</sup> *Ἀναθεῖναι*, Cædes, Acts 8.1. and 22.20.

<sup>a</sup> *Ἀναθεῖναι*, Insons, Matth. 12. 5,7. ex a Insons, Innocens, vel Inculpatus, Sine crimine, Hierom. Eras. siquidem αἰτία, Crimen potius est

<sup>a</sup> *Ἀναθεῖναι*, Resideo, Ex adverso sedere facio, & colloco, vel, Ex adverso sedeo, Scap. Luke 7.15. Acts 9.40.

<sup>a</sup> *Ἀναθεῖναι*, Renovo, instauro, Hebr. 6. ver.6.

<sup>b</sup> *Ἀναθεῖναι*, Renovatio, Instauratio, Suidas. Rom. 12.2. Tit. 3.5.

<sup>a</sup> *Ἀναθεῖναι*, Particip. Qui renovatur. Col. 3.10. The Apostle speaks there of the time present, signifying a continuall action, as if he had said, which is begun to be renewed, and is daily more and more renewed. Both the Originall and the English word renewed, signifie to make a thing new again, to restore a thing (antiquated and deformed) to the ancient form and beautie.

<sup>c</sup> *Ἀναθεῖναι*, Discumbo, unâ sedeo, Matt. 26. 20. Luke 7.27. Recumbo, jaceo, Mark 5.40. Compositum pro simplici, Beza. Significat in eo loco ubi assederis; herere, Mark 16.14. sæpè usurpatur pro κατακείναι, quæ vox simpliciter significat, assidere seu accumbere, Casaub. exercit. 16. Verbum ἀναθεῖναι non aliò sensu quàm pro recumbere ad mensam, in Scriptura legi memini. Maldon. ad Mar. 16. 14. ἀναθεῖναι non est mense cœnanda causâ accumbere, sed simpliciter sig. sedere, recumbere, quo modo usurpatur Marc. 5. v. 40.

<sup>c</sup> *Ἀναθεῖναι*, Particip. Conviva Matth. 9.10. and 22.10. and 26.7. Notat actum accumbendi præcedentem, & adhuc durantem, Harm. <sup>e</sup> The Jewes gesture in their feasts was such as the Romans used. Voces quibus usi sunt Evangelistæ, sonant accubitus, non sessionem: ἀνακλίνειν, Luc. 22. ἀνακλίνω, Matt. 26. κατανέμω, Luc. 14. ἀνακλίνω, Matth. 14. Joh. 13. 23.

<sup>a</sup> *Ἀναθεῖναι*, Particip. Conviva Matth. 9.10. and 22.10. and 26.7. Mar. 16.14. Luke 22.27. Joh. 6.11. and 13.23,28. Matth. 22.11. Mar. 14.18.

<sup>a</sup> *Ἀναθεῖναι*, Particip. Retineas, Gerh. in 2 Cor. 3.14, 18.

<sup>d</sup> *Ἀναθεῖναι*,

d Navale ef-  
se videtur, &  
proprie fi-  
gnificat, *In*  
*contrariam*  
*partem* fleſſe-  
re, Beza in  
Matth. 2.  
Verbum ap-  
tum ac pecu-  
liare facien-  
tibus iter  
navigio aut  
equis, *Eraf.*  
*m. Annot. in*  
*Nov. Teſt.*  
*¶ Vulgata,*  
*Infatuare,*  
nullo modo  
exprefſa ſen-  
tentia Apo-  
ſtoli. *Eraf.*  
*Summatim*  
*infatuare:*  
ſed ne ſic  
quidem ſatis  
exprefſe.  
*Ad caput &*  
*priſcipium;*  
*prſtatunt;*  
*ſtatim reſti-*  
*tuere,* Cyrill.  
Recolligere,  
Beza. Signi-  
ficat enim τὸ  
ἀνακεφαλαι-  
ῶσαι, partes  
diſiectas &  
divulſas in  
unum cor-  
pus conjun-  
gere: ut  
quum Ora-  
tores bre-  
vem enume-  
rationem  
Argumento-  
rum texunt,  
aut qui cal-  
culis ſubdu-  
tis ſingula  
in unam  
ſummam re-  
vocant. In  
hoc verbo

*¶ Anakephalaioμαι, ſυμαί, Recolligo, ſum-*  
*matim comprehendor. Metaphora du-*  
*ela eſt vel à Rhetorum epilogo, in qui-*  
*buis tota cauſa ſummatim repetitur, quod*  
*illi vocant ἀνακεφαλαιῶσιν vel ab*  
*Arithmeticoꝝ computationibus, in*  
*quibus omnes numeri in unam ſummam*  
*tandem colliguntur.* Gerhardus in  
Harm. Evangel. Ephes. 1. 10. turned,  
*Gather together in one all, Gather*  
*together all under one head.* † Gr.  
Recapitulare. The word may be  
conſidered three ways: 1 As it is  
taken properly; ſo it ſignifieth, *To*  
*make the foot of an account:* we call it  
the foot, becauſe we write it below  
at the foot. They of old writ theirs  
above over the head, and ſo called it  
κεφάλαιον, Pſal. 40. 7. *The ſumme*  
*in the top.* 2 As it is extended; ſo  
it is the ſhort Recapitulation of a  
long chapter, the Compendium of a  
book, or of ſome diſcourſe, *The*  
*Summe.* 3 As it is derived, it  
comes of κεφάλαιον, and that of κε-  
φαλή, Greek for a head, beſt ex-  
preſſed in the word *Recapitulate*, that  
is, to reduce all to a head. Learned  
Cameron in Myr. Evang. approves of  
the firſt, but diſlikes the ſecond,  
that it ſhould be *Metaphora à re*  
*Oratoria:* For it ſeemes not con-  
venient (ſaith he) that the Apoſtle  
ſhould borrow ſpeeches from  
Greek Oratours and Sophiſters, to  
exprefſe ſo great a matter: Beſides,  
the ſimilitude was not grave enough

ſignificatione mediâ duplex eſt Etymon obſervandum: unum  
alluſione factâ ad κεφαλή, id eſt, Chriſti capitis appellationem;  
quo ſenſu Tertullianus vertit, *Recapitulare*, id eſt, Ad caput,  
unde exciderant, revocare. Alterum deducto verbo à κεφαλή-  
ος, quo declaratur brevis multarum partium in unum quod-  
dam ſortum collectio; ut accipitur hæc vox paſſim apud Græ-  
cos ſcriptores, tum in ſimplici verbo, tum in compoſito; ac etiam  
apud Apoſtolum, Rom. 13. 9. *Beza in Eph. 1. 10.* † Ærum,  
collectio five ſumma, κεφαλαίων Græcis; ἀνακεφαλαιῶσαι collige-  
re æta: quæ voces deinde per tralationem à ſimili ad qualem-  
cunque collectionem cøpere aptari. Sic qui diſperſos milites in  
unum agmen contrahit, rectè dici poteſt ἀνακεφαλαιῶσαι. *¶*  
ſignificatio huic loco maxime convenit. *Grotius in Eph. 1. 10.*

(ſaith he) for the Apoſtle, nor fa-  
miliar and plain enough for the  
people. Yet others follow this ſi-  
gnification, and interpret the place  
thus: *All things concerning man-*  
*kinde, which from the beginning of the*  
*world were ſet forth by ſhadowes and*  
*figures, in Chriſt are ſummarily reca-*  
*pitulated and fulfilled.* † B. Andrewes *¶* We muſt  
faith, all three may be taken here. not looſe  
Chriſt is, 1 The ſumme of our and in this  
account: 2 The ſhutting up of our word; there is  
diſcourſe: 3 The head of the force in it,  
Body Myſticall, whereto this ga- not a gather-  
thering (here) is. Zanchie, though ing, but a ga-  
he admit of the other, yet he pre- thering toge-  
ferreth the laſt interpretation, viz. ther: not a  
*Omnia ad unum caput adducere & ad- collectio, but*  
*ungere, ſeu colligere omnia ſub uno collection,*  
*capite.* Rom. 13. 9. *Comprehended,* again, as Re-  
*capitulated, Gr. Fulfilled, Syriack,* call, return,  
*Vulg. Inſtauratur. Summatim com-* reduce, that  
*prehenditur, Beza, Piſc. id eſt, In* is, to call,  
*ſummam ac compendium redigitur, Be-* turn, bring  
*za. Quæſi dicas, Recapitulatur,* back again,  
*hoc eſt, tanquam ad caput revocatur,* B. Andrewes  
*vel tanquam ſub capite comprehenditur,*  
*Piſcat.*

*¶ Ανακλίνω, Diſcumbo, Matth. 8. 11. ¶* Tranſlation  
*Sit down, as at a banquet.* It is eſt ſumpta à  
uſed alſo, Matth. 14. 19. Mark 6. 39. conviviis,  
Luke 2. 7. and 7. 36. and 9. 15. and quibus ſæpe  
12. 37. and 13. 29. *Κλίνω, Sponda,* ſolet compa-  
ſeu *Leſtulus. Inde τῆς κλινῆς, Tric-* rari vitæ  
linium, *quæ erat uſitata inſtructio,* æternæ felici-  
convivi, & ἀνακλινεῖς, *Accumbere,* tas. Latini  
Victorin. Strigel. in Nov. Teſt. recumbendi  
(quod vetus  
Interpres  
uſurpavit ſi-  
militer etiam  
ſignificatio-  
ne) ſed raro,  
Beza in  
Mat. 8.

*¶ Ανακλίνω, Inhibeo, Gal. 5. 7. ¶*  
*¶ Ανακρόζω, Clamorem tollo, exclamo,*  
Theoc. Demosth. Mark 1. 23. and  
6. 49. Luke 4. 33. and 8. 28. and  
23. 18.

*h. ¶ Ανακλίνω, Quæſtionem habeo, ſcrutor,*  
*diſjudico, Enquire, examine, con-* *¶* Eſt verbum  
dumne. Acts 4. 9. *¶ Ανακρινόμε-* ambiguum  
*θα, Examinamur, interrogamur, ſeu* quod ſignifi-  
*Interrogo, tum*

*Excutio, Eraf. Interrogo, examino, quæſtionem habeo;*  
eſtque verbum forenſe, Act. 4. 9. & 12. 19. & 28. 18. quia in  
judiciis ſolent inſtitui Inquiſitiones, ac rei interrogari de cri-  
minibus intentatis, *Gerh.* Eſt verbum forenſe, & in eum di-  
citur de quo conſtituitur judicium, *Beza in Act. 4. 9.* Mediâ  
ſignificatione uſurpatur pro laudare, vel vituperare, Parcus in  
1 Cor. 4. 3. *¶ Ανακλίνω, non eſt obiter inquirere, ſed omni-  
cui & cogitatione in rem aliquam incumbere, Victorin. Syn-*  
*gel. in Nov. Teſt.*



*Quæstio de nobis habetur*, Beza. Syrus habet, *Judicium & æstimatio habetur*, vel, *in jus vocatur*. Gloss. interlin. *Ad judicium deducimur*. Lyranus, *Ad judicium trahimur ut malefactores*. Vulg. *Dijudicamur*, *barbare & obscure in ea significatione quæ hic requiritur*. Eras. *Examinamur: quod verbum passivo genere nusquam legi, inquit Beza. Irenæi interpres vertit, Redarguimur*. It is used also, Luke 23. 14. Acts 17. 11. 1 Cor. 2. 14, 15. 1 Cor. 4. 4. and 10. 25, 27. and 14. 24.

*Ἀνάκρισις*, Inquisitio, interrogatio judicialis, Acts 25. 26.

*Ἀνακύπτω*, Erigo, recurvo; propriè, Oculis & caput erigo, ut aves bibentes solent. 2. *Sursum adspicio, suspicio, cælum adspicio*. Metaphoricè significat, spe erigi & animo recreari, Xenoph. Appian. *Recurvo*, Luc. 13. 11.

*Ἡ ἑταίρα* Et *ἡ γυναῖς* ibi de muliere contracta & incurva dicitur. The disease had so prevailed over her, that she was crazed by habit. Joh. 8. 7, 10. *Lift up himself*. Luk. 21. 28. *Suspice, quasi, viz. resupinato collo; qui gestus est eorum qui avidè sursum oculos convertunt*, Beza in loc. id est, bono animo estote, ut sensum Syrus Paraphrasi suâ expressit. *Metonymia effecti: nam prout quisque vel hilaris, vel tristis est, ita caput atq; oculos attollit aut deprimat. Atq; hanc expositionem confirmat ratio quæ subjicitur*, Piscat. Johan. 8. 6, 7. *Refertur ἀνακύπτειν ad animum, & significat, spe erigi, animo recreari; cujus varia apud Budæum sunt exempla*, Lud. de Dieu Comment. in quatuor Evangelia.

*Ἀναλαμβάνω*, *Sursum assumo, bajulo, recipio, accipio*. *Ἀναλαμβάνομαι*, *pass.* It is a compound word, and significeth sometimes to take up, to take unto our selves, to take a-

gain, or recover. Wee are said to take unto our selves such things as we have not of our selves; and to take again, or recover, that which wee have lost, or let goe: both significations may be implied, Ephes. 6. 13. It is used thirteen times in the new Testament, Mark 16. 19. Acts 1. 2, 11, 22. and 7. 43. and 10. 16. and 20. 13, 14. and 23. 31. Ephes. 6. 13, 16. 1 Timoth. 3. 16. and 4. 11.

*Ἀνάληψις*, *Sursum receptio*, Luc. 9. 51. 1 Act. 1. 2. *Ἀνάληψις*, *Ascensum in superiorem locum significat*, Beza in loc. *Ἀνάληψις* Sic vocatur Christi reditus in cælum, ut Act. 1. 2, 11, 22. quod Christus à Patre missus, & hominibus datus, revocatus ab illo, atque resumptus sit. Sunt qui ἀναλαμβάνειν forense verbum esse putent, significareque, abdicatum à patre filium iterum in domum recipi: Sic Christum quasi abdicatum à Patre, & in hujus mundi exilium ablegatum, revocatum fuisse, & in cælum receptum. Alii assumptionem, susceptam à Christo salutis nostræ negotium interpretantur: q. d. Cum impleteretur tempus, cum negotium sibi à Patre commissum perfecturus esset Christus. Quæcunq; tandem verbi origo, non dubium quin mors Christi non coacta, sed voluntaria significetur, ut Joan. 10. 17, 18. *Mal-donat.* ad Luc. 9. 51. *Vocabulum sumptum est à patribus, quibus siquando filii qui diu domo absuerunt, rursus offerantur, & ipsi ex certis signis eos agnoscunt, tum eos pro suis suscipiunt*, Pol. Lys. Gerhard. in loc. Theol. *Haud dubiè, ex usu Hellenistarum, nihil aliud significat, quàm de Deum recipi. Itaque & de Moise, & de Elia usurpatur*, Marc. 2. 58. Grotius. By this word Christi ascension into heaven is signified: for the Evangelists use this verb in the history of the Ascension, as Mark 16. 19. Acts 1. 11. 1 Tim. 3. 16. whence the ascension of our Lord in the old

*ἰσχυρότερον*, *Incurva*, Beza. *Inclinata*, Vulg. hujus vocabuli vinon satis expressa. Eras. *Contra-recta*, quod rectè quidem explicat in Annotat. sed tamen non satis convenit. *Contractus* enim esse potest, qui minimè sit incurvus nec resupinatus, Beza. k *Aristot.* utitur hoc verbo de Aviculis quæ bibentes vel cibum capientes identidem solent suspicere, ne scilicet reti vel aliis modis capiantur. Luc. 21. 8.

*Ἀνακύπτειν*, vulg. *Respicere*: Eras. & Beza rectiùs, *Suspice*; ut & Arabs, *Videte sorsum*: malim tamen, *Sursum erigimini*: *Suspiciere enim ἀναλαμβάνειν dicitur, & ad oculos pertinet: at ἀνακύπτειν ad dorsum potiùs, vel universum corpus, quod, ubi terram versus incurvatur, & contrahitur, συγκύπτειν dicitur; ubi verò denuo in rectum erigitur, ἀνακύπτειν, ut Luc. 3. 11. Lud. de Dieu Comment. in quatuor Evangelia.*

ficit, *Sursum* (id est, in Cælum) *recipi*. Non desunt qui subtiliorem interpretationem afferant, quasi significetur Patrem tum demum agnovisse & adscivisse Filium; unde ἀνάληψις τῶν πατέρων, quam Juris-consulti vocant, *Liberorum agnitionem*, Beza in loc.



m Lib. 2.  
Hist. Eccles.  
cap. 1. & 2.  
& alibi.

Greek Church was usually named ἀνάληψις, as we may see in <sup>m</sup> *Eusebius*, who often useth it in that signification. In *profanis scriptoribus* ἀνάληψις est, *Virium recuperatio, post morbum convalescentia*, Gerhard. in loc. Theol.

\* *Αναλίσκω, Consumo, conficio*: to *Consume*, or *kill*, Luk. 9.54. 2 Thess. 2.8. Our Translation, *Consume*. Vulg. and Rhemists, *Kill*.

\* *Αναλίσκομαι, Consumor*, Gal. 5.15.

\* *Αναλογία, Proportio*. Rom. 12.6. καὶ ἀναλογίαν πίστεως, i.e. μέτρον πίστεως, nē quis temerē effutiat quod revelatum non fuit. *Camera. Myroth.*

\* *Αναλῶ, Insulsus*, Mark 9.50.

\* *Αναλύω, Revortor, morior*; ad verbum, *Resolvo*, vel, *Iterum solvo*. Phil. 1.23. *Αναλυσάι*. Some translate

the word passively, *o To be dissolved, or loosed*: and it is done, when things mixed are resolved into their parts and principles. 2. \* It may signify to *return home*, as the word is taken, Luk. 12.36. and the spirit being freed from the body, *returns to God that gave it*, Eccles. 12.3. So *Athenius* useth it. 3. It signifieth to *loose anchor*; or, as *Chrysostome* and the *Syriack* render it, *Migrare, to Flit, or Change our place*. Pagnin. *Desiderans migrare*. It signifieth, 1 *Sarcinas colligere, & ad iter preparare*. 2 *Migrare ex hospitio*. 3 *Solvi ex vinculis*.

Some translate it, *Cupio solvere*, and so it is a Metaphor from *Mariners*, † importing a *flitting*, or *sailing* from the state of this present life to another port; to *sail*, as it were, from one bank to another: so the *Syriack*, *Chrysostome*, *Beza*, our New Translation, and others take it.

\* *Ανάλυσις, Resolutio*, Steph. *Reditus*, *Erasm.* 2 Tim. 4.6. Death is, as it were, the unfolding of the net, or the breaking open of the prison doore, by which the soul, being be-

fore detained in a kind of thralldome, is enlarged.

\* *Αναμειγνύω, Impeccabilis, immunis* p Non solum significat eum qui non peccavit, sed qui peccare non potest, à Lap. Per Synecdochen generis, Immunis ab adulterio, Joh. 8.7.

\* *Αναμένω, Expecto*, Xenoph. 1 Thess. 1.10. Item, *Permaneo, constans maneo*.

\* *Αναμνησκω, Recordor*, Marc. 11.21. and 14.72. 1 Cor. 4.17. 2 Cor. 7.15. *Chemnit.* 2 Tim. 1.6. Heb. 10.32.

\* *Ανάμνησις, Recordatio*, Luk. 22.19. 1 Cor. 11.24, 25. Heb. 10.3.

\* *Ανανεόωμαι, Renovor*, Ephes. 4.23.

\* *Ανανήψω, Mentis sanitatem recipio*, q Proprie, A vino & crapula resurgo ad sobrietatem, Aret. in loc. See Beza on the place. 2 Tim. 2.26. & evigilent (sc. ex pergefacti expendant se, ut sit antecedens sive efficiens, pro consequente sive effectu) ex diaboli laqueo: nam si νήψω est vigilare, 2 Tim. 4.5. *Ανανήψω* omnino erit evigilare: Nota significatio melioribus scriptoribus. Dion. Halicar. l.4. Antiq. Diodor. Sicul. sub finem, lib. 16. Scultet. in locum. To awake out of a drunken sleep, and become sober.

\* *Αναντιρρήτως, Cui non potest contradici*, Acts 14.36. *Irrefutabilis, Minime controversus*, Plur.

\* *Αναντιρρήτως, Sine contradictione*, f Extra omnem controversiam. Steph. Beza. Acts 10.29. Syrus. *Expedite*. Vulg. *Sine dubitatione*. *Restius* quam *Erasmus*, Pagnin. & *Vatabl.* qui interpretantur, *Incunctanter: Cunctari enim negligentis est, potius quam hesitantis*.

\* *Ανάξιτος, Indignus*, 1 Cor. 6.2. *Ex a priv.* & ἀξίος, *dignus*.

\* *Ανάξιτος, Indigne*, 1 Cor. 11.27, 29.

\* *Αναπαύω, Illudo*, Mar. 15.20.

\* *Αναπαύω, Requiesco*, Marc. 6.31. and 14.41. 1 Pet. 4.14. *Beza*. *Requiescere facio*. It is commonly used, when after labour and toyle, we betake our selves to tranquillity and ease, for refreshing of our weary, over-spent, and decaying strength: so *Lucian* and *Suidas* use it, and the *Septuagint*, 1 Chron. 22.9. But most frequently in Scripture it is

Chemnit. in Harm. Evang. Verbu Græcum ducitur à viatoribus, qui via vel actu ac siti confecti & defessi, requiescunt, cog: recreantur, & quasi respirant, Scultetus.

n \* *Αναλύω* in propria significatione est, *Solvere*, viz. *anchoram*, ut Hom. *Ἀναλυσεν ἀνὰ τε πρυμνήσιν ἁλῶσαι* ubi ἀνὰ ὅθεν & ἀναλῶσαι idem sunt. Opponitur πρὸς καταλύσαι quod significat, *In loco commutari*; unde πατάσματα, *diversorium*, *Zanchius* in loc. o Tertull. *Cupio recipi*. Scal. *Cupio dissolvi*. *Eras.* *Desiderans dissolvi*. Tremel. *Liberari concupisco*. \* *Remigrandi verbum* idcirco *maiori usurpare*, quod videatur præpositione ἀνὰ *reditus* in eum locum, viz. *declarari*, unde prius exceperit, *Beza* in Phil. 1. See *Beza* and *Piscat.* on Luk. 12. and *Scultet.* *Exerc. Evang.* lib. 1. c. 62. & *Deliz. Evangel.* c. 26. † *Αναλυσιν* dicuntur qui movent sarcinas, mutantque diversorium: quod tamen à nautis translatum est, qui solvunt rudentes: solvuntur & *Tabernaculorum funes*, *Erasm.*



is used to expresse the tranquillity and calmness of the minde, as Genes. 5. 29. There the word is *διαναπαύσθ*, whereunto our Saviour alludes, Matth. 11. 28. It is used also 1 Sam. 16. 23. Matth. 11. 28. *Faciam ut requiescat is*, Beza. *Reficiam*, Vulg. *Sententiā expressā, voce verō non item, quā tacitē significatur irrequieta illorum omnium perturbatio, qui huc non confugiunt*, Beza. *Non solum exonerato, sed, quod multo amplius est, in omni quiete vos constitutam*. It is used also, Matth. 26. 45. Luk. 12. 19. 1 Cor. 16. 18. 2 Cor. 7. 13. <sup>u</sup> Philem. vers. 7. and 20. Rev. 6. 11. and 14. 13.

<sup>u</sup> *Ανάπαυσις*, *Requies, cessatio à labore, recreatio*, Xenoph. Matth. 11. 29. and 12. 43. Luk. 11. 24. Revel. 4. 8. and 14. 12.

*Αναπέδω*, *Persuadeo*, Acts 18. 13. whence cometh *Pitho*, the Goddesse of Eloquence. Lat. *Suada*; unde, *Suada medulla*.

*Αναπέμπω*, *Remitto*, Luk. 23. 7, 12, 15. Philem. ver. 12.

*Αναπίπλω*, *Discumbo, recumbo*. Word for word, *To lye down backward*, as Rowers doe, when in rowing they draw their oares to them. *Erasmus* saith it signifieth, *Humi considere, non in lectis*: but *Beza* confesseth he never read it so. *Atbenæus lib. 1.* saith, when it is spoken of the minde, it signifieth *Animo concidere*, as *Budeus* out of *Tully* interprets it: but when of the habit of the body, *dicitur de remigibus, qui cū impellunt remos, dicuntur à Græcis πηγδεν*, quod corpore propendeant in caput; quum remos adducunt, *αναπίπλω*, quod corpus resupinent. Thence <sup>x</sup> *Beza* thinks it to be taken, for *Accumbere*, vel *Recumbere*, vel in *Lectis*, vel *Humi*, ad cibum capiendum. *Luke*, speaking of the *Passeover*, useth it. It is used in eleven places of the New Testament, Matth. 15. 35. Mark 6. 40. and 8. 6. Luk. 11. 37. and 14. 10. and 17. 7. Luk. 22. 14. Joh 6. 10. twice; and 13. 12. and 21. 20.

<sup>u</sup> *Ανάπηγ*, *Mancus*, Luk. 14. 13, 21.

<sup>y</sup> *Αναπληρω*, *Compleo*, Matth. 13. 14. 1 Cor. 16. 17. Galat. 6. 2. Phil. 2. 30. 1 Theff. 2. 16. 1 Corinth. 14. 16. *ἀναπληρωῦν est Implere, non Supplere; addo ut sensus verborum sit, non Qui supplet vicem populi, ut vetus Latina editio vertit; sed, Qui locum occupat & sedet inter Laicos, id est, qui Laicus ipse & unus è vulgo est. Sic Chrysostomus, Theophylactus, Oecumenius, hunc locum interpretantur.*

<sup>u</sup> *Αναπολόγητος*, *Inexcusabilis*, Rom. 1. 20. and 2. 1. without *Apologie*.

<sup>u</sup> *Ανέλω*, *Accendo*, Luk. 12. 49. Acts 28. 2. Jam. 3. 5.

<sup>z</sup> *Αναπύσσω*, *Explico*, Luk. 4. 17. *Αναπύσας*, *Explicans, unfolding, or Opening it*. Their books were not written as ours are, in severall leaves; but, according to the custome of those times, in one large scrowle of parchment, or other matter, which was rolled together like the web upon the pin. Psal. 40. 10. *Volumen à Volvendo*, from rolling. *Vocabula πύσσω*, Luk. 4. 17, 20. & *αναπύσσειν* complicare & explicare librum, aliquid ad formam librorum, quæ tunc temporis usitata erat, cujus vestigia adhuc in Synagogis Judæorum videre licet, ubi liber Legis, duabus rotulis utriq; extremitati annexis, ita circumvolvitur, ut lecturis evolendus & explicandus sit. Et Græci Interpretes verbum illud usurpant de *Ezechia*, expandente literas *Rabsfacis*, 4 Reg. 19. ver. 14. Chemnit. in *Harm. Evangel.* Ezech. 2. 9. Megillath Sepher. LXXII. *est κεφαλὴς βιβλίου* Hieronymi, liber involutus, sic dictus à forma complicabili: qualis extat apud nos in archivis Bibliothecæ Eodlesianæ Megillah Hester Hebraicæ manuscriptus. Dr. Prideaux in oratione quarta. *uti convolvuntur nostræ Mappæ Geographica*, Cornel. à Lapide. Hinc etiam, evolvere libros; vide *Amamæ Antibarb. Bibl. lib. 3.* & *Grotium in loc.*

<sup>u</sup> *Αναριθμή*, *Innumerabilis*, Heb 11. 12.

<sup>u</sup> *Ανασειω*, *Concutio, conturbo*, item *Persuadeo, concito*; ac peculiariter de terræ motu sive concussione dicitur. Properly, to make an Earth-quake. It is used, Mark 15. 11. Luk. 23. 5.

<sup>u</sup> *Ανασείω*,

<sup>u</sup> *Philem. 7.* Refreshed. A metaphor drawn from the rest of the body, wearied with travell, or tyred and over-pressed with some burthen; and sweetly applied to the rest of the affections, royled and turmoyled with grief, and ready to sink under the burthen of some grievous affliction.

<sup>x</sup> *Beza* on Matth. 15. 35.

<sup>y</sup> Est, Denovo implere, vel Simul & communiter omnes implere, Cornel. à Lapide.

<sup>u</sup> Wh takerus de scripturis.

<sup>z</sup> Expando, explico, aperio; & metaphorice, Patetfacio, explico: ab ἀνα, Recontrariam vim habente, & πύσσω, Plico, complico. Libri tunc temporis non ita erant distinctis foliis compacti, ut nunc sunt, sed terete baculo circumvoluti, Beza in locum.

a Verbum militare.

'Ανακινῶ-  
ξῶξ dicuntur, qui ex aliquo loco demigrati facinas colligunt. Beza in Act. 11. 15.

a 'Ανακινῶ, Labefacto, collectis vasis migro, patriā facesso, destruo, demolior, diruo, refuto; unde apud dialecticos Argumenta ἀνακινῶσις sunt ad destructionem, Lorinus. Acts 15. 24. ἀνακινῶντες, that is, ravelling out of that which had been well knit before, Bishp Andrews.

'Αναπαύω, Retrabo, Luk. 14. 5. Acts 11. 10.

b 'Αναστῆναι, Resurrectio. Est omnium: sed ἀναστῆναι, quæ proprie Resurrectio dicitur, est tantum Justorum, Druf. Aliquando Everso, Sedibus expulso; ab ἀνίστημι, Sedibus pello. It is used often in Scripture for Resurrection from death to life, as Matth. 22. 23, 28, 30, 31. Joh. 11. 24. and for Rising again from a fall, Luke 2. ver. 34.

c 'Αναστρέφω, Everso, vasto, diripio, statum subverto, seditionem vel tumultum concito, Acts 17. 6. and 21. 38. Gal. 5. 12. 'Αναστατωῖτες, Conturbantes, Vulg. Labefactantes, Eras. Inquietantes, Beza. De statu deficientes, Downes. Id est, Qui vos sedibus vestris pellunt, Beza. Troublers, or Disturbers, as the Greek word significeth, wasters and Overthrowers, because these men drive Christians out of house and home, as enemies when they come to sack and spoile a towne.

'Ανασταυρώω, Rursus crucifigo, Heb. 6. 6.

d 'Ανασθενῶ, Alè ingemisco. Mark 8. 12. Vulg. Ingemiscens. Eras. Quum ingemisset. Beza addeth the Adverb Alè, because the Preposition ἀνὰ doth not seeme idle; that we may understand, that the Lord being vehemently offended with their so great infidelity, inwardly grieved.

'Αναστρέφω, 'Αναστρέφωμαι, Converfor, revertor, subverto. De Peditibus & Equitibus dicitur, Beza in Mat. 2. 12. Matth. 17. 22. 'Αναστρέφωμαι δὲ αὐτοῖς, versantibus autem ipsis, vel fortassis revertentibus; quæ significatio

huius vocabuli etiam usitata est, & non malè convenit huic loco. Nam inde digressus, rediit Capernaum per Galileam, ut constet ex Marci 9. 30. Beza in locum. Vel conversantibus, vel revertentibus: Ambiguum enim est. Sed melius credo nostram interpretem conversantibus reddidisse, quia iam Christus in Galilea versabatur: neq; Evangeliste postea dixerunt eum exivisse, Maldonatus in loc. John 2. 15. Acts 5. 22. and 15. 16. μετὰ ταῦτα ἀναστρέφω, Post hæc revertar, Vulg. & Beza. Mihi verò propius videtur, ut, cum præcedentibus duobus versiculis Prophetæ (Amos) de calamitate gentis Dei agatur, sensu alio locum sic contraxerit, Post hæc evertam, ac deinde restaurabo tabernaculum David; utq; ἀναστρέφω sit ἀνατρέφω, quemadmodum Johannis, 2. ver. 15. ἡ τὰς ἐκπαίτας ἀνέτρεφε, de numulariorum mensis quas evertit Dominus. Heinsius in loc. 2 Cor. 1. 12. Ephes 2. 3. 1 Tim. 3. 15. Heb. 10. 33. and 13. 18. 1 Pet. 1. 17. 2 Pet. 2. 18.

'Αναστροφὴ, Conversatio, 1 Pet. 1. 15. In Novo Testamento sic accipitur ἀναστροφὴ, ut in vernaculo sermone Conversation, 1 Pet. 2. 12. Jac. 3. 13. vocant Galli La bonne conversation de quelcun, bona rationem conversandi cum hominibus: quum, viz. quispiam eam vivendi rationem instituat, ut erga eos cum quibus versatur, se bene gerat. Steph. in Thes. Gr. It cometh of ἀνὰ and στρέφω, Verto. A turning of a mans selfe huc & illuc, as Horfemen in battell, that have been on one side, goe on the other. It is used in twelve other places, Gal. 1. 13. Ephes. 4. 22. 1 Tim. 4. 12. Heb. 13. 7. Jam. 3. 13. 1 Pet. 1. 18. and 2. 12. and 3. 1, 2, 16. 2 Pet. 2. 7. and 3. 11.

'Ανατέλλωμαι, Compono, Luk. 1. 1. Conscribo, & conficio, Beza. Vulg. Ordino. Eras. Contexo, & digero. Budæus, Adstruo.

f 'Ανατέλλω, Neutraliter, Orior, exorior; item Facio exoriri; & generaliter, Existere facio, produco, emitto. Exorior vel Effloresco, ut plantæ. Sed propriè de Sole dicitur. Verbum ἀνατέλλειν,

F Orii,

f Utupuit hoc verbo de Terræ nascentibus.

b In cuius vocis compositione, Prepositio ἀνὰ idem est quod παλιν, Rursus; quasi significetur, Rursus stare quod ceciderat. Eodem sensu Latinis Resurrectio dicitur, Alsted.

Apud Hellenistas aliquid aliud quàm ἀναστῆναι, ut Jobi 14. 12.

Eccl. 43. 17. Quemadmodum Pagani, restitutionem quoque post mortuum ἀναστασι dicebant.

Vox ipsa iteratam quandam significat stationem, Arct. in Probl.

c From ἀνασταυρώω, quatenus co significatur resurrectione, quum alii adversum alios insurgunt; pro quo usitate dicitur ἐκστασις, Seduio, Placat.

d Ex ἀνὰ, id est, ἀνω, Superius, & ἀναθεν, Gemo, Suspiro, id est, Superius spiro. Σπῆδος, Angustus, quia in merore cor contrahitur, & ab ejus compressione seu angustia fit gemitus.



Oriri, non intelligendum est de ortu supra horizontem, sed de media nocte superata, cum jam incipiunt sidera ascendere, & jubar aliquod emittere, etiam prius quàm supra horizontem emergerint, Casaub. Tarnovius. It is used, Matth. 4. 16. and 5. 45. and 13. 6. Mark 4. 6. and 12. 54. and 16. 2. Heb. 7. 14. Jam. 1. 11. 2 Pet. 1. ver. 19.

g Vulgò significat eam cœli partem in qua Sol oritur, Chem-nic. Quum de Sole dicitur, vel ipsam Solis exortum, vel eam cœli partem de-clarat, unde Sol exoritur: Quum autem rerum aliarum, aut etiam ipsorum hominum ortui translaticie tribuitur (ut Heb. 7. 14.) nihil aliud declarat quàm earum rerum exortum, Beza in Luc. 1. 78. See more in him, *ibid.*

Ἀνατολή, Ortus, exortus, propriè Solis. Item, Oriens, pars orientalis. In qua significatione frequentior est numerus pluralis. Matth. 2. 2. & Apoc. 21. 13. usurpatur singulari numero, quod vix apud idoneos Græcos scriptores invenias, Beza in Luc. 13. 29. The *Messias* is called by this name, Jer. 23. 5. Zech. 3. 8. and 6. 12. Luk. 1. 78. Beza, Germen ex alto; minùs bene. Nam ἀνατολή, non est Germen, sed Oriens. Itaq; meliùs Gallica Translatio, L' orient d' enhaut, quod idem est atque Sol Justitiæ, quem Deus promiserat fore ut exoriretur, Mal. 4. 2. Camer. in Myr. Evang. Si tamen Christus dicatur ἀνατολή, Jer. 23. 5. & Zech. 3. 8. & 6. 12. satis bene. Nam istis in locis Hebraicè est **נֶמֶץ** quod Germen, non orientem significat. Itaq; Junius (qui infra citatur) negat Christum hîc vocari ἀνατολήν eo sensu, quo apud Jer. & Zech. vocatur **נֶמֶץ**: sed (pace ejus dixerim) omninò ad ista loca hîc respexit Zacharias. Istic enim (nec opinor alibi in vet. Test.) Christus appellatur ἀνατολή. Sic LXX interpretati sunt Hebræum **נֶמֶץ**, quemadmodum & Hieronymus Zech. 3. & 6. interpretatus est Orientem, licet Jer. 23. Germen. Vide Riberam ad Zech. 3. ubi, inter alia notatu digna, monet Hieronymum (in Zech. 3.) interpretari **נֶמֶץ** tribus Græcis dictionibus, scil. ἀνατολή, ἀναρτή, & ἀναστῆναι, quarum due posteriores (idem autem hîc omnes valent) haudquaquam de Sole, ejusve ortu, sed de Germine duntaxat possunt intelligi. Perperam igitur & inscitè Maldonatus (ad Luc. 1. 78.) Calvinum carpit, quia scribit Zachariam allusisse ad locum Zech. 3. 9. & 6. 12. cum illic (inquit Maldon.) non sit Hebraicè **מִזְרַח**, quod Solis; sed **נֶמֶץ**

quod Germinum ex terrâ ortum significat. At quid hoc contra Calvinum facit, cum istud **נֶמֶץ** ibi à LXX. ἀνατολή, ab Hieronymo Oriens vertatur? Qui ἀνατολήν Orientem vertunt, & hoc non participio, sed substantivo nomine Christum ipsum intelligunt, sibi ipsi contradicunt. Fatentur enim cum Erasmo, ἀνατολήν, Exortum Solis, aut Regionem unde oritur, significare; & tamen per ἀνατολήν ipsum Solem Christum intelligunt, qui neque exortus rei, nec Regio unde oritur, sed id ipsum quod exoritur, Sculter. Exerc. Evang. lib. 1. cap. 12. Duplex extat hujus vocis interpretatio, utraq; metaphoricè ad Christum pertinet. Prior est sumpta à similitudine herbarum, plantarum, aut germinum enascentium: nam dicuntur hæc omnia ἀνατεῖλαι, pro eo quod est Exoriri, vel Efflorescere; quod posterius magis Hesychius probat. Ex eo ductum nomen ἀνατολήν, pleriq; putant designare Germen erumpens primum, & efferens se è radice suâ. Posterior verò sumitur à simili orientis Solis; cui proprium esse verbum ἀνατεῖλαι, ut aliis stellis syderibusq; ἐπιτεῖλαι, volunt Grammatici. Ex eo igitur ductum est nomen ἀνατολήν propriè quidem Orrum, id est, orientis Solis actionem, vel Regionem etiam; Metonymicè verò orientem ipsum Solem, significans. Quum itaq; Sol duobus modis dicatur ἀνατεῖλαι, tum in ipso ortu apparens cum prima luce, tum in Meridie è summo cœlo collustrans omnia in robore suo, ut Scriptura sacra lequitur; fortasse ἀνατολήν ἐξ ὕψους conjunctè appellatur (ut mihi quidem videtur) Meridiana illa & potentissima illustratio, quâ Sol perlustrat terras; ut Sicut & ἰσὺς ἀνατολῆς, id est, à primo ipsius ortu, Orientem versus, commodè distinguatur. Jam verò, utra interpretatio magis ad hunc locum videtur pertinere, demonstrare paucis. ut simile à plantis sumptum esse videatur, efficiunt ista; primum, verbi ἀνατεῖλαι usus; secundò, locorum, in quibus Christus appellatur GERMEN, comparatio. Verum (ut paucis quod sentio explicem, cum bona omnium pace) non videtur ea consequutio necessaria esse, quæ ex verbi

Ἀνατολή ἐξ ὕψους, Oriens ex alto, id est, Germen è cœlo, **נֶמֶץ** Drus. in Præter. ad Ephes. 1. 3.

unius recepto usu adstruit eandem conjugati nominis significationem; præsertim cum illud apud Grammaticos Græcos in confesso sit, nomen ἀνατολῆς in probatis Authoribus non exstare eâ significatione. Deinde, nec illud necessarium est, ut de Germine hoc loco accipiat, quia GERMINIUS Christus à Jeremia, & Zacharia dicitur: nam idem in Scriptura appellatur Sol & Lux, Jun. Parallel. lib. 1. It is used also, Matth. 2. 1, 9. and 8. 11. and 24. 27. Luk. 13. 29. Rev. 7. 2.

<sup>b</sup> Ἀναλίσθημι, Expono, Aëts 25. 14. Gal. 2. 2. Est, consilia & arcana communicare, & in sinum amicorum effundere, Budæus. Sic & Hieronymus, Chrysostomus, Theophylactus, & Syrus, qui vertit, Non patefecit carni & sanguini, id est, ulli homini.

<sup>a</sup> Ἀνατρέπω, Subverto, 2 Tim. 2. 18. Tit. 1. 11.

<sup>a</sup> Ἀνατρέβομαι, Nutrior, Aëts 7. 20, 21. and 22. 3.

<sup>a</sup> Ἀναπαύομαι, Apparco, Luk. 19. 11. Aëts 21. 3. See Beza.

<sup>a</sup> Ἀναφύω, Subduco; <sup>a</sup> Ἀναφύομαι, Sursum feror. Ἀναφύομαι proprie significat, in altu tollere, sursum tollere. usurpatur de elevatione in monte, Mat. 17. 1. Marc. 9. 2. de elevatione in Cælum, Luk. 24. 51. Ἀναφύειν est inclinatio corpore, subjectis dorso & humeris, onus suscipere; tum verò sese, quoad ejus fieri potest, erigere, ut non jam feratur, sed auferatur onus. Cameron. 1 Pet. 2. 24. Poterat dici ἵνεκεν, sed quia simul significare voluit adscensum in crucem, dixit, ἀνίνεκεν, hoc est, tulit sursum cundo: quod de dicta phrasi nihil minuit, sed ei addit aliquid. Itaq; Syrus transtulit, Portavit & ascendere fecit. Socinus, ut vim hujus loci enervet, ait ἀνίνεκεν significare abstulit: sed contra naturam usumq; vocis. Nam nec particula ἀνὰ eam patitur interpretationem; nec quisquam Græcus scriptor ita usus est eâ voce. In Novo quoque Testamento nunquam occurrit eo significatu: sed aut sursum ferre significat, Luk. 24. 51. aut sursum ducere, Matth. 17. 1. Marc. 9. 2. Et quia victimæ in locum superiorem, hoc est in aram, adferbantur,

ideo illæ quoque dicuntur ἀναφύειν, Heb. 7. 27. Jac. 2. 21. unde & Christus ipse dicitur se ἀνέγειναι, Hebr. 7. 27. † & nos laudis sive spiritualia sacrificia ἀναφύειν dicimur, Heb. 13. 15. & 1 Pet. 2. 24. Unum duntaxat locum citat Socinus, Heb. 9. 28. ubi vult ἀνέγειναι ἀμαρτίας nihil aliud esse quam auferre: sed immeritò, & citra exemplum, & non id exigente loci sententiâ. Ibi est aut sursum ferre, in crucem scilicet; aut simpliciter peti, ut apud Thucydidem. Grotius de satisfactione Christi.

<sup>a</sup> Ἀναπαύω, Exclamo, Luk. 1. 42.

<sup>k</sup> Ἀνάχλωσις, A confused mixture; or, a mixture to confusion. 1 Pet. 4. 4. Profuso, Beza. Confusio, Vulg. Magis dandam: sonat Refusionem, veluti cum mare æstuans refundit se, Erasmi. An Effusio, a Rushing out, an ætus, like the foaming or boiling of the sea.

<sup>1</sup> Ἀναχωρέω, Regredior, secedo, recedo, redeo. It is used of departure into the desert alone, Matth. 14. 13. Joh. 6. 15. Aëts 23. 19. The Septuagint use it pro Fugit, Judg. 4. 17. 1 Sam. 19. 10. The Syriack hath a word which is used, de secessione in desertum, Luk. 5. 16. It is used of Judas, Matth. 27. 5. Secessit in locum solitariū, sicut desperabundi solent loca secreta quæere, & hominum consortia fugere. Matth. 4. 12. Iniquus sine causa Maldonatus in Interpretes nostros, dum illos indefinite perstringit, quod verbum ἀνεχώρησεν expresserint per rediit. Atqui multi aliter id expressere; Gallica verso nostra, Il se retira en Galilee: Italica, Si ritrasse in Galilea: Anglica, He departed into Galilee. Idem habet Germanica Lutheri, quæ verbum istud exponit per secessisse etiam, non per rediisse. Tametsi verò Beza, Piscator, aliq; ἀνεχώρησεν exposuere per rediit, annon ipse Maldonatus fateri cogitur, ἀνεχώρειν utrumq; significare? Sic interprete Johanne, Cap. 4. 3. ἀνεχώρησεν est abiit rursum (adcoq; rediit) in Galileam, Spanhemius. It is used also, Matth. 2. 12, 13, 14, 22. and 9. 24. Matth. 12. 15. and 15. 21. Mar. 3. 7. Aëts 26. 31. Rev. 16. 12.

F 2

<sup>n</sup> Ἀναψύχω,

<sup>h</sup> Significatur hoc verbo in hac notatione, amicè & familiariter quippiam alteri commemorare, quod aliqui summo jure facere non teneant; ut ex hoc loco apparet, & Gal. 2. 2. Beza. See him on Gal. 1. 16.

† Non alia ratione verbum hoc in hac Epistola, & 1 Pet. 2. 5. accipitur pro offerre, quàm allusione ad sacrificandum, quod victimam in aram attollebatur, Beza in Heb. 9. 28.

<sup>k</sup> Significat, 1. Refusionem: 2. Redundantiam: 3. Mollitiam: 4. Lavationem: 5. Confusionem, ut vertit Occumenius, Cornel. à Lap. Hac voce exprimitur feror libidinis & intemperantiz, metaphora ducta à mari exundanti, & effundenti, aquas ultra alveum. Geh. in loc. Significat aliquando Reverentiam, quando secedere, seque subducere, ubi quid imminet periculi, Muscul. in Mat. 4. 12. in Geh. in Harmon. Evangel.



• Of ἀψύχῳ, and ψύχῳ, Frigus: Cooling of a man after that he hath been hot.

Ἀναψύχω, Refrigero, 2 Tim. 1. 16. The word Refreshing is a Metaphor taken from those, who being almost overcome with heat, find some cooling; to shew how acceptable and comfortable Onesiphorus his relief was unto him.

Ἀναψύξις, Refrigeratio, Acts 3. 20. Vox Græca vel ad consolationes spiritus referri potest, (nam docentes recreantur spiritu ministris, si videant discipulos iam industrius ad eundem proficere) vel ad vitæ necessaria, hospitium, viaticum, & quibus singulariter iuvenit Apostolum Paulum, Aretius.

Ἀναψύξις à Luca more suo valde eleganter dicitur futurum seculum, cuius initium erit ab extremo iudicio, siquidem notat recreationem, quæ fit & contingit per refrigerationem illis, qui sunt æstu debilitati, ut in quibusdam qui animæ deliquium sunt passi, ubi frigidam suffundis, videre est. Quemadmodum etiam apud profanos autores dicuntur ἀναψύχοντες, qui recreantur ex animi deliquio, & de eo, qui post magnas calamitates aliquantulum se allevare sentis & juvari, usurpat Apostolus 2 Tim. 1. 16. Tarnovius in exercit. Bibl. Et Resurrectionem, & Refrigerium significat; & utrumq; huic loco (Act. 3. 20.) convenit, Cornel. à Lap. Days of Refreshing, Redemption, Calv.

• Ἀνδεξιπότης, (quasi πῶς ἀνδεξί, pes viri) Mancipium: Sunt enim mancipia pedes dominorum suorum, quos pro capitiibus agnoscunt: Either from πῶς, Com-pedes, quibus vincire solebant mancipia in ergastulis: or, as Stephanus saith, from πῶδες, quia ad pedes domini abjectus est; quia sicut pedes toti corpori, sic servi dominis subijciuntur. Verum alii verius, πῶς τὸν ἀνδεξί πῶδες, quod venierint, Camentum, p. 61. est cades, sed in compositione capitur pro cades perperam. Stephanus.

Ἀνδεξιπότης, Mancipator, aut Plagiarius, 1 Tim. 1. 10. Altorum liberos homines in servitutis vincula coniciens.

Ἀνδεξιζομαί, Confirmor ætate, aut, Viriliter ago, & fortiter, Plato. 1 Cor. 16. 13. Virum se præstare, Beza. Dicuntur ἀνδεξιζομαί mulieres naturam muliebrem fortibus factis superantes, quales à Latinis appellantur Viragines.

Ἀνδεξιότης, Homicida, Homer. Hesiod. 1 Tim. 1. 9. Viricida, si quis ad verbum vertat, Eras. Item specialiter, Viros interficiens, Eurip.

Ἀνεγκλητός, Inculpatus, Steph. Eras. 1 Tim. 3. 10. Tit. 1. 6. 7. 1 Cor. 1. 8. Col. 1. 22. Inculpabilis magis quam Inculpatus. Proprie significat eum, qui nihil admisit, ob quod in jus vocari queat, qualis habitus est Romanus Cato, qui licet sepius accusatus, tamen semper est absolutus. A verbo ἐγκαλεῖν, quod est in jus vocare. Accipitur igitur pro eo, qui agit inculpatus, Cui nullum crimen iure possit impingi seu objici, Qui est irreprehensibilis. Hyperius in Epist. Pauli ad Titum, c. 1. Meo iudicio est, non qui nunquam sit culpatus à malevolis, sed qui iure culpam nequeat, Muscul. in loc. com. Aret. in Probl. Qui ob aliquod atrox scelus in jus vocari non potest. Est verbum forense, ab ἀν-privat. particula, & interseritur ob sequentem vocalem Euphonia gratiâ, & ἐν, & κλητός, Vocatus. Non vocatus in jus, ob ἐγκλημα, Atrocem injuriam, quale est Adulterium, Furtum, Ebrietas, & huiusmodi: quibus criminibus Minister Evangelii omnino vacare debet. The word significeth, not one who is without fault, infirmities, or sin; but such an one as no man can justly call into question, or taint with any infamy.

Ἀνεκδιμήνους, Inenarrabilis, 2 Cor. 9. ver. 15.

Ἀνεκδιμήνους, Ineffabilis, 1 Pet. 1. 8.

Ἀνεκλείπῳ, Nunquam deficiens, Luk. 12. v. 33.

Ἀνεκτότερον, Tolerabilius, tolerabilior: See B. 24 on Matth. 11. 22.

Ἀνεκλήμων, Immisericors, immittis, Rom. 1. 31. Such an one as hath no bowels of compassion, nor pities the miseries and calamities of others.

Ἀνεμος, Ventus, Ab ἀνω derivatum putatur, sive ἀνῆμι significante Flo, spiro, interjecto v facto videlicet prius ἀν-μῳ, deinde ἀνεμῳ. Vox est tam Poëtis quam prosæ Scriptoribus usitata, sicut & apud Latinos Ventus; & quæ est inter ventum & auram, differentia apud hos, eadem & apud Græcos inter ἀνεμον & αἰῶνα, secundum quosdam. Aristot. de mundo scribit; Flatus qui in ære flant, vocamus ἀνέμους at verd αἰῶνας.

q Proprie qui propter manifestum scelus aliquod in jus vocari nequit, ex α privat. & ἐγκαλεῖν, Accusatus: Dicitur is qui est sine notoria labe flagitii, Chemniz. Integer vita scelerisque purus, ut Horatii verbis utar, hoc est, non pollutus atrocibus delictis, Vi-ctorin. Strigel. in Nov. Test.

*ἀνέως*, ex humore prodeuntes, exspirantes, Stephanus in Thef. Græc. Matt. 14.24. Mark. 4.39. Joh. 6.18. *Inconstantia*, Ephes. 4.14. Regio, plaga unde venti spirant, Mark 13.27. It is often elsewhere used in the New Testament.

<sup>1</sup> Ἀνέως, *Ventis agitatius*, Jam. 1.6.

<sup>2</sup> Ἀνέως, *Quod fieri non potest*, Luk. 17.1. *quasi quod non eveniret*, quod non vel nunquam contingit, vel accidit, ac proinde est impossibile, Pol. Lys.

<sup>3</sup> Ἀνέως, *Inscrutabilis*, Rom. 11.5.33.

<sup>4</sup> Ἀνέως, *Tolerans malos, vel mala, sive afflictiones*, 2 Tim. 2.24. ex ἀνέως & ἡδόν, *malum tolerans, patiens*, Clemens. Beza reddit ἀνέως tolerantem malos. Alii malum patientem, qui mala sive afflictiones tolerat, nam aliqui videretur penè idem bis dicere; Optimus Chesselius meus vertebat, Qui injurias potest sufferre sive condonare, juxta illud ἀνέως & ἀπέχε, ubi in priore membro subintelligendum proprie videtur τὸ ἡδόν, ut proprium objectum; Paulus autem utrumq; felici compositione conjunxit. Scultetus.

<sup>5</sup> Ἀνέως, *Impervestigabilis, Minime investigabilis, Insearchable*, Rom. 11.33. Not to be traced out. A Metaphor from quick-scented hounds, who are at a loss, having neither foot-step nor scent left of the game they pursue. None can trace the Lord, he leaves no vestigia, no print behind him. The Vulgar Latine readeth *Investigabiles*, in a quite contrary sense, to be paced or traced out, which (as Tolet conjectureth) might be the error of the writer, leaving out (*in*;) for he should have said *Ininvestigabiles* †, as Erasmus noteth out of Hilary, who hath that word. It is used also, Eph. 3.8.

<sup>6</sup> Ἀνέως, *Inveniens, impudens*, 2 Tim. 2. v. 15. ex a privat, & inusitato ἐπιδόξω, a verbo ἐπιδόξωμαι, *Erubescere*.

<sup>7</sup> Ἀνέως, *Irreprehensibilis*, Steph.

*Non Irreprehensibilis, sed Irreprehensibilis*, Musc. id est, is in quem nulla fiat iusta exceptio, Qui nequeat merito et crimen aliquod reprehendi, Musc. in loc. com. id est, Qui jure non possit reprehendi, Aret. in Probl. Ne minimis quidem peccatis, aut vitiis obnoxius, Salmasius. 1 Tim. 3.2. and 6.4.

<sup>8</sup> Ἀνέως, *Subeo*, Joh. 6.3. Gal. 1. ver. 17, 18.

<sup>9</sup> Ἀνέως, *Relaxatio*, 2 Theff. 1.7. *Quæ* Remissio est, Refectio, sublevatio paupertatis, Aret.

*Relaxatio*, 2 Theff. 1.7. *Quæ* vox aliquando in bonam partem accipitur pro requie; aliquando in malam, pro remissione, dissolutione: sed in bonam partem accipiendam, figura sermonis, contentio, inquam satis indicat. Hyperius in locum. It is properly *Remission*, and *Relaxation* from labour, whereby they are refreshed and eased which have laboured long and much. Syrus vertit, *Quietem*, Zanch. on 2 Theff. 1.7. It is used also, Acts 24.24. 2 Cor. 2.12. and 7.5. and 8.13.

<sup>10</sup> Ἀνέως, *Inquiro*, Acts 22.24, 29.

<sup>11</sup> Ἀνέως, *Sine*, Matth. 10. 29. See Beza.

It is used also, 1 Pet. 3.1. and 4.9.

<sup>12</sup> Ἀνέως, *Non appositus*, Aet. 2.12.

<sup>13</sup> Ἀνέως, *Invenio*, Luk. 2.16. Acts 21. ver. 4.

<sup>14</sup> Ἀνέως, *Tolero*, Col. 3.13. It is rendered sometimes to *Maintain*, sum.

Acts 18.14. Sometimes to *Suffer*, y Inter cetera

to *Indure*, 1 Cor. 4.12. 2 Theff. 1.4.

2 Tim. 4.3 Heb. 13.22. Sometimes

to *Forbear* also, 2 Cor. 11.1. Some-

times to *Support*, Ephes. 4.2. In the

two last senses it may well be taken,

Col. 3.13. It is used also, Mark

9.19. Luk. 9.41. 2 Cor. 11.1, 4, 19, 20.

<sup>15</sup> Ἀνέως, *Consobrinus*, ab ἐλπί, *Colloqui-*

*um*, quod consobrinus soleant esse fami-

liaves, Col. 4.10. Ἀνέως *filii-*

*um fratris significat, aut sororis, quem*

*Nepotem vocant vulgares, & Conso-*

*brinum, Gagnius.*

<sup>16</sup> Ἀνέως, *Anethum*, Matt. 23.23. Est her-

ba nota hortensis & sativa, de qua

Plinius, l. 20. c. 8. Ob fragrantiam suam

coronis adhiberi pater ex illo Virgillii,

qui volentes

onus sub-

cunt, & sub eo perdurant, Beza in Matth. 17.17. 2 Pa-

et. τὸ ἄνθος, quod cibus cretat, vel quod crescendo in

altum tendat.

f Bullinger, Beza.

† Of a & *vestigium*, Qui nullis vestigiis indagari potest.

† *Investigabiles*, pro eo quod est non *vestigabiles*; nam in composita cum voce *vestigabiles*, negativè accipi potuit à nostro vul-

gato, quamvis non semper ita accipiatur. Vasquez in loc. Ex a privat, & ἐπιδόξω, *Reprehensibilis*; item, Morbo comitiali correptus; ab ἐπιδόξωμαι, apprehendo; item reprehendo.



Narcissum & florem jungit bene olentis Anethi.

<sup>a</sup> Ἀνὴρ, *Convenio*, Col. 3. 18. ὡς ἀνὴρ. That originall word is rendred three wayes: 1. *ut oportet*, As ye ought, and so it is a reason from Gods institution. 2. *ut convenit*, As it is meet. 3. *ut decet*, As it is comely.

<sup>a</sup> Ἀνὴρον, *Conveniens*, Ephes. 5. 4. Phil. 1. ver. 8.

<sup>a</sup> Ἀνήμερος, *Immitis*, 2 Tim. 3. 3. A metaphor from cruelte of beasts. *Ex a priv. & ημερος mitis.*

\* Of ἀνὴρ, or ἀνὴρ, *Perficio*.

<sup>a</sup> Ὁ Ἰσθ

importeth such an one as hath in him Fire, Life, and Spirit. Virum significat qui virtute & potentia prae- stat: but

Ἰσθ

Adam, a

man of the

earth, ab

Ἰσθ

Adamah,

Terra rubra.

† Vir by the

Latines is so

called, a Vir-

ribus, aut a

Virtute, of

virtue and

provest; but

Homo, ab

humano. Non

sentire mala

sua, non est

hominis; &

non ferre,

non est viri,

Seneca de

consolat.

cap. 36.

<sup>b</sup> Hostilem

animum &

adum com-

plectitur,

Chemnit. in

Harm.

<sup>c</sup> The Greek

word is spoken

of him,

qui vim vi

opponit, ut par

pari referat,

2 Tim. 3. 8.

\* Ἀνὴρ, *Vir, Homo, Quidam*, very often. No common man, but one of more than ordinary place and worth: is a great, or noble personage. It is more than ἀνθρώπος, as in Hebrew <sup>a</sup> *Ish* is more than *Adam*, and in Latine, <sup>†</sup> *Vir* than *Homo*. They are properly stiled ἀνδρες, who are ἀνδρείοι, *virtuous, valorous, magnanimous*; but all of all sorts, ἀνθρώποι. Sometimes it is the name of Sex, as Graminarians note, and signifieth an *Husband*, when set against *woman*, as Rom. 7. 2. Acts 8. 3. Sometimes it declareth mature and perfect age, as 1 Cor. 13. 11. Ephes. 4. 13.

<sup>a</sup> Ἀνδίστημι, *Resisto*, to Stand against, or Withstand, Rom. 13. 2. Ephes. 6. 13. It is a militarie word, and signifieth to stand against, whether it be by force of armes, or arguments. It is a word of <sup>b</sup> defiance and combate; and it also implyeth the manner of fight, which is, face to face, hand to hand, foot to foot, not yeelding an haire breadth to the enemy, Matth. 5. 39. <sup>c</sup> *Obsto*, Beza. *Resisto*, Vulg. *Resist* *not*, that is, rise not against the evil one, to requite like for like, according to the injurie done unto thee: so much the word signifieth, Perkins in loc. Respondet verbo Hebraeo Kum, sicut & Syrus hoc loco reddidit, quod hostilem incursionem seu impetum significat: quando quis ut hostis, vel contra hostem insurgit, Numb. 10. 9. Chemnit. in Harm. This word is used also, Luk. 21. 15. Act. 6. 10. and 13. 8. Rom. 9. 19. Gal. 2. 11. 2 Tim. 6. 13. and 4. 15. and Jam. 4. 7. 1 Pet. 5. ver. 9.

<sup>a</sup> Ἀνδρῶν, *Flos*, Jam. 1. 10, 11. 1 Pet. 1. 24. twice.

<sup>c</sup> Ἀνδραλογεῖσθαι, *Vicissim confiteor*, Luk. 2. 38. *Græca præpositio majorem addit vim*; ἀνθραλογεῖτο, vicissim confitebatur, id est, laudabat Deum, confirmans ea quæ a Simeone dicta fuerant. Maldonat. ad Luc. 2. 38. Vulg. *Confiteor*; sed (ut rectè observat Erasmus) non erat negligenda particula ἀντί, quæ significatur, Annam quasi succinuisse Simeoni in prædicando Messie adventu, vel palam & in omnium conspectu præsentiam Christi annuntiassè, Beza in loc. Ἀνθραλογεῖτο τοῦ Κυρίου, id est, Deo laudes gratiasq; agebat; Neq; ulla hic vis est præpositionis ἀντί. Nam ἀνδραλογεῖσθαι pro ἑομολογεῖσθαι usurpant LXX. ut Psalmo 79. circa finem, nec aliter Esd. 3. ver. 11. Grotius.

<sup>a</sup> Ἀνδρῶν, *Carbo accensus*, Rom. 12. 20.

<sup>f</sup> Ἀνδρῶν, *Prunæ*, Joh. 18. 18. and 21. 9. <sup>f</sup> Ἀβ ἀνδρῶν, *Congeries prunarum sive carbonum accensorum*, Gerh. in Harm.

<sup>g</sup> Ἀνδρῶν, *Homo, Quidam, Quivis, Quispiam*, very often. Both it and the Latine word *Homo* comprehend both Sexes, and every age. Notum tyronibus, nomen ἀνδρῶν, non tam sexus esse vel ætatis, quàm speciei, adeoq; commune sepe & feminis & infantibus: unde apud Hellenistas respondet non tantum voci Ἰσθ, sed & vocibus latioribus Adam & Enoch, quæ communes. Exemplum etiam hujus significatus passim obvia in Novo Testamento. Rom. 1. 12. 1 Cor. 15. 39. Phil. 2. 7, 8. 1 Tim. 2. 4, 5. 1 Tim. 1. v. 10. H. b. 9. 27. 1 Pet. 1. 24. Spanhem. in Dub. Evangel. Quisq; 1 Cor. 11. 28. It is put indefinitely, Matth. 21. 28. *Homo*, id est, *Quidam*, per usitatum Hebraismum, Luk. 2. 14. ἐν ἀνθρώποις may be turned two wayes, it will bear both, 1. <sup>b</sup> *In homines*, to, or toward men, so we turn it: 2. *In hominibus*, that is, in, or, amongst men.

<sup>a</sup> Ἀνδρῶν, *Humanus*, 1 Cor. 2. 4, 13. and 4. 3. and 10. 13. James 3. 7. 1 Pet. 2. 13.

<sup>a</sup> Ἀνδρῶν, *Hominum more*, Rom. 6. 19.

<sup>a</sup> Ἀνδρῶν, *λέγω*, I speak some hu-

<sup>d</sup> Ἀβ ἀνδρῶν, quod sursum tendat, dum crescat.

<sup>e</sup> Quod verbum non simpliciter confiteri significat, sed confessione respondere, ut referatur ad confessionem Simeonis.

<sup>f</sup> Illud Vicissim confitebatur Domino, nescio quomodo auribus meis ingratum, Sculter. Exerc. Evang. lib. 1. c. 64.

<sup>g</sup> Facit τοῦ ἀνδρῶν, A sursum aspiciendo. To which Etymon Ovid alludeth, Os homini sublime dedit.

<sup>h</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>i</sup> Scaliger de riveth Homo, ab οἷμ, Simul; for a man is a sociable creature.

<sup>j</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>k</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>l</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>m</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>n</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>o</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>p</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>q</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>r</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

<sup>s</sup> In homine, Beza. Envers les Hommes, Fr. B. Hominibus, Vulg. In Hominibus, Arias Mont.

i Qui auram  
popularem  
captat. Ad  
verbum, Ha-  
mini placens.  
Qui hunc so-  
hummodo  
finem sibi  
proponit, ut  
laudetur ab  
hominibus,  
iisq; placeat,  
Eph. 2. 17.  
Eph. 2. 17.  
Eph. 2. 17.

mane thing, Gr. Vulg. Vatab. Hu-  
manum quiddam dico, Eras. Hominum  
more loquor, Beza. Je parle a la  
façon des hommes, Fr. Bib. I speak  
after the manner of men, Engl.

i Avθρωπώδεσκα, Hominib<sup>9</sup> placere stu-  
dens, Eph. 6. 6. Col. 3. 22. Man-pleaser.

Avθρωποκτόνος, Homicida, Joh. 8. 44.  
1 Joh. 3. 15.

k Avθρωπατο, Proconsul, Acts 13. 7,  
8, 12. and 19. 38. or Proprator; as we  
say in English, The Deputy of the  
Country. It doth signifie one next  
supplying the place of the chiefest,  
as not only Plutarch, but also Saint  
Luke sheweth by the use of the verb,  
Acts 18. 12.

Avθρωπατο, Proconsul, Acts 18. 12.

It noteth the execution of the office  
of a Vicegerent.

Avinμi, Laxo, remitto, Acts 16. 26. and  
27. 40. Eph. 6. 9. Heb. 13. 5.

Avileas, Absq; misericordia, immisericors,  
Jam. 2. 13. Ex a priv. & iλασ propitiu.

Avιπi, Illotus, Matth. 15. 20. Mark  
7. 2, 5. Ex a priv. & vιπi lavo.

m Avισμi, Surgo, resurgo, suscito, insur-  
go, excito, exorior, exuscito. Joh.  
6. 40. Suscitabo. Hoc verbo scitè an-  
notat eruditissimus Camerarius, profanos  
etiam scriptores uti eadem prorsus signi-  
ficatione, proloato Aristotelis & Eschylis  
testimonio. It is used often in  
Scripture. Hellenistis avισμi non  
semper situm persone indicat, quæ sedens  
antea, jacensve, stare incipit, id est, sur-  
git; sed sæpe novæ actionis initium, &  
primordium; & tum non aliter quàm  
verbum ερχεσθαι Luc. 3. 8. vacat, sic  
Act. 6. 9. Lud. de Dieu.

n Avia, Amentia, translated Madnesse,  
Luk. 6. 11. Folly, 2 Tim. 3. 9. Ex a  
priv. & vόσ meus.

Avóni, Amens, mente alienatus. Gal.  
3. 1. Avónetoι, Vet. Lat. Insensati.  
Amentes, Beza. Stulti, Aug. Rudes,  
Hier. not as a nationall brand, as  
Hierome and Erasmus ° imagined, as

the Cretians were called Lyars.

It is used also, Luk. 24. 25. Μαγῆς  
is a term of reviling, Avόντ a  
word of reproofe, not reviling.  
Rom. 1. 14. Gal. 3. 3. Tit. 3. 3. Ex a  
priv. & vόντς sub intelligentiam ca-  
dens.

Avóγω, Aperio, often.

Avοικοςμέω, Restauro, Acts 15. 16.

Avομία, Iniquitas. Quasi dicas, Ille-  
galitas, & lawfulness, Iniquitie, or  
unrighteousness, or Lawfulness, when  
we have no Law of God for that  
which we doe. It is used Matth.  
7. 23. and 13. 41. and 23. 28. and  
24. 12. Rom. 4. 7. and 6. 19. 2 Cor.  
6. 14. Tit. 2. 14. Heb. 1. 9. and 8. 12.  
and 10. 17. 1 Joh. 3. 4. 2 Thess. 2. 7.  
Mysterium avομίας, hoc est, iniquitatis,  
vel potius exlegalitatis, datur venia  
verbo significantiori. Arminius.

Avομi, Sceleratus, Mark 15. 28. Luke  
22. 37. Acts 2. 23. Ex a priv. &  
vόμi lex, q. d. exlex. Exlex, 1 Cor.  
9. 21. Antichristus, 2 Thess. 2. 8. ó  
ávomι, ille iniquus. Ita vertunt  
Græci interpretes novi fœderis vocem  
Peshang ut videre est ex Esaia 53. 12.  
Marc. 15. 28. Luc. 22. 37. Sic autem  
vocantur Hebræis, ii qui consulti mali  
sunt, Grotius in locum. It is used  
also, 1 Tim. 1. 9. 2 Pet. 2. 8.

p Avόμως, Sine lege, Rom. 2. 12.

Avοεδών, Surriego, rursus erigo, Luke  
13. 13. Avοεδών, Surrecta est, vel  
Subrecta: nam utroq; hoc participio  
utuntur idonei Auctores, Vulg. & Eras.  
Erecta est. Erigimus autem jacentia,  
Surrigimus quæ deorsum pendent, Be-  
za. It is used Acts 15. 16. Heb. 12. 12.

Avόρι, Nefarius, profanus, 1 Tim. 1. 9.  
2 Tim. 3. 2. Ex a priv. & vόσι  
Sanctus.

Avοχῆ, Tolerantia, Rom. 2. 4 and 3. 26.

Avλαγανίζομαι, Dicento, Heb. 12. 4.

Proprie in certamine me alii oppono.

q Avτέλλαγμα, Compensatio, Matth.  
16. 26. Id quo dato, redimitur aliquid,  
juxta priscorum commercia, quæ non mo-  
net, a, quemadmodum bodie, sed mutua  
rerum permutatione constabant. Eras-  
mus in loc. Mark 8. 37. It is a  
word which the Grecians use in con-  
tracts, as Ruth 4. 7. 1 King. 21. 2. num. Ham.  
Psal.

q Commu-  
tatio, cōmu-  
tatio, Quod  
pro alio datur  
in per-  
mutationem.  
Exponitur  
etiam illud,  
quo dato a-  
liud redimi-  
tur, Mat. 16.  
Scap. Clem.  
Psal.

o Græca vox magis sonat rudes, parimq; cordatos, præsertim  
quòd Galatæ ferocioribus Galliarum partibus sint profecti.  
Eras. Annot in Nov. Test. Putavit Galatis aliquod Gentile  
vitium exprobrari: quum hoc potius ad id de quo agitur sit  
accommodandum, quasi præstigiis quibusdam Galatæ fuerint  
ab ipsis Pseudapostolis dementes facti, ut qui tam apertas  
blasphemias non intelligerent, & semel insituti à Paulo, tam  
temere descivissent, Beza in loc.

Beza melius,  
Amentia.  
Usurpatur  
pro insania,  
furore, & ra-  
bie, quæ fe-  
runtur impii  
in probos,  
Lud. de Dieu  
in Com in  
quatuor Evā.

Beza melius,  
Amentia.  
Usurpatur  
pro insania,  
furore, & ra-  
bie, quæ fe-  
runtur impii  
in probos,  
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Pfal. 44. 13. Christ therefore meanes, *Totius mundi opes non conducere, nec sufficere ad vedimendam unicam animulam deperditam*, Polyc. Lys.

r Componitur ex *ἀντι*, id est, *pro*, vel *vicissim*, *ἀντὶ*, iterum, & *πλεον*, Impleo, quasi dicas, *Vicissim iterum sum impleo*, Cornel. à Lapide.

*Ἀντανπλεον*, *Vicissim expleo*, Col. 1. 24. To fulfill. The word signifieth, either to doe it in stead of another, as if the Souldier fight in the Captaines roome; or to doe it in his own course or turn, according to the appointment of his Governour, and in such proportion as is required; as there.

*Ἀνταποδίδωμι*, *Retribuo*, Luk. 14. 14. Rom. 11. 35. and 12. 19. 1 Thes. 3. 9. *Vicissim redde alicui secundum quod gessit*, Zanc. in 2 Thess. 1. 6. Hebr. 10. 30. *Contra redde, vicissim redde*, Dion. Item, *Rependo, retribuo, tam in bonum quam in malam partem*, Arist. in Ethic.

*Ἀνταπόδομα*, *Retributio*, Luk. 14. 12. Rom. 11. 9.

f *Rhemis* in loc. Est merces quæ pro merito operum datur, Cornel. à Lapide.

It is called a reward, or wages, because it doth abundantly requite the labour, and is certainly given.

*Syrus*, *Retributionem in hereditatem*. Erast. & Beza, *Mercedem hereditatis*.

Fr. B. *Le guerdon de l'heretice*. u Compositum ex *ἀντι*, & *πλεον*, *Dieo*, x *Of anti*, *Coram*, *Adversum*, & *πλεον*, *Habeo*.

*Retrimo*, quasi *Coram*, à *teneo* adversus trahentem, Retinendo adhæreo.

*Ἀνταπόδοσις*, *Merces*, Col. 3. 24. It is translated *Reward*, but signifieth a gift freely given, without respect of desert: it being all one with *Δόσις*, as *Basil* teacheth. The Papists say, that this word signifieth *Retribution*, a rendring one for another; and the English word *Reward* supposeth a former pleasure that is rewarded: otherwise it were to be called a *Gift*, and not a *Reward*. 1. The originall word here used, and the Latine and English words do indeed suppose something done, and they have relation to something done that is rewarded: but the reward is not given for the merit of the thing done, or for the worth and dignity of it. 2. The Apostle not only useth the word, *Reward*; but he joyneth to it, \* of inheritance; thereby giving us to understand, that the *Retribution* of the Heavenly Inheritance, is not the reward merited, but the reward promised, and freely given to Gods children.

*Ἀνταποκρίνομαι*, *Ex adverso respondeo*, Luke 14. 6. Rom 9. 20.

*Ἀντιπέν*, *Contradicere*, Luke 21. 15. Acts 4. 14.

*Ἀντέχωμαι*, *Adhæreo*, quasi, *Contrà*

*teneo*. To hold so hard, as when another hath hold of the same thing, Matth. 6. 24. Luke 16. 13. Tit.

1. 9. *ἀντέχου*, A fast bolder of the truth, he that holds fast the truth against the opposite; *Tenax*, *Sollicitus*, qui *Tenax* est fidelis illius sermonis qui ad doctrinam facit. Dicitur *ἀντέχου*, propriè qui adhæret alicui velut unguibus affixus, nec se finit avelli. Erast. Bullinger. *Tenax*, valde adhærens sanæ doctrinæ: à verbo *ἀντέχωμαι*, retineo, adhæreo, amplector, mordicus retinere cogor, affixus sum. Vult fidelis sermoni episcopum propositum affixum esse, ac mordicus retinere, ne possit ab eo avelli. Hyperius in locum. Græci interpretes hoc verbo reddiderunt Hebraicum *Chazak*, Prov. 3. ver. 18. Achaz, Eccles. 7. v. 19. 1 Thes.

5. 14. *Ἀντέχεσθε τῷ ἀδυνάτῳ*, Support the weak: hold up, as a crutch doth a body that is lame, or a beame a house that is ruined.

*Ἀντι*, *Pro*, propterea, cò quodd, often. Beza & saith, he findeth only a twofold signification of this particule apud idoneos Græcæ linguae scriptores.

a The first of which is proper, when it is taken *pro Vice*, seu loco b, as *ἀντι* *βέβητος*, *Loco pueri*; *ἀντι* *πολλῶν*, *Multorum loco*; *ἀντι* *βρώσεως*, Heb. 12. 16. id est, *ad verbum*, *Pro edulio*, agitur enim de permutatione.

c Another translatitious, when it is taken for *Διὰ*, id est, *Propter*. Yet so that it declareth not the finall cause, but what is (as it were) the originall, as Luke 19. 44. Acts 12. 23. Ephes. 5. 31. To which he addeth two more, *sacris scriptoribus peculiares*.

d One, when it is taken for *ὑπὲρ* and declareth *Profit*: In which signification it is used in three places, and always joyned to the person, not to the thing; as Matth. 17. 27. and 20. 28. and Mark 10. 45.

e *qualitatem* indicat: *sape significat: Vicissitudinem*, sæpissimè significat *Contrà*, *adversus*, *Scap.* Quoties personam applicatur ea particula, significat alterum successisse in alterius locum: ut Matth. 17. 27, *Glorius de sacrificio Christi*. c Propriè significat *Oppositionem*, interdum *Equivalenciam*, nunquam autem *Subordinationem*. d In compositione non *Vicarium*, sed *Contrapositum* significat, Cornel. à Lapide.

f Another,

y *Sublevaré infirmos*, Beza. Alioqui, viz. ruituros, portegâ ex altera parte manu, retinete. Terz. tull. vertit *Sustinere*.

Ambros. *Infirmis opitulamini*.

Vulg. *Suscipite infirmos*. Syrus vertit, *Excipite onus eorum qui infirmi sunt*.

Gr. est propriè niten-

tem & conan-tem, sed non sufficientem, nec

fat virium habentem, adjuvare, Cornel. à Lapide.

z Beza in Joh. 1. 16.

a In compositione *Be-*

qualitatem indicat: sape significat: *Vic-*

f In compositione non solum *Construetatem*, sed etiam *Exagitationem*, Collocationemque significat, *Etymol. Triling.*

f Another, when it designeth the end: so it is used only in two places, 1 Cor. 11.15. and Heb. 12.2. Of these four significations let the prudent Reader (saith Beza) chuse which he will. But for himself he confesseth, he assenteth to Chrysostome, Cyril, and Theophylact, which thought the first of the four to be most apposite in Joh. 1.16. *Ki χαίρειν ἀντὶ χαίρειν*, & gratiam pro gratia: Joh. 1.16. *Sensus est*, nos accipere indies à Christo unam gratiam alià gratiā cumulatam. Particula ἀντὶ accipitur pro ὅτι. Negat Beza se reperisse unquam hanc particulam ita usurpatam ab idoneo aliquo auctore: sed memini doctissimum Duxum nostrum observasse hunc usum huius prepositionis ἀντὶ, apud Theognidem. Episc. Daven. de iustitia actuali. cap. 61.

g Videtur proprie dici de his qui quippiam, ut pilam, è regione alter ad alterum projiciunt, *Psicaz. in Luc. 24.* Est contraria jacere, ex adverso jacere, sicut pilam alter ad alterum è regione projicit, *Gerh. in Harm.* Ἀντιδιδόναι λόγους est sermones inter se conferre, Ex opposito sibi invicem respondere, opponere, & solvere, *Idem ibid.*

g Ἀντιβάλλω, Confero, Luke 24.17. Proprie, Vicissim jaceo, ut quum duo pilā lulant. Item per Metaphoram, Confero, ubi alter alteri obicere solet sua dubia, scrupulos suos. Ἀντιδιατίθεσθαι, Contrario animo affectus, 2 Tim. 2.25. Ἀντίδωκεν, Matth. 5.25. of ἀντί, Contra, & Δίωκεν, Vindicta, Adversarius, Steph. It properly signifieth Adversarium in causa vel lite, qui Actor, vel Accusator vocatur, Janf. & Chemnit. in Harm. Quia sci licet diabolus causæ seu actioni salutis nostræ sit adversarius, ei se opponat, & propterea certamen contra nos capebat. Chemnit. *ibid.* It is a Law term, and signifieth one that is an adversary to another in his cause, suit, or action in the Law: ad verbum, Contra-litigator. Non absolutè sonat Adversarium, sed Adversarium causæ, sive litis, *Eras.* Ἀντίδωκεν non tam latè patet Græcis quàm Latinis Adversarius, nisi quum est verbum forense, quia tunc idem valet atq; pars adversa, Beza in Matth. 5. 1 Pet. 5.8. h ὁ ἀντίδωκεν, Ille Adversarius, That your Adversary, because the Devill is our arch-enemie. *Idem* quod Hebraicè Satan & Satanas, Numb. 22.22. 1 Sam. 29.4. And

the Devill is so called by the Septuagint, 1 Chron. 21.1. Job 1.6,9, 12. and 2.1,3,4,6,7. It is used also Luke 12.58. and 18.3.

Ἀντίθεσις, Oppositio, 1 Tim. 6.20.

Ἀντίδιασιναι, Resilio, Heb. 12.4. Verbum decompositum ex ἀντί & ἵσιναι.

i Ἀντιγλέω, Vicissim voco, Luk. 14.12.

Remitto, vel Revoco, id est, Iterum voco ad cœnam aut prandium, Nonius. Respondet tanquam è regione vocandi verbo, & significat, eum apud quem convivio acceptus fueris reintuitare, hoc est, Vicissim ad te invitare, Drusus.

Ἀντίκειμαι, Opponor, Luk. 13.17. and 21.15. 1 Cor. 16.9. Gal 5.17. Phil. 1.28. 1 Tim. 1.10. and 5.14. k

ἀντιμέμνησθαι, id est, Ille Adversarius, 2 Thess. 2.4. Absolutè cum ponitur, eum significat, qui Deo quoquo modo adversatur, quo sensu vox Hebrææ Satan legitur, Matth. 16.23. Summo autem jure ei aptatur, qui non semel aut per errorem, sed perpetuo desinatos, proposito Deum oppugnat. Grotius in loc. Christo ex diametro oppositus; A layer of an opposite foundation. Bullinger. Quà voce Paulus videtur reddidisse Hebraicam Satan.

Ἀντιγρύ, Contra, è regione, Acts 20.15.

i Ἀντιλαμβάνομαι, Suscipio. This word is often used for under-propping a thing, or supporting a person ready to fall, and for taking one that is weak by the hand, to raise him up. Ἀντελάβετο, Suscepit, Luc. 1.54. Vide Ludov. de Dieu in loc. Suscepit, vel extensâ quasi manu prehendit Israël puerum suum; hinc ἀντίληψις opitulatione miseris & infirmis præstita, Spanhem. in Dub. Evangel. Id est, Prostratum perrectâ manu sublevavit. Est enim (ut inquit Galenus) τὸ ἀντιλαμβάνεσθαι, manus proprium. uphold, It is as one would say, taking his Church by the hand, to lift it up, being (as it were) ready to fall to the ground. It is used also, 1 Tim. 6.2.

Ἀντίληψις, Opitulatione, 1 Cor. 12.28.

Ἀντιλέγω, Contradico, Luke 2.34. It is used of a verball contradiction, Hof. 4.4. Luke 20.27. Acts 13.45. Of a reall contradiction, Luk. 2.34.

G

i Revocare, est per vices mutuo vocare.

Ea vox hoc significatu mutue ad cœnam vocationis Latinitissima est, ut ex Lactantio & Nonio alii observarunt.

Grotius. k Ἀντιμεμνησθαι, an Adversary, of ἀντί, Contra, & μέμνησθαι, Facere. It signifieth to lye against, as a Souldier in a trench against a Fort.

l Est proprie, Porrectâ manu retinere lapsurum aliqui, aut abiturum, *Eras.* Acts 20.35. Suscipere, ἀντιλαμβάνεσθαι, id est, Alioquin collapsuro, quasi porrectâ manu retinere, Beza in loc.

Significat succurrere, & lapsuro porrigere manum ad sustentandum & erigendum, Chemnit.

Ἀντιλαμβάνεσθαι, proprie, Unâ cum alio, & velut è regione opus suscipere, *Psicaz.*

h The force of the Greek article is not to be omitted.



Isai. 50. 5. Rom. 10. 21. Repugno, Joh. 19. 12. Luk. 2. 34. It is used also, Acts 28. 19, 22. Tit. 1. 9. and 2. 9. *μη ἀντιλέγοις*, Not answering again: or (as it is in the margin of the Kings Translation) Not gain-saying.

<sup>a</sup> *Ἀντιλογία*, Controversia, Reall contention, Jude v. 11. as before a Magistrate, Sept. Jer. 50. 34. Heb. 12. 3. It is used also Heb. 6. 16. and 7. 7.

<sup>a</sup> *Ἀντιλοδοῦν*, Vicissim convitiatur, 1 Pet. 2. 23. *Ἀντιλοδοῦν* significat maledicta maledictis regere. Cyprianus passim reddit, re-maledicere. Syrus & Vulgata simpliciter reddiderunt, non maledicebat, Gerb. in loc.

<sup>m</sup> *Ἀντίλυτρον*, Redemptionis pretium, 1 Tim. 2. 6. A Counter-price. Quum alius solvit quod reus non poterat, ut in bello, cum caput capite, vita unius alterius morte redimitur, Aretius. *Ἀντίλυτρον* hic idem est ac *λύτρον*. Nam quod Apostolus dicit, dedit semetipsum *ἀντίλυτρον* pro omnibus: id Evangelista ita effert, Matth. 20. 28. Marc. 10. 45. Venie enim Filius hominis dare animam suam *λύτρον* pro multis. ut ergo *ἀντίλυτρον*, ita *λύτρον* est tale pretium, in quo liberator simile quiddam subit ei malo, quod ei imminet, qui liberatur. Scultetus in loc. & Grotius de satisfactione Christi. Significat propriè pretium, quo redimuntur captivi ab hostibus, eamq; commutationem, quâ capite caput, & vita redimitur vitâ, Hyperius in locum. It is but once used in the New Testament.

<sup>a</sup> *Ἀντιμετέωρον*, *ἴσους*, Vicissim metior, Matth. 7. 2. Steph. Contra metior, Beza. Vulg. ad verbum, Remetior. Mihi verò videtur Remetiri plerumq; idem valere quod Iterum metiri: Hic autem particula *ἀντί* aliquid amplius declarat, fore videlicet ut Mensura mensuræ respondeat ex adverso, ut in Lege Talionis, quod Latini dicunt Par pari referre. It is used also Luke 6. 38.

<sup>a</sup> *Ἀντιμίσθια*, Compensatio, Rom. 1. 27. 2 Cor. 6. 13. Merces meritis respondens, Beza.

<sup>n</sup> Ex adverso prateritis, Beza. Vide Ludde Dicu.

<sup>a</sup> *Ἀντιπαρέσχομαι*, Ex adverso praterco, Luke 10. 31, 32. <sup>a</sup> *ἀντιπαρέσθαι*.

Vulg. & Eras. Prateriit, id est, παρῆλθεν. Sed non erat (opinor) negligenda particula *ἀντί*, quâ significatur istum non modò non accessisse, sed etiam de flexisse de via, nempe quod ei esset religio vel illum contingere, nè cadaveris contactu pollueretur, Beza in loc.

<sup>a</sup> *Ἀντιπέσσω*, Opposui a Ripâ, Luk. 8. 26.

<sup>a</sup> *Ἀντιπίπτω*, Obnoxior, contrâ irruo, Acts 7. 51. It significeth to fall against, or fall crosse. *Ἀντιπίπτειν* est de regione, sive ex adverso irruere more hostili, Piscat. in loc.

<sup>a</sup> *Ἀντιπαρῶμαι*, Rebello, To war against, Rom. 7. 23.

<sup>p</sup> *Ἀντιτάσσομαι*, Oppono me, To Resist, or, In order to set against, as they which doe rank themselves in Battellarray. This is either by men against men, as Rom 13. 2. such a resisting, as when a man is contrary to the order established; the word properly significeth Disordered, or Counter-ordered, Ordered against; which sheweth that all rebellion is a disorder, Pareus. Or by God against men, Jam. 4. 6. 1 Pet. 5. 5. God resisteth, or (as the Original speaketh more emphatically) setteth himselfe in Battell array against the proud man. Verbum est militare, ex adverso quâsi aciem instruere, praelio obistere. Hæc significatio pulchre huic loco convenit. Superbis enim sunt veluti invasores divini gloriæ, dum ad se rapiunt quod est Dei; invasoribus autem & raptoribus vis armata opponi consuevit. Deinde, *ἀντιτάσσομαι* in genere significat resistere, repugnare, adversari, sive id fiat verbis, sive factis: Acts 18. 6. Rom. 13. 2. Jac. 5. 6. quæ significatio itidem huic loco accommodari potest. Deus enim & verbis & factis superbiorum coratibus adversatur. Gerhard in 1 Pet. 5. 5. It is used also, Acts 18. 1.

<sup>a</sup> *Ἀντίτυπον*, Exemplar, Typus alii typò respondens, Correspondens typus, 1 Pet. 3. 21. Voena *ἀντίτυπος* bis usurpatur in Novo Test. sed in diversa significatione. Heb. 9. 24. significat si-

quæ propriè qui instar duræ incudis repercutit, idèque pro refractario accipitur, qui reluctatur. In Novo Testamento legitur tantum in neutro genere, & significat typum de regione respondentem alii typò.

giam



guram imagine sua aliquid presignan-  
tem, quo sensu pii veteres panem & vi-  
num in Eucharistia vocant ἀντίτυπα  
corporis & sanguinis Christi. Hoc au-  
tem loco significat ipsam veritatem simi-  
litudine seu analogia quadam typo ac  
figuræ respondentem, Gerh. in 1 Pet.  
3.21. Vocula ἀντί in compositione  
quandoque usurpatur pro eo, quod est  
vice alterius, quandoque pro eo quod est  
contra. Quando Petrus Baptismum vo-  
cat arcæ ἀντίτυπον, non utitur vocula  
ἀντί in significatione priore, quasi Ba-  
ptismus tanquam novus typus veteri il-  
luccefferit, sed in significatione posteriore,  
quod Baptismus veteri illi typo opponat-  
tur, tanquam res eodem adumbrata.  
Gerh. in loc. Idem quod Typus,  
Heb.9.24. Ἀντίτυπον aliquid ab  
alio, seu contra aliud expressum, quomo-  
do solent artifices quidam, artem fusori-  
am exprimentes, vel sculptoriam, nacti  
imagunculam, imprimere eam in argil-  
lam; vel sicut fit in typographica, aliam  
materiam mollem & tenacem formæ,  
cui postea insudentes plumbum, vel  
ejusmodi quiddam, eandem imaginem sci-  
tissime reddunt. Hyperius in locum.

Ἀντίχριστος, Antichristus. This word  
is found only in the Epistle of John,  
and there principally, 1 John 2.18.  
where he doth distinguish between  
Ἀντίχριστοι, and ὁ Ἀντίχριστος, be-  
tween the meane Antichrist, and the  
maine Antichrist. ὁ Ἀντίχριστος ὁ  
peffimus & desperatissimus; ut  
Galli arabos vocant Arabes, & crudeles  
Turcas. Cameron Myroth. ad 1 Joh.  
2.22. It hath three derivations:  
1. Some say it is pronounced Anti-  
christus, as it were Antechristus, that is,  
before Christ, because Antichrist  
should come immediately before the  
coming of Christ; but it is ridicu-  
lous to derive a Greek word from a  
Latine root. 2. Others say, that  
Antichristus doth signifie Amulum,  
seu Vicarium Christi, a false Christ, a  
Counter-Christ; One, who, under the  
shew of Christ, doth oppose Christ,  
pretending to be in the stead of  
Christ, but indeed fighting against  
Christ. The Preposition ἀντί, both  
in apposition and in composition

signifieth Pro, For, in the Scripture,  
as Matth. 2.22. Acts 13.7. and in  
Classicall Writers, as in Homer, Hef-  
chius. 3. Others say Antichristus,  
as it were, Contra Christum, because  
he is contrary, and an enemy to  
Christ. It is used also, 1 Joh.  
2.22. and 4.3. and 2 Joh.7.

Ἀντλήω, Haurio, exhaurio. Proprie, Ex-  
haurio sentinam, ut usurpatur à Lu-  
ciano. Joh.2.8,9. and 4.7,15.

Ἀντλημα, Illud quo quidpiam hauritur,  
Haurium, Vas ad hauriendum aptum,  
Joh.4.11. Hauritorium, August.

Ἀντοφθαλμία, Obnitor, Acts 27.15. To  
direct the eye against: Obniti, id est,  
obversa prorsus luctari, quasi dicas,  
adverso vultu, ac opposita fronte intueri.  
Elegantis metaphore origo inde est, quod  
pars quedam prorsus ὀφθαλμὸς dicitur,  
Beza in loc.

Ἀνυδρς, Aridus, aqua carens, Matth.  
12.43. Luk. 11.24. 2 Pet. 2.17.  
Jude 12. q.d. ἄνυδρος, sine aqua.

Ἀνυπόκριτος, Mimicè simulatus, Un-  
feigned, that is, Not hypocritical: so  
the word signifieth. Our faith must  
be ἀνυπόκριτος, unfeigned, 1 Tim.  
1.5. and 2 Tim.1.5. Our love must  
be ἀνυπόκριτος, unfeigned, Rom.  
12.9. 2 Cor 6.6. 1 Pet.1.22. Our  
wisdom must be ἀνυπόκριτος, with-  
out dissimulation, Jam.3.17.

Ἀνυπότακτος, Non subditus, Vulg. In-  
tractabilis, Eras. Qui subijci nescit,  
Refractarius, Steph. Immoiger, Not  
subordinate: as when Souldiers will  
not keep their ranks. It is not un-  
fitly translated unruly, Tit.1.6. and  
is a Metaphor taken from untamed  
head-strong beasts, that will not be  
brought under the yoke; and it is  
somewhat answerable to an Hebrew  
phrase given to disobedient children:  
viz. Sonnes of Belial, Deut. 13.13.

dicas, Qui in ordinem cogi non possit, Eras. These the Poets  
call Intractabiles cervicæ, that is, they have not felt the yoke: con-  
trary to which are υἱὸὶ ὑπακούοντες, Filii obedientia, 1 Pet.1.14.  
Sic proprie dicuntur equi vel boves qui jugum subire nolunt,  
Beza. \* בְּלִי בְלִי belī ahal, deducta vel ex בְּלִי belī, id est,  
non, & nomine, בְּלִי hōl, id est, jugum, ut significetur impa-  
tientia jugi, id est, discipline: Vel ex בְּלִי belī, non, & בְּלִי  
jahhāl, quod in Hiphil significat prodisse, ut significetur inutili-  
tas atq; perniciēs: vel ex בְּלִי belī, non, & בְּלִי jahhālēh, a-  
scendere; ut significetur infelicitas qua fit ut aliquis non ascen-  
dat & floreat, sed deprimatur & marcescat, Pſcat. in Pſal.18.

G 2 which

He shall  
seigne him-  
self religi-  
ous, faith  
Damasene.  
Tentabit &  
supplantabit  
sub specie bo-  
ni, Bernard.

f Nominis  
Antichristi  
proprietates est,  
esse Christo  
contrarium,  
Hilar.  
Dicitur ἀντι-  
χριστος, quia  
in cunctis  
contrarius  
est Christo.  
& ipſius E-  
vangeliū.  
Hoc enim  
significat  
vox ἀντι.  
Damas. Iſag.  
Christi. l.1.  
c.49.  
Christi Ad-  
versarius, qui  
se Christo e-  
regione op-  
ponit.  
Est verbum  
elegans,  
quod de iis  
dicitur, qui  
aperta vi re-  
sistunt, &  
obversis vul-  
tibus manum  
conferunt:  
sic usurpatur  
à Polybio,  
lib. Histor. 4.  
& à Luca  
dicitur de  
navi quæ,  
prorsus vento  
obversa, re-  
ctum cursum  
tenet, Beza  
in Act. 6.10.  
Sonat obtue-  
ri, id est, ex  
adverso aspi-  
cere. Qui re-  
nititur, ob-  
vertit ocu-  
los, Eras.  
u Of α, ἀντι  
and ἀντι-  
μου. Sonat  
autem quasi



which is, according to the notation, as much as *Sonnes without profit*; or, as some will have it, *Sonnes without yoke*. It is used also, 1 Tim. 1. 9. Tit. 1. 10. Heb. 2. 8.

<sup>a</sup> *Ἀνωθεν*, *Adverbium loci*, ut *Suprà*, vel *Superum*, Luke 14. 10. Joh. 2. 7. and 8. 23. and 11. 41. Acts 2. 19. Galat. 4. 26. Phil. 3. 14. Col. 3. 2. Hebr. 10. 8. and 12. 15.

<sup>y</sup> Jam. 1. 17. *From above*. <sup>z</sup> *ἄνωθεν*, that is, from somewhere else, and not from our selves, <sup>2</sup> *ἄνωθεν*, *Above*, not from these lower parts upon the earth. *Aristotle* used this word, and acknowledged that the soul was *ἄνωθεν*, *From above*.

<sup>x</sup> Fr. B. *Devech*. Engl. *Again*. Constat ex voce *παλινογενεσθαι*, Tit. 3. 5. nam *παλινο* non nisi iterum significat. Hoc *Adverbium*, teste *Suidà*, ad locum, & ad tempus refertur: Est igitur utraq; significatio huic loco accommodata, *Desuper* & *denuo* victorin. *Strigel*. in Joan. 3. Luc. 1. 3.

*ἄνωθεν*, *Vulgata ab initio*. Sic & *Lutherus* & *Erasmus*, & recentior *Gallica* versio. *Beza* tamen & *Montanus alius*. Fortasse voluit significare *Lucas*, se historiam suam non à Christi prædicatione, ut *Marcus*, sed *ab initio*, à primis ejus incunabilis exoritur, *Tossanus in loc.*

*Ἀνωθεν*, *Supernè*, à *summo*, altè, *denuò*, antea. Annotat *Chrysost.* quosdam interpretari *ἄνωθεν*, *desuper* aut *coelitus*; alios, iterum: Sed hoc secundum longè est probabilius. Certè sic *Nicodemus*, in eo à *Christo* non reprehensus; certum argumentum verbo aliquo minime ambiguo *Syriacè* loquentem usum fuisse *Christum*, quod non *desuper*, sed *denuò* significaret. *Maldon.* in Jam. 3. 3. It is an ambiguous word, and significeth sometimes, <sup>1</sup> *Superne*, vel *è supernis*, *coelitus*, Jam. 1. 17. and 3. 15, 17. Joh. 3. 31. Joh. 9. 11. And in this signification some *Grecians* take it, Joh. 3. 3. viz. *Theophylact*, *Cyrl*, understanding that a man ought to be born *è supernis*, *from above*, that is, by a heavenly generation; and so *Origen*, *Jansen*, *Gerhard*, *Erasmus*, and *Aretius* would have it understood. <sup>2</sup> *Iterum*, <sup>2</sup> *Denuò*; so *Augustine*, *Chrysostome*, the *Syriack*, *Beza*, *Piscator*, *Tremellius*, *Casaubon*: so it is significant, and (as *Beza* noteth) imports that we must goe over all again that is past, and reject it as unprofitable, and begin anew. *Haud dubiè* *ἄνωθεν* est iterum, ut mox accipit *Nicodemus*, qui significatu vocis dubio falli non potuit, cum in *Hebræo* aut *Syriaco* non sit ea ambiguitas. Sic vox *ἄνωθεν* sumitur Gal. 4. 9. *Exstat eo sensu apud Athenagoram: sic hoc loco interpretatur Syrus*. *Grotius* in Joh. 3. 3. The answer of *Nicodemus* justificeth this version: he would not have replied so, if it had been meant of being born from

above. It is used also, *Matth.* 27. 51. *Mark* 15. 38. *Luke* 1. 3. *Joh.* 3. 7. *Joh.* 19. 23. *Acts* 26. 5. *Gal.* 4. 9. *Ἀνώγειον*, *Cœnaculum*, *Mark* 14. 15. *Luke* 22. 12. It significeth that part of the house that is highest from the ground, to what use soever it be put: but because they used to sup in that part of the house, they called it a *supping chamber*, *Geth*. in *Harm*.

<sup>a</sup> *Ἀνωγεινός*, *Superior*, *Acts* 19. 1.

<sup>a</sup> *Ἀνωγεινός*, *Inutilis*, *Tit.* 3. 9. *Heb.* 7. 18.

<sup>a</sup> *Ἀξίον*, *Securis*, *Matth.* 3. 10. *Luke* 3. 9. *Ἀξίον*, *Frango*, quia lignum frangit, *Eustathius*. *Securis* à secundo dicitur, *Steph.*

<sup>b</sup> *Ἀξίον*, *Dignus*, often. unde venit *ἄξιος*, because it is *ἄξιος*, *Worthy of credit*. *Rom.* 8. 18. *Beza* refuseth there the common interpretation, *Condigna*, or *Worthy*; and readeth, *Minimè sunt paria*, *Are not equall*, of equall weight with the glory of the life to come, or proportionable to the glory; because the word significeth the equalitie and like weight of such things as are weighed in a balance together: so also *Faius*. *Vox ista Græcis*, & quæ huic respondent *Hebræis* ac *Latinis*, non semper τὸ ἴσον, sed qualemunque rei convenientiam notat, ut liquet *Ephe.* 4. 1. *Phil.* 1. 27. *Col.* 1. 10. 1 *Theff.* 2. 12. 3 *Joh.* 6. *Grotius* in *Matth.* 10. 10. But I rather think (saith *Dr. Willet*) with *Dr. Fulke* and *Pareus*, that this is a pregnant prooffe against the popish opinion of merits. *Tollit omne meritum condigni*, It taketh away all merit of condignitie. For if the sufferings of the Saints, neither for qualitie, nor quantitie, are proportionable to the glory of the life to come; it followeth necessarily that they are not worthy.

<sup>c</sup> *Ἀξίον*, *Substant. Par*, often, hath its

*Act.* 26. 20. *Eraf.* *Qui debeat respicientiam*. Sed certè *fructus digni penitentia* (ut *vetus Interpres* convertit) vix aliter posset intelligi, quam contrario penitus sensu, viz. quorum aliquem peniteat, *Beza* Matt. 10. 37. *Non est me dignus*, id est, mihi non est idoneus, seu *conveniens*; for otherwise the Angels themselves are not worthy. <sup>c</sup> *Propriè* de eo dicitur quod æqualis est ponderis ac momenti, translatione à ponderandi ratione sumptâ, in qua lanx lancem adducit in ponderibus æqualis rebus, *Beza*.

NAME

<sup>a</sup> *Quoddam* *ἄνω* *ἔστιν*, *Suprà* *terram*. *Cœnaculum* in superiore parte ædium; sic dictum quoddam subductum esset à solo, *Fansen*. and *Gerhard* in his *Harm.* hath the same for substance. *Græca* vox declarat contignationem ædium superiorem, cuiusque tandem usui sit destinata, ut ex *Varro* & *Vitrutio* liquet. Quia verò moris erat in ea domus parte cœnare, ideo *Cœnaculum* dici cœpit: quod cum observârit *Erasmus*, miror eum maluisse *Triclinium*, id est, *Græcum* vocabulum altero *Græco* interpretari, præterquam quod non tres, sed quatuordecim nimirum lectos strui huic convivio oportuit. *Vide* *Matth.* 26. 20. *Beza* in *Marc.* 14. <sup>b</sup> *Ἀξίος* *Matth.* 3. 8. *Dignus*, *Vulg.* *Beza*, *Conveniens*.

name from ἀγῶν, à Ducendo, vel Tra-  
hendo; quæ præponderant lancem atti-  
bunt; and is a Metaphor taken  
from balances, when one scale doth  
counterpoize another. The Syriack  
word seemeth to sound that way al-  
so, Luke 3.8.

Ἀξίως, Dignè, Rom. 16.2. Ephes. 4.1.  
Phil. 1.27. Col. 1.10. 1 Thess. 2.12.  
3 Joh. 6.

Ἀξίως, & Ἀξίως, Dignum arbitror, dignum censo,  
Dignor. In our English, to Vouch-  
safe, to account, esteeme, or accept as  
worthy. Dignum aut idoneum vedo,  
2 Thess. 1.11. They must needs  
be worthy whom God maketh wor-  
thy: but then are they not worthy  
by their merits or deserts, but by his  
grace in Jesus Christ. And so our  
Translatours meane in that place,  
That our God may make you worthy,  
although the clearer translation had  
been, that God may account you worthy,  
as the Vulgar Latine hath ut digne-  
tur. Fulk against Martin. It si-  
gnifieth when either Reward, or Pu-  
nishment is given according to the  
proportion of merit, 1 Tim. 5.17.  
ἀξίως, Let them be counted wor-  
thy of double honour. For it is the im-  
perative not the Indicative mood,  
Dr Fulk: Cum duplici honore Pres-  
byteros dignos esse Paulus dixit, non  
intellexit, duplicem magistratum esse  
promeritos. Sic ἀξία Græcis duplici  
notione accipitur, & pro dignitate quam  
dat meritum, & pro dignitate quæ est  
magistratus. Salmas. de Episcopis.  
Heb. 10.29. Shall be worthy, ἀξίως ἵ-  
σται. Our Translation there is true,  
according to the sense, but not so  
proper for the word; which signi-  
fieth rather, to be judged, or accounted  
worthy, whether he be worthy in-  
deed, or not. And so it should have  
been translated, if the nature of the  
word had been exactly weighed,  
Dr Fulk against Martin. It is  
used Luk. 7.7. Acts 15.38. and 28.22.  
Heb. 3.3.

Ἄβυσσος, & Ἄβυσσος, Invisibilis, Steph. Vulg. Qui  
cerni non potest; aut, ad verbum Qui  
invisibilis est. Sed id nomen à probatis  
Latine Lingua auctoribus minime

usurpatur, Coloss. 1.16. 1 Tim. 1.17.  
Heb. 11.27. Rom. 1.20. Inconspi-  
cuius, Βεζα. Conspicius, si quid Lati-  
nè scimus, is est, qui externo aliquo,  
ut plurimum, excellit eminente, cog-  
nitionem hominum aut oculos in se con-  
vertit: ut cum formâ, corpore, armis,  
genere conspicuum, aut cultu, dicunt:  
etiam de iis qui virtute ac factis in se  
animos convertunt. Heinsius.

Ἀπαγγέλλω, Renuntio, declaro, often.  
Ἀπαγγέλλομαι, Pass. Luke 8.20.

Ἀπαγχνομαί, Strangulor, Matth. 27.5.  
(Vide Grotium) Mortem mihi ipse la-  
queo confasco. ἀπαγχνομαί, strangu-  
latus est, vel suffocatus est, sic versio  
Arabica: verbum Græcum nihil præter  
suffocationem significat, & in medio  
relinquit, laqueone & suspensione ea fa-  
cta sit, quod Lucas certè, Act. 1.18. ne  
verbulo quidem innuit, an potius subito  
morbo, qui Græcis ἀσχύν dicitur, Lu-  
dovic. de Dieu in Matth. 10.4. and  
27.5. Vide Heinsum in Matt. 27.5.  
and Act. 1. The Septuagint use it  
for Strangulor, suffocor, 2 Sam. 17.23.  
Of Achitophel the type of Judas:  
and the Hebrew word there is of the  
passive signification, and Vox media  
Græcorum is for the most part so, if it  
have no case after it, Sanctius.

Ἀπαγωγῆς, Abduco, duco, often. Ἀπα-  
γῆς, Propriè declarat abduci: In-  
terdum est forense verbum, & tria om-  
nino significat, nempe vel Ad Judicem  
trahi, vel duci in vincula, etiam ad  
penam rapi, præsertim absolutè sum-  
ptum, Act. 12.19. ἐξελθόντες ἀπαχ-  
θῆναι. Vetus interpres eleganter, iussit  
eos duci. Eo modo quo Caligula, Nul-  
lius in spæto Elogiis, à calvo ad cal-  
vum duci imperavit, apud Tranquil-  
lum. Et ita passim vet. res. Seneca  
aliquoties in libris De Ira. Grammati-  
ci. Quare nihil necesse erat, ut recentior  
hoc immutaret interpres, qui, iussit eos  
ad supplicium rapi, reposuit Heinsius  
in Act. 12. Rectius de ipsa pœna: Βεζα in loc.  
quàm de vocatione in ius, aut de vincu-  
lis accipitur, ut interpretantur Syrus  
& Arabs: quam sententiam sequitur  
etiam Chrysost. mus.

Ἀπαλθῆναι, Ineruditus, 2 Tim. 2.23.  
Ex a priv. & παλθῆναι.

G 3 Ἀπαλθῆναι,

Renuntio,  
ut Legati fa-  
ciunt à le-  
gatione re-  
deuntis,  
Plur.  
Propriè  
significat  
Strangulare,  
id est, con-  
strictâ gulâ  
necare, Βεζα  
in Act. 1.  
Inde etiam  
Angina,  
morbus gut-  
turis, nomen  
habuit.

Interdum  
significat pe-  
cculiariter,  
Abduco in  
carcerem, vel  
Ad penam  
abduco, Ad  
supplicium  
capio, aut ad  
Judicem,  
Budeus ex  
Demosth.  
Lorinus.



Ἀπαίεμαι, Toller, Matth. 9. 15. Mark 2. 20. Luk. 5. 35.

Ἀπαίτέω, Repeto, Luk. 6. 30. and 12. 20. Reposco, Rem meam repeto quæ mihi debetur, <sup>k</sup> Vehementius peto, & quasi flagito ab invito, denique, Per vim quodam modo extorquico tanquam debitum. Græci usurpant de exigendis debitis, Deut. 15. v. 2. & 3. Neh. 5. 7.

Ἀπαγγέω, Dedoleo, Ephes. 4. 19. Homines molles, & qui libidini ac molliciei sese tradiderunt, postquam omnibus molestiis laboribusq; sue quibus nihil masculè, nihil præclarè geritur in vita, renuntiârunt, ἀπαγγέειν dicuntur. Quod optimè intellexit Hefychius, qui Ἀπαγγεῖντες, Qui non amplius laborare volunt aut possunt, interpretatur. Quamvis si ad eos referas qui omnem conscientiam ac sensum peccandi amiserunt, non malè fortassis, Heinsius.

<sup>l</sup> Significat Liberari, vel Absolvi, Chemnit.

<sup>m</sup> Ἀπαγγέω, Tener, delicatus, mollis: dicitur tam de persona, quam de re, Matt. 24. 32. Mark 13. 28.

Ἀπαυτῶ, Occurro, Matth. 28. 9. Mark 5. 2. and 14. 13. Luke 14. 31. and 17. 12. Joh. 9. 51. Acts 16. 16.

Ἀπαύτησις, Occursus, Matth. 25. 16. Acts 28. 15. 1 Thes. 4. 17.

Ἀπαῖς, Semel, often: quasi ἀπαῖς. Ἀπαῖς, quasi Ἀπαῖς, Perpetuus, Non transitorius, Impassable. Ex a priv. & παρκαλῆς inusitato, à verbo παρκαλῆω, transgredior. Heb. 7. 24. it is translated Everlasting, but significeth such a Priesthood which cannot passe from him to any other, as the Priesthood of Aaron did. Propriè ea vox significat quod ad alium non demigrat; sive, ad alium per successionem non transiit; quasi dicat, immigrabile, intransferibile. Hyperius in locum.

Ἀπαρκαλῆς, Imparatus, 2 Cor. 9. 4. Ἀπαρκαλῆς, Abnego, often. Matth. 16. 24. Ἀπαρκαλῆς ἐαυτὸν, Abneget seipsum, Vulg. & Eras. admodum obscure, & nimium ambigè; quum Negare seipsum, dicatur de eo qui, quod ipse dixerit aut fecerit, inficic-

tur; as 2 Tim. 2. 13. Abdicet seipsum, Beza, id est, Nullam sui rationem habeat Deut. 33. 9.

que ipsum vel tantillum ab iis que Deo debet, abducat. The word in the original is a compound, noting more then a single, more then an ordinary self-denyall, abneget, omnino neget. Burr. of the Excell. of a Grac. Sp. p. 281. Translatio sumpta ab iis qui partes alicujus deserunt, idque palam profitentur. Ita ἀπαρκαλῆς de tali desertione, quæ non verbis quidem, sed re ipsa fit, figuratè usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Jude 4. Grotius in Matth. 16. 24.

Ἀπαρκαλῆς, Ab hoc tempore, Revel. 14. 13. Denotat tempus non quidem jam præsens, sed statim instans. Ex ἀπὸ & ἀρτι nunc, modò. Ἀπαρτι apud Græcos, amodò apud Latinos ita componuntur, ut significent tempus præsens, & à præsentī in posterum, Matth. 26. Joh. 1. 52. Rainoldus de lib. Apoc.

Ἀπαρκαλῆς, Perfectio, Luke 14. 28. <sup>n</sup> Ἀπαρκαλῆς significat ita rem absolvere, ut nihil desit, Gagneius.

<sup>p</sup> Ἀπαρκαλῆς, Primitiæ, Rom. 11. 16. It hath been commonly rendred by a word which significeth an Assay, or Taste: as when a Cook by tasting a spoonfull of his prepared broth, knoweth how the whole messe tasteth. This taste they make to be the Apostles. But it is better translated First-fruits, having reference to the Patriarks, to whom the Covenant was made. It is used also in Rom. 8. 23. and 16. 5. 1 Cor. 15. 20, 23. and 16. 15. Jam. 1. 18. Revel. 14. 4.

Ἀπαρκαλῆς, (ex a simul, unà, & ἀπὸς, omnis) Omnis, often. usurpatur non solum distributivè pro Quantitate discretâ, seu pro Omnis; sed etiam collectivè pro Quantitate continuâ, seu Totus, Gerh. in Ham.

Ἀπαρκαλῆς, Impositura, ex a priv. & παρκαλῆς, expositioe prorsus coactâ. Nihilo certior est Erasmi opinio, qui dici putat frumentum ex quo sumitur massa: non enim ἀπαρκαλῆς dici potest unde sumitur aliquid, sed id ipsum potius quod ex alio delibatur, Beza in Rom. 11. 16.

Semita,

<sup>k</sup> Casaub. in Theophrast. Charaz.

<sup>m</sup> Ab ἀπὸ, Taste, secundum Etymologiam & Eustathium, fit ἀπαλῆς. Deinde mutata in tenuem aspiratâ, ἀπαλῆς, quasi taste cedens: quæ enim mollia sunt taste cedunt. Steph. Scap.

Perkins.

Ex ἀπὸ & ἀπὸς, ne o.

*Semita*, a path, A drawing out of the way. *Interdum est ipsa decipiendi actio, interdum vero ipsa techna quâ utimur ad decipiendum seu fallendum, quod videm sonat Latinis Fallacia, Stephanus in Thef. Græc. Matth. 13. 22. Mark 4. 19. Ephes. 4. 22. Colos. 2. 8. 2 Thef. 2. 10. Heb. 3. 13. 2 Pet. 2. 13.*

*Ἀπατῶ, A via abduco, inde pro Seduco, decipio, Eph. 5. 6. 1 Tim. 2. 14. Jam. 1. 26. Significat non simpliciter abducere à veritate, sed specie veri. Sic Poëta,*

— Decipimur specie recti.

*Nunquam observavi dictum in bonam partem, minime autem omnium in Scripturis, Chamier.*

*Ἀπατῶς, Qui sine patre, Heb. 7. 3. Ex a priv. & πατὴρ.*

*Ἀπαύγασμα, Refulgentia; quomodo radius à Sole resplendet: unde nonnulli deradiationem vertunt. Estius ad Heb. 1. 3. Broughton Rev. 1. 1. saith ἀπαύγασμα & δόξης is from Isai. 4. 2. Tzemach Lecabod. Effulgentia, relucencia, Greg. Heb. 1. 3. It significth soinewhat more than brightnesse, even such a brightnesse as hath a lustre cast upon it from some other thing. Significat relucentiam, resplendentiam, ex alio refulgentem, etiam Solis radium. Proinde metaphora subest, ac tantundem significatur, quod videlicet in Christo resplendet universa Patris gloria, quomodo communi more loquendi dicimus, conspecto generoso puero aliquo, in ejus vultu ac moribus relucere omnem indolem & ingenium paternum. Est magna gratia in hac voce, Christus à Patre procedit, sicut Lux, splendor, & radius à Sole. Hyperius in locum. Αὐγασμα is the thing which hath brightnesse in it, and ἀπαύγασμα is that which receiveth his brightnesse from another. A fit word to expresse the everlasting generation of Christ, Bish Smith in his Sermons. A beame of*

*brightnesse streaming from his Father uncessantly, Bish. Andrewes. Ἀπαύγασμα significat splendorem ab alia luce editum: sic Filius est splendor à luce paterna editus, sicut in Symbolo legitur, Lumen de lumine Vivitwin. Strigel. in Nov. Test. Heb. 1. 3. only.*

*Ἀπειθεῖα, tam Dissidentia, quàm Contumacia. Ἀπιστία remissibilis est: ἀπειθεῖα irremissibilis & damnabilis: quia illa est potius in mente, hæc in voluntate, Paulus fuit quandoque ἀπιστίας, 1 Tim. 1. 13. nunquam ἀπειθείας filius: ut quidem ipsi ἀπειθείας describuntur. Ephes. 2. 2. Scultetus. Ἀπειθεῖα signific. pertinaciam non credendi; etiam visis & auditis idoneis documentis, q. d. imperiusabilitatem. Estius ad Rom. 11. 30. unbelieve, contumacie, or disobedence, the Syriack and great English Bible. The Greek significth both, but rather unbelieve there; for the Apostle still urgeth the necessitie of believe, as Chap. 9. vers. 32. Dr. Willet. It is used also Rom. 11. 32. Ephes. 2. 2. and 5. 6. Col. 3. 6. Heb. 4. 11. It significth the want of obedience of Faith.*

*Ἀπειθεῖς, Rebellis. Ex a priv. & πείθω, persuado. Qui nullam admittit persuasionem, nullà oratione flectitur, contumax & refractarius. Fullerus in Miscel. Sac. Luke 1. 17. It may signific either such an one as will not be persuaded to believe, or that is rebellious. Both imply some stubbornnesse; and therefore the Syriack Translation hath it stubborn. Scultetus would not have it Rebellis there, but rather Immoiger, or Imbediens: For, Rebelles sunt qui adversa arma parant, & vi aperti à ordinariam potestatem evellere cogitant: quorum nihil in Græca voce apparet. Et potest esse ἀπειθεῖς qui in contemptum & odium abit, etiamsi in rebellum non erumpat, Scult. Delit. Evang. c. 5. & lib. 1. Exerc. Evang. cap. 10. Respondet ἀπειθεῖς Ebraeo Moreh, ac proinde plus infert, quàm nomen ἀπιστίας. notat enim rebellem, contumacem, discolo non obediendem, refractarium, qui*

*Quasi ἀπατῶ & πατῶ, A via trita & publica abduco. Qui seducit, à via deducit.*

*Ab ἀπὸ & αὐγάζω, Splendorem emitto. Proprie est splendor ad res externas resultans ex interna facultate, quemadmodum splendor à Sole promanat, Polan. Synag. Refulgentia, qualis solis splendor: est autem Solis, & radiorum ejus, splendorisque eadem natura, Aræ. in loc.*

*Est effulgentia, refulgentia, resplendentia, sive fulgor à luce editus.*

*1. Sicut Sol radios ex sua substantia gignit, sic Pater ab æterno ex sua substantia Filium genuit. 2. Sicut splendor lucis non ratione temporis, sed ordinis, Sole est posterior; sic Filius est à Patre, non temporis, sed ordinis respectu. 3. Sol nunquam est vel fuit sine radiis, sic Pater nunquam sine Filio, Gerh. in Harm. Evang.*



qui non tantum non credit, sed & recta momentibus resistit. Malè ergò Abrah. Scultetus reprehendit Beza, quod ἀπειθεὶς in verbis hīste Luc. c. 1. v. 17. reddat rebelles. Atqui non intelligere videtur Scultetus vim vocabuli huius Hellenistici, quod Ebræo Moreh respondere, Beza harum rerum peritissimus, probè scivit. Mayer. in Philologia sacra. Disobedient, Rom. 1. 30. Rom. 10. 21. Disobedient, Not believing, Vulg. Lat. Vatab. Great English Bible. The word signifieth both, but rather disobedient there, Dr. Willet. One that will not be perswaded, but is Incorrigible, Par. in loc. Tit. 3. 3. Disobedient, such as will not be perswaded. It is used also Acts 26. 19. Tit. 1. 16. 2 Tim. 3. ver. 2.

Ἀπειθεῖω, Non pareo, incredulus sum. Joh. 3. 36. ἀπειθεῖν, Non obtemperat, Beza. Qui non est dicto Filii audiens, Cyprianus. Incredulus est, Vulg. Possumus etiam vertere, Qui se persuaderi à Filio non sinit. Est enim duplex ἀπειθεῖα. una posita in Intellectu; quum, viz. quispiam doctrinæ veritatis non vult assentiri, ut hoc loco, & A. 14. 2. Altera posita in Voluntate & Moribus; quæ ἀπειθεῖα in multis quoque reperitur, qui tamen assentiuntur doctrinæ, ut A. 8. 13. & alibi sæpe. Itaq; malui generalem notationem huius verbi sequi, quam vertere Incredulum esse. Syrus sensum optimè à fide expressit quum verteret, Qui non acquiescit, Beza in Joh. 3. Rom. 11. 30. Not believed, Not obeyed, Beza, Syriack. It signifieth both, but the first is more proper here, Dr. Willet. Rom. 15. 31. from the unbelievers, Vulg. Lat. Vatab. the disobedient, Syriack. The Greek word signifieth both; the first rather here: for he that believeth not is disobedient; but disobedience hath not always infidelitie accompanying it, Dr. Willet. It is used often in Scripture.

Ἀπειλή, Minæ. Ephes. 6. 9. The Apostle doth not simply forbid all manner of threatening. but only prescribes a moderation thereof; and so much have the Kings Transla-

tours well expressed in the margin against this Text, or moderating. Remissis minis, Beza. It is used also, Acts 4. 17, 24. and 9. 1.

Ἀπειλέω, Interminor. Acts 4. 17. Minaciter interminetur ἀπειλή ἀπειλησώμεθα. Id est, gravissimis adhibitis minis interdicamus, Hebraico pleonasmo, Beza in loc. Ad verb. minis minemur. Pleonasmus Hebraicus, sed emphaticus: pro gravissimè minemur, Piscat. Est inhibere, quasi comminatione & penis propositis, Aret. It is used also 1 Pet. 2. 23.

Ἀπειμι, Absum, eo, Steph. Εἰμι est Sum. unde ἀπειμι absum: & εἰμι est eo, unde ἀπειμι abeo. 1 Cor. 5. 5. 2 Cor. 10. 1, 11. and 13. 2, 10. Phil. 1. 27. Col. 2. 5. Acts 17. 10.

Ἀπειπάμνω, Abdicavi, Steph. 2 Cor. 4. ver. 2.

Ἀπειγς, Qui tentari non potest, Jam. 1. 13. Ex a priv. & πείγς tentatus, à verbo πείζω tento. The Apostles conclusion is more plain, when the word is translated passively; for then a reason is given, why God tempteth no man to evil, because he is so pure from evil, that he cannot be tempted thereof, much less be a tempter and an inciter of other men unto it. Oecumenius out of the consent of the Greek Fathers interprets the word passively. Besides this, except the word be taken passively, the Apostle saith one thing twice immediately together, without any cause of such vain repetition; whereas taking it passively, there is good reason and perfect coherence with the words going before and after, Dr. Fulke. \* The word is formed of a participle of the Passive, and neither of Active nor Meane voyce: whereunto also cometh the authority of the Syriack Paraphrast, who expoundeth it, as we doc, passively. Erasmus also hath amended the Vulgar in this point, Cartwright.

Ἰνexpertus, imperitus, rudis, Heb. 5. 13.

God cannot be tempted with evil, K. Transl. y Ex a & πείγς, Conatus, Experientia.

Ἀπειδέχομαι,

Tam passivè quàm activè sumitur, tam enim intentatum, quàm intentatorem significat, tam qui tentari nequit, quàm qui non tentat, Cornel. à Lapide.

God is not a tempter of evils, Rhem. Test. Deus inventator malorum est, Vulg. Lat. u Omnes fere interpretès accipiunt passivè; Fevardentius autem & Salmeron activè.

\* Deus tentari malis non potest, Beza, Piscat.

Deus non tentatur in malis, Trem. Dieu ne peut estre tenté de mal, Fr. Bib.

\* Ἀπένδ' ἔχουμι, *Expecto*, Rom. 7. 19. and 8. 23. 1 Cor. 1. 7. Gal. 5. 5. Phil. 3. 20. Heb. 9. 28.

\* Ἀπένδ' ὄμαι, *Exuo*. Col. 3. 9. Seeing that ye have put off. The originall word is ἀπένδ' ὄμας, *Having put off*, signifying that the beleeving Colossians had already begun to put off the old man; and this phrase [*put off*] is metaphorically, borrowed from unclathing the body, or stripping off the apparell, to signifie the manner of putting away the old man, that is, after the manner of putting off apparell. This word is also used, Col. 2. 15. and there translated *spoiled*: but it properly significeth *stripped*, or *made naked*: and being there applyed to enemies overcome by Christ, it significeth that he disarmed them, pulled off their armour, took from them all their weapons, and left them naked and spoiled of all power to hurt.

\* Ἀπένδ' υἱός, *Quum quid exuitur*, Col. 2. 11. ipse exuendi actus, exutio, si ita liceret loqui.

\* Ἀτελαύνο, *Abigo*, Acts 18. 16. *Ex ἁπὸ τοῦ ἐλαύνο, agito.*

\* Ἀτελεσμός, *Refutatio*, Acts 19. 27.

\* Ἀτελ' ἔσθ' ὦ, *Libertus*, 1 Cor. 7. 22.

\* Ἀτελ' ἔσθ' ὦ, *Inde spero*, Luke 6. 35. This word admitteth divers significations: 1. In desperationem adduco, Scap. To bring into despaire: according to which sense thus much is insinuated, that those which refuse to lend unto men in their need, cause them to despaire. 2. It significeth to *despaire*, or to be out of hope, in which sense our Saviours words may be thus expounded, *Lend, nothing despairing of recompence*. 3. It significeth *Aliunde sperare*: To hope from any thing; as if he had said, *Looking for nothing thence*, that is, either from your courtesie of lending, or of the thing that is lent. Thus Zanchie expoundeth this place, conferring it with the like, Luk. 14. 12. 4. It is expounded of *usurie*, which is the most usuall interpretation of this place; as if our Saviour had

said, *Lend, looking for no gain from thence*, as Henry Stephen also in his marginall notes translateth it, \* *Nihil inde lucri sperantes*. 5. Our blessed Saviour (say some) biddeth them to lend to the poore, not to the rich, who may doe them the like pleasure again. *Nihil ex eo proprii emolumentu sperantes*, Junibid.

\* Ἀπέναντί, *Coram, in conspectu*, Matth. 21. 2. and 27. 24. 61. *Contrà, è regione, ex adverso*, Acts 3. 16. and 17. 7. Rom. 3. 18. *Ex ἁπὸ τοῦ ἐναντί* coram.

\* Ἀπέργν' ὦ, *Infinitus*, 1 Tim. 1. 4. *Cujus non licet reperire πέρας, finem seu exitum.*

\* Ἀπεισώσας, *Abstq̃, ulla distractione*, 1 Cor. 7. 35.

\* Ἀπελτμήν' ὦ, *Incircumcissus*, Acts 7. 51. *Ex a priv. & ἀετμήν' circumcissus.*

\* Ἀπέχουμι, *Abico, exeo, often.*

\* Ἀπέχω, *Refero, absun, recipio.*

\* Ἀπέχ' ὦ, *Sufficit.*

\* Ἀπέχουμι, *Abstineo, often.*

\* Ἀπέχω, Matth. 6. 2. *Refero, Beza. Recipio, Vulg. Habeo, E.*

\* Ἀπέχ' ὦ, *Abesse significat,*

Matth. 15. 8. *hic autem, Mercedem ab*

aliquo perceptam ac persolutam habere: unde ὁποχ' dicitur Scriptum

quo creditor debitorem absolvit.

Luc. 6. 24. *significat non tantum simpliciter recipere & habere, sed portionem solatii sui jam accepisse, & jam ita habere, ut postea nullam aliam, & nihil amplius vel petere possit, vel expectare debeat, Chennit.*

\* Ἀπισία, *Incredulitas*, Rom. 3. 3. It significeth rather *Perfidion* (esse, Rebellion, and falling away from God, than the not beleeving of his Promises, Beza. It is used also, Matth. 13. 58. and 17. 20. Mark 6. 6. and 9. 24. and 16. 14. Rom. 4. 20. and 11. 20, 23. Heb. 3. 12, 19.

\* Ἀπισέω, *Non credo. Fidem derogare,*

Luc. 24. 11. *Fidem non servare, Rom. 3. 3. Diffidere, 2 Tim. 2. 13. It is used also, Mark 16. 11, 16. Luke 24. 41. Acts 28. 24.*

\* Ἀπισ' ὦ, *Incredulus, infidus, infidelis,*

gloriæ mercedem jam habent. *Sculterus.*

h Diffidentia, sive potius Infidelitas, fidei opposita, Beza. Malè per *Incredulitatem* vertitur, Beza in 1 Tim. 1. 13.

H

often.

\* Significat ex mutuo lucrum sperare, Beza in Matth. 6. 2. Dr. Woller.

\* Ἀπέ- f Epictetus dicit universam Philo-

sophiam istis duobus verbis comprehendendi: ἀπέχε-

σθαι & ἀπέχεσθαι.

\* Ἀπέχεσθαι, Sustine & Abstine.

\* Ἀπέχεσθαι, Aliquid ex aliquo recipere, veluti censum aut redditum ex arvis, Chennit. Eras.

Matth. 6. 16. ἀπέχεσθαι, Receive it, tanquam mercedem, as their full pay.

They have it for all that ever they shall have.

Optimè vertit Erasmus: Habent mercedem suam. Simulatores, qui gloriæ suæ gratiā pauperibus benefaciunt,

h Diffidentia, sive potius Infidelitas, fidei opposita, Beza. Malè per *Incredulitatem* vertitur, Beza in 1 Tim. 1. 13.

per

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often. Luc. 12. v. 46. Καὶ τὸ μέ-  
γας αὐτῆ μετὰ ἧς ἀπίστων θήσει. Re-  
centior Interpretes, partemque cum in-  
fidis ei assignabit. Cur non, cum infi-  
delibus? An quia minus Romanum  
hac significatione est? quasi verò Roma-  
num hac significatione sit infidus. Quid  
autem SS. Patribus aliisq; fiet, quibus  
ἀπίστοι sunt infideles? neq; Augusti-  
nus disputat, an infidorum, sed an in-  
fideliū opera peccata sint. Heimsus  
in locum.

Simplex,  
quasi sine  
pleitis, a word  
borrowed  
from gar-  
ments with-  
out pleits or  
folds.

k Lat. Sim-  
pliciter. Gall.  
Simplement.  
Angl. Simp-  
ply.

l Lat. Sim-  
plicitas. Gall.  
Simplicité.  
Angl. Simp-  
plicitie.  
Ad verbum,  
Simplicitas:  
metonymicé,  
Liberalitas,  
seu Benigni-  
tas ex simpli-  
citate animi  
profecta, ut  
Rom. 12. 8.  
2 Cor. 8. 2.  
Piscat. Drief.

i Ἀπλῆς, Simplex. Gall. Simple. Angl.  
Simple. A simple-hearted man,  
free from doubling and deceit,  
Matth. 6. 22. and Luke 11. 34. Fit  
ab a quod nonnunquam Unitatem in  
compositione significat, & πέλω, Sum,  
ut in reliquis, διπλῆς, à δις & πέ-  
λω, &c.

Ἀπλῆς, Ad verbum, Simpliciter, be-  
nignè, largiter, abundanter, Jac. 1. 5.  
Metonymia Efficientis, Simpliciter,  
apertè, ingenuè, candidè, Piscat. Bu-  
deus.

Ἀπλότης, Benignitas, simplicitas. It  
is put also for Simpleness of heart.  
2 Cor. 8. 2. Liberalitè. The Greek,  
Simplicitie: for Liberalitè ought to  
be a pure and simple motion of do-  
ing good, without being corrupted  
by ones proper interests and hope of  
recompence. Deodate in loc. Beni-  
gnitas, 2 Cor. 8. 2. In genere, Cando-  
rem, & simplicitatem morum decla-  
rat. Græca Scholia exponunt Libera-  
litate, tum hoc loco, tum etiam infrà,  
cap. 9. ver. 11, 13. Nos Benignitatem  
maluimus convertere: quo vocabulo ea  
Liberalitas significatur, quæ à facilita-  
te quadam & humanitate naturæ pro-  
fiscitur, Beza in 2 Cor. 8. It is  
used also, 2 Cor. 1. 12. 2 Cor. 11. 3.  
Ephes. 6. 5. Col. 3. 22.

Ἀπὸ, A, vel Ab, often. Hebræis אֶל  
(Ab) dicitur cujusvis rei auctor &  
principium: unde deducta videtur Præ-  
positio Græca ἀπὸ, omnem primam origi-  
nem declarans. Beza in Joh. 8. 44.

Ἀποβαίνω, Descendo, cedo, Luke 5. 2.  
and 21. 13. Joh. 21. 9. Phil. 1. 19.

Ἀποβάλλω, Abjicio, Mark 10. 50. Heb.  
10. 35.

Ἀπὸδίδωμι, Rejiciendum, 1 Tim. 4. 4.

A thing to be refused, or rejected.  
Aquila, one of the exactest Transla-  
tors of the Bible, turneth the He-  
brew word פִּגּוּל Pigul, by this  
word, Levit. 19. 7.

Ἀποβάλλω, fastura, Acts 27. 22. Rom. 11. 15. It is a casting, or hur-  
ling away with dislike, as loth it  
should touch us: so Rom. 11. 15.

Ἀποβλέπω, Intueor, Heb. 11. 26.

Ἀπογενέσθαι, Mortui, Beza, Strep-  
1 Pet. 2. 24. Ambrosius vertit Separati;  
quod & ipsum rectè convenit: vi-  
detur enim ἀπογενέσθαι nihil aliud de-  
clarare, quàm extra fieri, id est, se-  
junctum ac separatum esse, Beza  
in locum.

Ἀπογραφὴ, Descriptio, Luke 2. 2. Acts 5. 37. of ἀπὸ and γεγράφω, Scribo: be-  
cause the names of those that were  
taxed, were written down by the  
Publicanes in a book. Alioquin apud  
Græcos Scriptores sumitur, interdum  
formaliter, pro ipso actu describendi,  
partiendi, digerendi quid in certos ordi-  
nes, & referendi in brevium aliquod  
vel ephemeridem: interdum materia-  
liter vel objectivè, pro tabulis, eph-  
emeridibus, commentario, brevuario, ra-  
tionario, inventario, in quod aliquid re-  
latum est. Spanhem. in Dub. Evang.  
Inventarium, Bud. Genus actionis fo-  
rensis, Suidas. It is used Judg.  
8. ver. 14.

Ἀπογεγράφω, Describo, Luke 2. 1,  
3, 5. Heb. 12. 23. Filii Dei dicuntur  
ἀπογεγεγράμμενοι ἐν βιβλῶν, allu-  
sione dubio procul ad librum vitæ, &  
verba Christi, Luc. 10. 20. Spanhem.  
in Dub. Evang. Describo, Vet. In-  
terp. & Beza. Censeor, Eras. both  
right. Aristotle useth it pro descriptio-  
ne facultatum, quod Inter pretes verte-  
runt, Censere. Scultetus. It signi-  
fiet to part into Orders, Families,  
Tribes. The Septuagint use it, Esth.  
10. ver. 1.

Ἀποδείκνυμι, Probo, demonstro, Acts 2. 22. and 25. 7. 2 Thes. 2. 4.

Ἀποδείκνυμι, Demonstratio, 1 Cor. 2. 4.  
Sig. evidentem & perspicuam probatio-  
nem, quæ nihil dubii in se continet, &  
quodammodo experimentum ad dō mani-  
festum, ut negari non possit, cum neces-  
sario Beza,

n Significat  
descriptio-  
nem, seu  
partitionem  
in Ordines,  
Familias, Ci-  
vitates, Tri-  
bus, aut Cen-  
turias, unā  
cum nota-  
tione facul-  
tatum, seu  
bonorum  
cujusque  
Chennit.

o Ἀπογε-  
γράφω  
signifi-  
cat, Nomen  
dare, & pro-  
fiteri: rursus  
autem, In ra-  
tiones & ca-  
lendarium  
referre, Pub-  
licis actis ex-  
scribi in fu-  
turam suæ  
professionis  
memoriam:  
ἀπογεγρα-  
φέναι enim, deferre  
in tabulas  
publicas, vel  
nomen, vel  
rem gestam  
in perpetu-  
am rei me-  
moriam  
mandare &  
publicare,  
Gagnein.

p Probatio

quæ ex cer-  
tis & neces-  
sariis rationi-  
bus aliquat  
demonstrat,

*avid concluditur. Appositissima itaq; voce Apostolus simplex, clarum, solidum doctrine sue genus esse convincit. Hyperius in loc. And ch. 4. 9. Demonstratio, seu Testimonium evidens, & minime fallens, Victor. Strigel. in Nov. Test.*

*Ἀποδεχτόω, Decimo, Decimas do, vel Decimas accipio. The Hebrew אָסַר Asar, & the Greek and Latine Verbs also are ambiguous; they signifie actively and passively, Decimas dare, and Decimas exigere. 1. Decimas dare, Matth. 23. 23. 2. Luke 11. 42. and 18. 12. and so the Septuagint use it, Gen. 28. 22. Deut. 14. 22. and 26. 12. 2. Decimas exigere, so it is used, Heb. 7. 5. and by the Septuagint, 1 Sam. 8. 15. and 16. 17.*

*Ἀποδέχομαι, Excipio, agnosco, amplector cum approbatione, Erasim. Est propriè, venientem hospitem recipio, Act. 2. 41. Luc. 8. 40. Ἀπεδέξατο αὐτὸν ὁ ὄχλος, Gratanter excepit: ea enim vis est vocis, ut Act. 15. 4. & 18. 27. Grotius in loc. Metaphoricè etiam grato animo agnoscere, gratumque habere, Act. 24. v. 3. Tarnovius in exercit. Bib.*

*Ἀποδέκτω, Acceptor, 1 Tim. 2. 3. & 5. 4. Ἀποδοῦναι, Receptio, 1 Tim. 1. 15. and 4. 9. Non tantum est Acceptio vel Acceptatio, sed & Approbatio, Cornel. à Lapide.*

*Ἀποδύμειν, Peregrè proficiscor. Significat & peregrè abire, & peregrè abesse: posterius enim prioris est consequens, Matth. 25. 14, 15. Luc. 15. 13. Propriè sonat, Abesse à populo, seu à publico. Mirag, significatio, Matth. 21. 33. conjungenda, quia addit, Peregrè profectus, absuit multum tempus, Gerh. in Harm. Evang. It is used also Mark 1. 2. 1. and Luk. 20. 9. Matth. 21. 33.*

*Ἀποδύμειν, Peregrè agens, Mark 13. 34. Absens à patria, ex ἀπὸ ab & δύμειν, populus.*

*Ἀποδίδωμι, Reddo, vendo, often. merito. Primum enim significat Restituere alicui id quod ejus fuerat; ita Demosthenes. Sic usurpatur, Matt. 22. 21. Luc. 9. 42. & 4. 20. Aliàs aliter, & quidem ut nullam meritum supponatur, Matt. 27. 58. Act. 4. 33. Pro implendis promissionibus, Deut. 2. 13. Chamae. Aliquando significat idem quod solvo, si ve præsto promissum; ac dictum Matt. 5. 34. Aliquando idem quod retribuio pro aliquo accepto, præcedenti, si ve bono, ut Psal. 116. 3. si ve malo, ut reddere vindictam, 1 Pet. 3. 9.*

2 Tim. 4. 8. *ἃς δώσει* is translated *he will give*, it had been more proper, and agreeable to the Greek, to have said, *he will render, or repay*; which yet is wholly of mercy in respect of us or our deserving, but of justice in respect of his Promises, and Christs merits, unto which is rendered, and repayed, that which he deserved for us. The Crown therefore is due debt, because it is promised to us for Christs sake, not because any works of ours are able to purchase it. Dr Fulk against Martin. Beza and the vulgar have reddet there. Rom. 2. 6. Papists inferre merit of works from hence; but 1. The word ἀποδοῦναι, to Render, signifieth not only a just Retribution, but a gift of favour; as in these places, Matth. 6. 4, 6, 18. and 20. 8. Pareus, Dr Willet. 2. The Apostle saith, secundum opera, not propter opera, which noteth the quality, not the merit of their works, that is, Good works shall be recompenced with reward, and evil with punishment, Faus. Matth. 22. 24. Render, and that willingly; for so the nature of the word doth import. Our Translation readeth, Give to Caesar, with reference to this, that it should be so willingly payed, as if it were a frank gift. Rom. 13. 7. The Vulgar, Tremellius, Beza, and the Kings Bible, read it, Render; which agreeth with the Greek Text: by which word (as Marlorat observes) significat debitum quoddam inexcusabile subditis impositum esse. The Apostle signifies that there is an inexcusable debt lying upon the subjects. Argumentum duci non potest ex verbo ἀποδοῦναι reddere; notum enim, τὸ ἀποδοῦναι & τὸ δίδωναι, promiscuè poni à LXX. & Scriptoribus Novi Test. Matt. 20. 8. & 23. Sic cap. 6. 4. 6. 18. τὸ ἀποδοῦναι de gratuito præmio dicitur, non de debito, quia meritum verbis illis disertè oppugnatur. Spanheim. in Dub. Evang.

*Ἀποδοῦναι, Segrego, Jude 19. surget Oecumenius Græcam vocem, ut pote ductam à termino; ut ἀποδοῦναι sit ex-*

H 2 tra

q Beza, Pareus in Mat.

r Luc. 11. 42.

*Decimas, id est, Decimas dare, Ambr. Theoph. Cyrill. Eras. Viliorum fructuum decimis conferendis omne studium intendebant suum, id est, Decimas partem decimis, nimirum ex Dei lege perfolvendam: quemadmodum Latinis dicebatur Legio decimarum, quum decimus quisque ad supplicium legebatur ex militari disciplina, Beza.*

t Variè significat: Interdum supponit meritum, sed usurpatur etiam sine

merito. Primum enim significat Restituere alicui id quod ejus fuerat; ita Demosthenes. Sic usurpatur, Matt. 22. 21. Luc. 9. 42. & 4. 20. Aliàs aliter, & quidem ut nullam meritum supponatur, Matt. 27. 58. Act. 4. 33. Pro implendis promissionibus, Deut. 2. 13. Chamae. Aliquando significat idem quod solvo, si ve præsto promissum; ac dictum Matt. 5. 34. Aliquando idem quod retribuio pro aliquo accepto, præcedenti, si ve bono, ut Psal. 116. 3. si ve malo, ut reddere vindictam, 1 Pet. 3. 9.



tra terminos Ecclesie quempiam educere, elicere, extrudere, Estius ad Jud. ver. 19. The word signifieth a singling, and separating themselves from the Church, and consequently the making of sects to themselves.

u Propriè significat ali-  
quid repudiare in electione, vel etiam aliquem ab officio tanquam indignum rejicere, Gerh. in Harm. & in Ver.

z Significat in genere locum ubi aliquid depositum, sive reconditur, quasi dicas, repositorium seu reconditorium. Exod. 19. 23. Deut. 28. v. 5. Jer. 50. v. 30. Per Synecdochen generis significat Horreum, id est, locum ubi reconditur frumentum. Pisc. in Mat. 13. 30. & Chennut.

\* *Ἀποδοκιμάζω*, Reprobo. *Ἀποδοκιμάζομαι*, pass. Matth. 21. 42. Mark 8. 31. and 12. 10. Luk. 9. 22. and 17. 25. and 20. 17. Heb. 12. 17. 1 Pet. 2. 457.

\* *Ἀποδοσις*, Depositio, as it were the quitting himself of a burthen, by the deposition whereof the soul is after a sort eased and lightened, 2 Pet. 1. 14. It is used also, 1 Pet. 3. 21.

\* *Ἀποθήκη*, Horreum. The French word *Boutique* cometh from this Greek word, *Minshew*. It is used Matth. 3. 12. and 6. 26. Luke 3. 17. and 12. 18, 24.

\* *Ἀποθνήσκω*, Recondo, 1 Tim. 6. 19.

\* *Ἀποθλίβω*, Opprimo, Luke 8. 45. It signifieth such a crushing as is with mill-stones.

\* *Ἀποθνήσκω*, Morior, very often. Col. 2. 20. Accipitur pro Liberum & immunem fieri, Beza.

\* *Ἀποκαθίστημι*, Restituo. Significat propriè in locum pristinum reponere, in pristinum statum restituere, apud Herodianum. Apud Medicos usurpatur de sanitatis restitutione, quo sensu etiam accipitur, Matth. 12. v. 13. Marc. 3. v. 5. c. 8. v. 25. Luc. 6. v. 10. Gerh. in Harm. Evang.

\* *Ἀποκαθίσταμαι*, pass. Marc. 8. 25. Restitutus est. Denotat hoc verbum ejusmodi restitutionem quæ priori integritati non sit inferior. Sic enim usurpatur Exod. 4. 7. Gen. 41. 21. Jer. 15. 19. Polyc. Lys. Marc. 9. 12. *Ἀποκαθίσταμεν* apud LXX. Interpretes non solum pro reddidit, restituit, sed etiam pro collocavit, sedere & permanere fecit, constituit, fulcivit, stabilivit, usurpatur: Est enim efficere ut res sit in suo recto loco & statu: Ita hoc loco sensus est, Joannis Baptistæ munus esse, ut omnia Dei promissa in suo jam statu & loco posita esse doceat, Lud. de Dieu in Comment. in quatuor Evang. It is used in other places of the New Testament, viz. Matth. 12. 13. and 17. 11. Mark 3. 5. Luk. 6. 10. Acts 1. 6. Heb. 13. 19.

\* *Ἀποκατάστασις*, Restitutio, Acts 3. 21.

γ *Ἀστρονομίς*, Reversio stellæ ad eum γ Dies novissimus dicitur dies Restitutionis omnium: omnes gibbi dedolabuntur, omnes nervi extendentur, omnes lusei, surdi, & lori-

\* *Ἀποκαλύπτω*, Detego, often. Revelo, Pareus. Est testis proferre in lucem, Aret. Luc. 10. 22. utitur verbo *ἀποκαλύπτω* quod significat detegere, & sublato velamine conspiciendum præbere. Polyc. Lys.

z \* *Ἀποκάλυψις*, Patefactio, Revelatio occultarum rerum, Pareus. The last book of Scripture is so called, because in it are many heavenly Revelations shewed unto John, and it is a Manifestation of things, which before were hidden and secret, for the common good of the Church. Significat rerum occultarum patefactionem, Beza in Apoc. Rom. 2. 5. of the Revelation, Tremell. Vulg. Lat. Declaration, Great English Bible, Beza. The word is Revelation. It is used often in the New Testament.

a \* *Ἀποκαρτολογία*, Intenta expectatio, Rom. 8. 19. It is very significant; it signifieth the looking for of some person or some thing, with lifting up of the head, or stretching of the neck, or putting forth the head, or setting out of the eyes, with earnest intencion and observation, to see when the person or thing shall appear: as a poore prisoner that is condemned doth, who often putteth forth his head out of the window, in a continual expectation of the gracious pardon of the Prince: Or, As a man who looketh for the coming of a special friend, whose company he much desires, having a promise of his coming, he getteth him up to some turret, or high place, and putteth forth his head, and looketh this and that way, and he setteth his eyes on the way that his friend is to come, to see if he can espy him coming, wishing and desiring his appearance: So the creature doth

oculos intendat, quasi eminus venturum prospiciens, Beza. Expectans, quasi Extra se positus. Solicita speculatio. Ut enim vigilantes speculatores, caput in omnes partes movent, ac adventantes observant: ita creatura multo cum desiderio adventum Filii Dei expectat, Aret.

earnestly

earnestly and continually (as it were) with the stretching out of the neck, or thrusting forth of the head, expect and wait when the sonnes of God shall be revealed. The Text runneth thus, <sup>b</sup> *The expectation, or earnest desire of the creature expecteth, or waiteth.* An Hebrew Pleonasm, to expresse the continuall desire or expectation of the creature. Marke first the emphasis of the word, *doth expect*, as one that puts his head out of a Castle to look for some body. Plutarch useth the simple word of Pompey, expecting the issue of the battell: Secondly of the phrase, *the expectation expecteth*, as if the creature were *nihil aliud quam expectatio*.

<sup>c</sup> Phil. 1. 20. To signifie the strongnesse and surenesse of his hope, he useth a word expressing as much as they that earnestly looking for a thing, stretch out the head to look for it, *D' Airay*.

<sup>a</sup> *Ἀποκατάστασις*, *Reconcilio*, Eph. 2. 16. Col. 1. 20. 21.

<sup>d</sup> Alludit ad patres, qui thesauros seponunt suis liberis in hereditatem: illa enim dicuntur *Ἀποκείμενα*, quæ liberis & amicis nostris in futurum recondimus, *Zanch. in locum*.

<sup>a</sup> *Ἀποκείνω*, *Seporor*. Colof. 1. 5. Laid up: It importeth two things; 1. A designation of that which is laid up, to some peculiar person. 2. A reservation and safe keeping of it to the use of those that it is designed to. Heb. 9. 27. *Ἀποκεινύ*, *proprie significat*, *Repositum est*, Luc. 19. 20. Colof. 1. 5. 2 Tim. 4. 8. Hoc loco usurpatur pro *Statutum, definitum, constitutum est, divino se consilio, ac judicio*, Gerh. in loc. Theolog.

<sup>a</sup> *Ἀποκερδαίνω*, *Decollo*, Matth. 14. 10. Mark 6. 16, 18. Luke 9. 9. In utroq; Testamento ponitur pro *Caput abscindere, vulgaris usus verbum & nemini veterum observatum*. Salmatus de Hellenistica.

<sup>a</sup> *Ἀποκόπτω*, *Abscindo*. Whence cometh the figure *Apocope*, because it cutteth off something from the end of a word. Gal. 5. 12. *Videtur Paulus ad pelliculæ sectionem alludere, quam isti urgebant*, Beza. It is used also, Mark 9. 43, 45. Joh. 18. 10, 26. Acts 27. 32.

<sup>a</sup> *Ἀποκρίνομαι*, *Respondere*, very often.

According to the Hebrew phrase, it is spoken of him which beginneth a speech, when no question went before, as Matth. 11. 25. and 17. 4. Beza on Matth. 28. 5. and Rev. 7. 13. Sometimes this word is applied to him who moveth any objection, whereby he contradiceth what was said before, Matth. 12. 38. and 26. 33. Luke 11. 45. and 13. 14.

<sup>a</sup> *Ἀπόκριμα*, *Decretum*, 2 Cor. 1. 9. *Henricus Stephanus in margine*, *Denuntiationem vertit; quod videtur isti loco apprimè congruere. Primum est responsum; Secundò Cris medicorum: Tertio Κεῖμα, id est, Sententia condemnationis*, Cornel. à Lapide. *Sed existimo duas priores significationes non extare in aliquo probato autore.*

<sup>a</sup> *Ἀπόκρισις*, *Responso*, Luke 2. 47. and 20. 26. Joh. 1. 22. and 19. 9.

<sup>a</sup> *Ἀποκρύπτω*, *Abscundo*, Matth. 11. 25. and 25. 18. Luke 10. 21. 1 Cor. 2. 7. Ephes. 3. 9.

<sup>a</sup> *Ἀποκρυφῶ*, *Abconditus*, Mark 4. 22. Luke 8. 17. Colof. 2. 3. *Libri quidam Bibliorum vocati fuerunt ἀποκρυφοί, quasi occulti, quod nimirum non palam omnibus proponeretur, nec in templis uti illis liceret. Sunt tamen qui alia de causa sic vocatos existimant. Vide Hieronymum, & alios scriptores Ecclesiasticos. Stephanus in Thes. Græc. Mayer. in Philol. fac. Habentur isti pro apocryphis, quod vel occultæ extiterint earum origo: vel, quod non palam in Ecclesia Dei, quemadmodum canonici, sed in abscondito ac domi à privatis legi consueverint. Sonat enim apocryphon idem quod secretum & absconditum. Muscul. in loc. com. de sacris Script.*

<sup>a</sup> *Ἀποκτείνω*, *Trucido*, *occido*: plus est quam *κόβω*, ut *Trucido plus quam Occido*. It significeth not only by observing after a sort a judicall forme of proceeding, to punish one, as Matth. 14. 5. and 16. 21. but also impetuously, and without any judicall proceeding, to fall on another, and kill him, as Matth. 21. 35. Mark 12. 8. Acts 21. 31. and 23. 12. <sup>f</sup> *Veritimus, Trucidare (inquit Beza) quod*

*ἄγρια & crudelitate conjuncta, ut doceat nullo, quantumvis immanes Tyrannos, esse nobis metuendos*, Beza in Mar. 10. 28.

H 3 melius

As the Hebrew word *Gnarah* Col. 4. 6.

<sup>e</sup> Est immaniter occido, summa cum fævia & truculentia occidos ut si aliquis scibus occidatur, *Gole-nius*.  
<sup>f</sup> Videtur Christus usurpasse vocabulum quo declaratur Cædes cum



*melius vocabulum non haberemus : est enim Trucidare, majus quidpiam quam Occidere.*

*Virg. Aneid. 2.*

*Fit via vi, rumpunt aditus, primosq; trucidant.*

It is used very often in the New Testament.

Ἀποκνέω, Gigno, Jam. 1. 15. Ἀποκνέει, Parit, nempe mortem, &c. Metaphora est à gravidis sumpta quæ αποκνέειν dicuntur, quando τὸ κύημα, hoc est, fœtum, foras emittunt, Vorstius. It is used also vers. 18.

Ἀποκνίξω, Devoivo, Matth. 28. 2. Mark 16. 3, 4. Luke 24. 2.

Ἀπολαμβάνω, Abduco, recipio. De eo dicitur quod possidere deseris, & postea recuperes; ut pluribus ostendit Demosthen. s. usurpatur, quando id quod datum est, redditur, & recuperatur: vel quando pro eo quod datum est, aliquid recipitur, ut accipere mercedem, Joh. 2. v. 8. recipere remunerationem, Col. 3. 24. Illa igitur sententia: Si mutuum dederitis his, à quibus speratis ἀπολαβεῖν, Luc. 6. 34. vi hujus verbi possit intelligi, vel de receptione ejus, quod mutuo datur, hoc est sortis; vel de eo, quod pro officio illo datur & recipiatur, hoc est, pro usu. Chemnit. in Harmon. Evangel. Luk. 16. 25. ἀπολαμβάνειν, hic non est recipere, sed plene accipere, Grotius: To Receive, as it were in full discharge, and final satisfaction. It is used often in the New Testament, viz. Mark 7. 33. Luk 6. 34. twice, and 15. 27. and 18. 30. and 23. 41. Rom. 1. 27. Gal. 4. 5. Col. 3. 24. 2 Joh. 8. and 3 Joh. 8.

h Inde Epicuri & Voluptuosi dicuntur quandoque ἀπολαύουσι, Afrist.

Ἀπολαύω, Fructio, 1 Tim. 6. 17. Heb. 11. 25. than to enjoy the pleasures of siane for a season. In Greek it is ἡ παροχαιρὸν ἔχειν ἀμασσίας ἀπολαύω, than to have the momentary fruition of siane. Our Translatours better expresse it, for a season, which exactly answers to the Greek παροχαιρῶ.

Ἀπολείπω, Relinquo, 2 Tim. 4. 13, 20. Jude 6.

Ἀπολείπομαι, Relinquor, Heb. 4. 6, 9. and 10. 26.

Ἀπολείχω, Lingo, Luke 16. 21.

\* Ἀπολλύμι, Perdo, pereō, very often. It is of hard and harsh signification: in the best signification it is to dye, as Joh. 11. 50. I yea, to dye by some miserable meanes, as with hunger, Luk. 15. 17. It is commonly translated to destroy, Matth. 21. 41. 1 Cor. 10. 9. yea, it signifieth the destruction of Hell, 2 Thess. 1. 9. In which respect Judas is called the sonne of destruction, Joh. 17. 12. and the Devil, Ἀπολλύων, that is, A Destroyer, Rev. 9. 11. Brightman and Forbes interpret it of the Pope, so called, saith Forbes, both for destroying the faith of others, and because he shall be destroyed himself, Revel. 17. 11. Paul (saith he) calleth him accordingly ὁ ἀπολείας. 2 Thess. 2. 3. He is called so both in Hebrew and Greek (saith he) to shew that he is a common deceiver both of Jew and Gentile professing Christianity, or (as Bullinger saith) because in each Testament, whereof the one is written in Hebrew, the other in Greek, this title is attributed to him. Vide Grotium de Antichristo, pag. 68. Matth. 8. 25. it is meant of destroying the body by waters.

\* Ἀπολογία, Defensio, Apologie, or Defence, an Answer with a defence, 2 Cor. 7. 11. where the Apostles meaning is not, that a man should stand to justify, or defend his sinnes: but that a Christian, by humble confession of his faults, should make a just Apologie for himself, that his sorrow is sincere and unfeigned. This word is used also, Acts 22. 1. and 25. 16. 1 Cor. 9. 3. Phil. 1. 7, 17 2 Tim. 4. 16. 1 Pet. 3. 15. περὶ ἀπολογίαν Vulgata reddidit ad satisfactionem. Fulgentius reddit ad respondendum. Sed in Græco propriè est, ad defensionem, scil. doctrine Christianæ, & quidem ad defensionem

\* Σαπε significat amissionem, Luc. 15. tres parabola proponuntur, prima de ove perdita, secunda de drachma perdita, & tertia de filio perduto, eadem hac voce ὁ ἀπολλύμι, eodem hoc sensu constanter usurpata. Amelius.

i Non tantum significat Interficere, sed etiam Funditus aliquid perdere, ut memoria nominis & doctrina ipsius simul extinguatur, Act. 22. 1. & 25. 16. 1 Cor. 9. 3. 2 Cor. 7. 11. Psal. 1. 7. 2 Tim. 4. 16. 1 Pet. 3. 15. De temporali & æterno, corporali ac spiritali interitu usurpatur, Gerh. in Harm. Simplex verbum ἐνθυμι significat perdere, compositum ἀπὸ ἐνθυμι non caret emphasi.

\* Defensio, Beza Excursario, Ambr. Satisfactio, Eras. Apologia, quæ magis deprecatione constat, quàm depulsiōne criminum. Græco verbo significatur oratio quæ quis suam innocentiam tueri studet. Hinc Apologia Socratis, apud Platonem: hinc Apologeticus Tertulliani, Pisc. in Luc. 21. 14. Hæc vox non simplicem responsionem denotat, sed defensionem; & constitit ea vel in verbis, vel in scriptis, quibus respondetur adversariorum calumniis. Laurentius in 1 Pet. 3. 15.

sermonis





puta Perplexitas mentis, Cornel. à Lap.

<sup>γ</sup> Ἀπορέομαι, Dubito. Significat quasi in profundo luto hærere, cum nullum exitum cernas ex iis miseriis in quibus jaces, Illyr. in Novum Testam. Hærere & inops esse consilii, Erasim. 2 Corin. 4. 8. <sup>γ</sup> Ἀπορέωσιν ὁδὸν ἐκ ἐξ ἀπορέωσιν, Egentes, sed egestati non succumbentes, Berchet: vel ut Beza, Dum hæsitamus, ac prorsus non hæremus. Dum premimur difficultatibus, sed non opprimimur, Steph. in Thes. & Præfat. ad Nov. Testam. Ἀπορέωσιν is properly to be at a stand, when a man doubts of the way, hee dares not goe forward. This word is used also, Joh. 1. 3. 22. Acts 25. 20. Gal. 4. 20.

<sup>γ</sup> Ἀπορίππῳ, Abjicio, Acts 27. 43.

<sup>γ</sup> Ἀπορριπίζομαι, Orbis fio, to be made fatherless & motherless. 2. 1 Thes. 2. 17. The word intimates such a separation as death makes betwixt father and child. What grief a father sustaines when hee is bereft of his children, or poor fatherlesse orphans deprived of parents, such was that occasioned by his separation and absence. Ὀρριπίζομαι pro eodem sumitur, unde ὀρριπὶς pupillus.

<sup>γ</sup> Ἀποσπάζομαι, Colligo sarcinas. Acts 21. 15. Collectis sarcinis, Ἀποσπάζομαι, id est, ἀνασπάζομαι, ut loquuntur disertiores Græci. Nam ἀποσπάζειν significat potius deponere, item, è medio tollere: ἀνασπάζειν verò dicuntur, qui ex aliquo loco demigraturi, sarcinas colligunt. Significat igitur Lucas, Paulum cum suis Cæsaræ profectum, quasi eò non reditum, Beza in loc. Eras. sublati sarcinis. Beza, collectis sarcinis. Vulgatus, Syrus, & Avabs præparati, quasi παρασπάζομαι. Sed & ἀποσπάζομαι, significat interdum remotis impedimentis præparare. Hoc sensu Lxx. Interpretes usurpant Levit. 14. 36. Ita hoc loco sensus esse potest, quum sublati omnibus obstaculis parâstemus nos. Sed tacendum non est, Lxx. Interpretibus ἀνασπάζω frequenter usurpari pro supellectile seu substantia quam quis acquisivit, sive

apparatu cujusvis rei familiaris, Vide Genes. 14. 12. & 15. 14. 2 Paral. 32. 29. & alibi sæpè. Hinc ἀποσπάζομαι rectè veritas, apparatu facto. Ludovic. de Dieu in locum.

<sup>α</sup> Ἀποσκίασμα, Obumbratio. Jam. 1. 17. ἡ ἡσυχία ἀποσκίασμα. Metaphora primis lineobec videtur sumpta à tenebris, quarum mixtura res lucidas obumbrat, Vossius. Videtur esse Metaphora ab occasu solis; tunc enim sol ad appositum Hemisphærium se convertens, obumbrat Hemisphærium quod relinquit, Piscat. Non est in Deo, sicut in sole, ἡσυχία ἀποσκίασμα. Duæ autem sunt solis ἡσυχίαι, Solstitialis & Brumalis: Pater luminum nullam habet ejusmodi conversionem, nec ejus umbram, cum sit omnino immutabilis.

<sup>γ</sup> Ἀποσπῶ, Educo, abstraho, evello. Violentam avulsionem & distractionem significat, Gerh. in Harm. It is used, Matth. 26. 51. Luk. 22. 41. Abstraxit se ἀποσπῶν ad verb. Abstractus est. Sed vox passiva, more Hebræorum, capitur reciproce. Videtur autem hoc verbo notari, quòd Christus invitatus à discipulis digressus sit, utpote vehementissimè perturbatus; & tamen ut preces suas liberius posset effundere, secessum suo more quæsit. Piscat. Acts 20. 30. & 21. 1.

<sup>γ</sup> Ἀποσπῶ, Defectio, A departing from that wee formerly stood to. It is a spirital defectio from God, Heb. 3. 2. From faith, 1 Tim. 4. ver. 1. <sup>b</sup> 2 Thes. 2. 3. From religion, \* Act. 21. 21. In Scripture use, when it looks towards a person, it significeth a revolt, or re-

<sup>b</sup> Some interpret it, de defectioe ab Imperio Romano; as, Ambrose,

Hierome, Tertullian. Others; and more, de defectioe à fide, Chrysost. Occum. Theoph. and Theodoret. August. de Civit. Dei. This is the more probable, saith Chamier. Ἀποσπῶ, qui abscedit ab eo quod tuendum suscepit, id est, Transfuga, & Defector, Bud. in Com. Gr. Ling. Religionis defector quam fuerat professus, qualis fuit Julianus. \* Hoc verbum est à re militari ad religionem traductum. Nam inter milites is dicitur ἀποσπῶ, qui ordinem suum & locum in acie datum deserit turpiter; vel qui à nobis ad hostes transfugit, qui etiam transfuga appellatur. Hoc tamen nomen ἀποσπῶ hodie in negotio religionis propriè & restrictum ad eos pertinet, qui deserunt veram religionem, ad Papistas, Turcas, vel infamis religionis homines desciscunt, & non perseverant in suscepta semel veræ religionis vera fide quâ fuerant imbuti vel instructi; talis fuit Alexander, Hyemenæus. Danæus 1. 4. de fide, cap. 25.

bellon:

bellion : when towards God, a spiritual revolt from God, or rebellion against divine majesty. The Seventy use it 2 Chron. 28. 29. 2 Thes. 2. Paul, by ἀποστασία there, means Christian idolatry. Medes Apostasy of later times. Significat defectionem, seu rebellionem ab obedientia, statu, professione, Cajet. Defectio est quā aliquis deficit à suo auctore vel Principe, Bullinger.

Ἀποστασίον, Matth. 5. 31. ἀποστασάσαι, discedere. Libellus defectionis, Beza, & Steph. in Conc. repudiū, Vulg. quāsi abscissionale. Vox hæc planè Biblica est, ac profanis scriptoribus Latinis & Græcis ignota, Cam. in Myr. Evang. It is used also, Mat. 19. 7. Mark 10. 4.

Ἀποστέλλω, Delego, Mar. 2. 4. Ἀποστέλλω, τι τὴν ἐκκλησίαν, Commodissime verteris, Deplancher le plancher.

Ἀποστέλλω, Mitto, emitto aliquem cum mandatis. Mittere verbum, pro significare, sive mandare interpositum nunc accipitur, ut Isa. 9. 8. Hebraismus, Jun. in loc. c Significat, Mittere cum potestate & auctoritate aliqua, Chamier. Significat, Cursum navis dirigere, & de dirigendis navibus disponere & constituere, Jansen. It is used very often in Scripture.

Ἀποστολή, Apostolatus, Acts 1. 25. Rom. 1. 5. 1 Cor. 9. 2. Gal. 2. 8. Peculiar significatione à D. Paulo usurpatur pro munere Apostolico. Apostolatium vulgè interpretantur uno verbo. Steph. in Thes. Græc.

Ἀπόστολος, Apostolus, often. E-mandatus, Erasmi. The word in generall significeth any ambassadour or messenger sent in common affairs, whether of Church or Commonwealth, Joh. 13. 16. Ἀπόστολος hic non specialis muneris, sed generale nomen est, missum cum mandatis significans, ut Hebr. 3. 1. Philip. 2. 25. Grot in loc. Quinam fuerint Atheniensibus ἀποστολῆς, qui & ἀπόστολοι dicuntur, sciunt qui Demosthenem, qui Harpocrationem, aliòsque legunt : Qui hoc nomine f eos qui expeditioni

præerant triremium indigare solent. Heinſius. It is given to the disciples of the Apostles, 1 Corin. 15. 7. and to Christ himselfe, whom the Father sent to us, Hebr. 3. 1. But most properly notes those extraordinary Ministers immediately called by Christ himselfe, Rom. 1. 1. Gal. 1. 1. which were his Legates à latere.

Ἀποστέλλω, Damno afficio, Steph. Beza. Ἀποστέλλω proprie dicitur qui debitum inficiatur, depositum negat, & commodatum non reddit, Salmasius. Vulg. Fraudo. Atqui fraudare proprie is dicitur, qui per fraudem intervertit aliena. Differunt ἀδικεῖν & Ἀποστέλλω, quòd illud significet actionem injustam, istud verò magis importet effectum actionis, id est, damnum illatum, Estius ad 1 Corin. 6. 8. Verbum autem ἀποστέλλω latius patet apud Græcos : significat enim quempiam re suā privare, sive eam retineas, sive fraude aut vi eripias. Itaque generali vocabulo convertimur, damno afficere, Beza in Mar. 10. 19. It is used also, 1 Cor. 6. 8. and 7. 5. 1 Tim. 6. 5. Jam. 5. 4.

Ἀποστομαλίζω, Allicio ad loquendum, h Hæc una est vocum in quibus intimationem peritiam Græci sermonis Lucas ostendit. Nam ἀποστομαλίζω planè vox est de schola sumpta. Solebant magistri scholarum proveiores discipulos junioribus præficere, ut illi hos interrogarent ; id dicebatur ἀποστομαλίζω sed ambiguum est ; nam & de eo qui recitat dicitur, & de eo qui alteri interrogando præit, eique recitanti attendit, Grotius. Et memoriter recitare significat, & facere ut alius recitet. Itaque & discipulus qui recitat aliquid, ἀποστομαλίζω dicitur, & præceptor quoque qui facit ut ille recitet. Atque hæc ferè in significatione hic accipitur : significat enim, facere ut quis loquatur, Casaub. Proprie significat, aliquid memoriter recitare, & ore suo pronunciare, Chemnit. i Beza, See more in him.

c Est Lego, Legatum mitto ; plus quàm Mitto, Corn. à Lap.

d Nomen hoc officii seu dignitatis est ; quemvis ab alio missum cum mandatis denotat, Eps. Dru. Eum notat qui ab alio mittitur, sive ordinariè, sive extraordinariè, Chamier. f ὁ δὲ τῆς, Classen significat : hinc Ἀποστολος Instructor classis, Viætorin. Strigel. in N. Testam.



qui ex cuiuspiam ore aliquid aucupatur unde creet illi periculum, potius eum conatur ad loquendum provocare, quam os ipsi occludere. Steph. in Thes. Græc.

<sup>k</sup> Act. 3.26. <sup>k</sup> Vulg. Convertero. Beza, Avertio. Etsi *σποσπίζω* in Nov. Test. intransitive pro convertere, aut convertere se, non usurpatur; fateor tamen apud Lxx. Interpretes usurpari non raro pro reverte, & pro convertere. Quia propter Syrus quoque & Arabs eo sensu hic acceperunt. Sed nihil videtur impedire quominus transitive, eaq; usitatori significatione vertamus Avertio, Lud. de Dieu.

*Ἀποσπίζω*, *ομαι*, Convertero, avertio, reverseo, avertor. *Ἀποσπίζω* ab ore ejus pendere, observantes ecquid illi excideret, quod in calumniam possent rapere; aut multis variisq; interrogationibus aliquid elicere minus considerate dictum, quod accusarent, ut Theophyl. & Euthym. exponunt. Noster Interpreter videtur legisse *σποσπίζω*, os obstruere, ut Tit. 1.11. Maldonat. ad Luc. 11.53. Matth. 5.42. Significat *ἀποσπίζω* ila avertari, ut quando quis faciem a petente avertit, & tergum ipsi obvertit: *ῥεσπatur* Deut. 15. v.7. Chemnit. in Harmon. Evangel. Matth. 26.52. and 27.3. Luke 23.14. Acts 3.26. Rom. 11.26. 2 Tim. 1.15. *ὅτι ἀποσπίζοντες με πάντες*, Beza interpretatur, Quod avertati me sunt omnes. Melius Vulgatus: quod Averti si a me sunt omnes. Avertamur enim quem nec visum nec auditum volumus: sicut Tit. 1.14. At hic Paulus de iis loquitur, qui cum initio ipsum audissent, & Evangelium essent amplexi, postea ipsum deseruerunt; quod eos pueret Pauli propter vincula. Quæ expositio confirmatur ex eo, quod versu sequenti Onesiphorus hoc nomine laudatur, quod catenam Apostoli non erubuerit. Scultetus in loc. 2 Tim. 4.4. Tit. 1.14. Heb. 12.25.

*Ἀποσπίζω*, Abhorreo. Rom. 12.9. *Ἀποσπίζοντες τὸ πονερόν*. It is rendered, Abhorre that which is evil. *Αἶψα ἐν horrorē mal.* Fr. Bib. Aversion is such a detestation of a thing, when we scorn to look upon it, turning away our faces, as from an odious and loathsome sight. We must not only abstain from sinne, but hate it with vehemencie, and loath it as hell it self; for so the word significeth: Capitaliter est odisse; inde *στῶς*, Infernus, Sentina sceleratorum, ubi nihil nisi odium & invidia regnat, Aret. in loc. Be abhorring, or hating, Gr. Odientes, Vulg. barbarē. Aversantes, Calv. Odio prosequentes, Erasmi. Non satis expressē:

plus enim est *ἀποσπίζω* quam *μισέω*. Estote abhorrentes a malo, Beza. The Greek word is very significant: the simple Verb imports extreme detestation, which is aggravated by the composition, as Chrysostome observeth. The word which we have in our Translation is very full; for to Abhorre, is extremely to detest with a marvellous fear lest any thing should touch us, or we that, Dr. Willet and Par on the place. Styx is a well in Arcadia, whose water is strong poyson; hence it is used for a river in hell, whence this word used by the Apostle comes.

*Ἀποσπάζω*, *ῶ*, Motus Synagogæ, 1 Extra Congregationem & Ecclesiam Judæorum ejesus: idem quod nunc Excommunicatus, Gagnelius. Joh. 9.22. and 12.42. and 16.2. eo sensu quo dicebatur aliquis a Lat. Senatu moveri. Denotat solitā hominum scilicet popularium consuetudine privari, exterminari, dispellive. Et sane peculiare erat etiam Hellenistis verbum *ἀποσπάζω* pro eo quod est quomodocumq; abigere seu expellere. 4 Reg. 5.3. & 7. Clarissimus Seldenus de jure naturali & Gentium, li.4.c.9.

*Ἀποτάσσω*, *ομαι*, Valedico, amando. Non est simpliciter valedicere; sed, datis mandatis quæ fieri velis, aliquem dimittere, & valedicere: so used, Acts 18.21. Janfen. in Concord. Chemnit. in Harm. Illyr. in Nov. Test. Marc. 6.46. significat Valedicere; sed de iis proprie dicitur, quibuscum nihil amplius commercii sumus habituri: sicut etiam vernaculo sermone dicimus, dire a Dieu: ut Luc. 9.61. Quod tamen non esse perpetuum, apparet tum ex hoc loco, tum etiam ex Luc 9.61. quo in loco *ἀποτάσσει*, idem quod *ἀπολύει*, idem quod furi consulti dicunt, Mandata suis dare; hoc est quæ de suis velint fieri injungere & mandare: quod vel morituri, vel qui iter longum aliquod suscipiunt, plerumq; solent. Notum est illud poetæ, Et mandare suis aliqua, & sperare sepulchrum. Heinsum. Act. 18.21. 2 Cor. 2.13. *ἀποτάσσει* *ῶ* *ἐν λόγῳ*. Verb. Græc. non significat simpliciter dimittere, aut valedicere, sed mandatis iis, quæ volumus; ut solemus dimittere notos & amicos, Etsi ad locum.



cum, Vide etiā Bezam in loc. Ἀπολά-  
ξασθαι de rebus usurpatum, est pro de-  
relictis habere : quod nullam temporis  
moram requirit, cum solo animo possit  
experi. At de personis est valedicere,  
quomodo Lucas non uno loco usurpat.  
Mihī manifestissimum videtur intelligi  
hic debere de personis, non de rebus.  
Atq; ita interpretati sunt Syrus &  
Arabs. Nec aliter Latini veteres hunc  
locum intellexerunt. Accedit quod omnino  
hæc historia ad veterem Elisei historiam  
vide tur alludere. Nam is ad Propheti-  
cum munus ab Elia in jectus togæ voca-  
tus, spatium salutandi parentis oravit,  
in qua historia etiam Josephus posuit  
ἀπολάξασθαι τοὺς αὐτοῦ. Voluit igitur  
Christus ostendere Evangelicum mini-  
sterium, quanto majus prophetice esset,  
tanto etiam avidius arripiendum nullā  
interpositā cunctatione. Grotius in  
Luc. 9. 61. It is used also, Acts  
18. 18. Luke 14. 33.

Ἀποτελέωμαι, Perficio, Jam. 1. 15.

Ἀποτίθημι, Depono, Herod. & Plut.  
Acts 7. 58. Ephes. 4. 25. Jam. 1. 21.  
Vide Laurentium in loc. & in 1 Pet.  
2. 1. Colos. 3. 8. Put away. Me-  
taphora à vestitu, quem deponimus si-  
ve exuimus: vitia nobis adherent &  
affixa sunt, non aliter quàm vestes ad-  
herent corpori, Hyperius. This  
Greek word hath many significati-  
ons : It signifieth sometimes, to lay  
up something to be used in times  
following, after the manner of  
Apothecaries ; sometimes, for a  
time to suspend ; sometimes, to ab-  
dicate, to renounce ; sometimes, to  
put off, as we doe our apparell : and  
so it is translated, Ephes. 4. 22.  
sometimes, to cast away, so rendered,  
Heb. 12. 1. and many other signifi-  
cations there be of this word : but  
one signification it hath, that doth  
most fitly agree to this place, and  
to the purpose of the Apostle, that  
is, to put aside, or to put clean out of  
sight, as we use to doe the bodies of  
dead men, when we bury them,  
and put them into their graves : to  
this the Apostle here alludeth,  
when he saith, Put away, continu-  
ing in his similitude begun vers. 5.

Mortifie your sinnes, kill them ; and  
then he goes on, and saith, <sup>a</sup> Put <sup>n</sup> significat  
them aside, clean out of sight, as dead <sup>Seponere, id</sup>  
bodies are, when they are buried. <sup>est, Seorsum</sup>  
The word is used also, Rom. 13. 12. <sup>ponere, ab</sup>  
Cast off, as a man when he begins to <sup>oculis, &</sup>  
rise, casteth off his blankets and <sup>conspicuo,</sup>  
bed-clothes ; or as a man that <sup>ab omnibus</sup>  
hath so long worn a sute, that now <sup>senfibz, ut</sup>  
it beginneth to doe him discredit to <sup>cadavera.</sup>  
weare it ; or rather, as a man com- <sup>Therefore it</sup>  
ing out of prison, having filthy <sup>is an Ampli-</sup>  
rags about him, and full of vermine, <sup>fication; not</sup>  
hurleth them away into a dung- <sup>only morti-</sup>  
hill or ditch, and never purposeth <sup>fic, but, being</sup>  
to touch them more, Par in loc. <sup>dead, cast</sup>  
<sup>them aside,</sup>  
<sup>Zanch in loc.</sup>

Ἀπολύω, Excutio, Luke 9. 5. Acts  
28. ver. 5.

Ἀπολύω, Dependo, Philem. 19.

Ἀπολύω, Audaci à tor, Rom. 10. 20.

Ἀπόλοις, Severitas ; & ad verbum, <sup>o Præcisā fe-</sup>  
Resectio, Eras. Rom. 11. 22. The <sup>veritas,</sup>  
Greek word signifies a cutting off, <sup>quum, scilicet,</sup>  
and the Metaphor seems to be <sup>omnia</sup>  
taken from a Gardiner, who with a <sup>summo jure</sup>  
pruning-knife cuts off dead boughs <sup>ad vivum</sup>  
or luxuriant stems. Dr Featly on the <sup>rescancior,</sup>  
place. Such a severity as noteth a <sup>Beza in loc.</sup>  
cutting ; as a Judge cuts the matter  
in pieces, pondering all reasons and  
circumstances, before he giveth sen-  
tence : or as in an Anatomy, eve-  
ry sinew and vein is laid open, Par  
on the place.

Ἀπολύω, Severè, præcisè. Tit. 1. 13.

P Touch them to the quick, Reprove <sup>p Præcisè, id</sup>  
them sharply, cuttingly, or precisely. <sup>est, Expressè,</sup>  
It signifieth a cutting off, and (as <sup>ac sine ulla</sup>  
some Interpreters doe note) is used <sup>ambagibus,</sup>  
by Paul, as alluding to Chirurgions, <sup>Beza. Itaq;</sup>  
who cut away the dead flesh, which <sup>Vulgata ver-</sup>  
fostereth corruption in wounds. <sup>tit, Dicitur,</sup>  
<sup>Eras. Seve-</sup>  
<sup>rius.</sup>  
Sumptum videtur à Medicis aut Chi- <sup>Præcisè, id</sup>  
rurgis, qui carnem emortuam, aut pu- <sup>est, sine am-</sup>  
trescentem ad vivum rescant. Estius in <sup>bagibus, Li-</sup>  
loc. Est propriè truncatum : à verbo <sup>gonem dicō</sup>  
τέμνω, id est, seco, incido : accipitur <sup>ligonem,</sup>  
verd pro eo, quod est durè, severiter, <sup>Aret.</sup>  
opinor per metaphoram sumptam à Ton-  
soribus vel Chirurgis, qui rescant vel  
capillos, vel carnem putridam in vulne-  
ribus ad vivum usq; ut moderi possint.  
Hyperius in loc. It is used also,  
2 Cor. 13. 10.



<sup>1</sup>Αποσπομα, *Aversor*, 2 Tim. 3. v. 5. Significat utrumq; devitare, & avocare. Ex quo intelligimus nostri officii esse, tum ipsos vitare, nè similes illis reddamur; tum operam dare ut corrigantur, & à proposito avocentur ad meliora & saniora studia, Aret. in loc.

<sup>2</sup>Απυσία, *Absentia*, Phil. 2. 12.

**Abduco.** <sup>3</sup>Αποσέωμαι, *Asporto*, or, Mar. 15. 1. Luk. 16. 22. 1 Cor. 16. 3. Rev. 17. 3. and 21. 10.

<sup>4</sup>Απορροίζωμαι, *Onus expono*, Aët. 21. v. 3. Ex ἄπο & ροίζω, onero.

<sup>5</sup>Αποδύω, *Effugio*, evado, Demosth. Eurip. 2 Pet. 1. 4. and 2. 18. 20.

<sup>6</sup>Αποθέλωμαι, *Eloquor*, vel sententiosè dico. Aët. 2. 4. *Apothbegms* (which both Greeks and Latines call wise and weighty sententious speeches) are derived from this word: such the Spirit gave them to utter. <sup>7</sup>Αποθέγγεσθαι proprie dicuntur ii demum qui sententiosa quadam & mirifica loquuntur: item qui non tam ex se, quam Numinis afflatu & impulsu loquuntur; quod Latini fandi vocabulo expressiore quam loquendi declarant; quamvis non semper hoc observetur, Beza in Aët. 2. 4. The word is used also ver. 14. Effarij Græcè longè ἐμφατικώτερον, ἀποθέγγεσθαι, ita loqui, ut singulis verbis magna vis insit, multumque sapientiae in singulis periodis & dictis contingatur. Paulus hoc verbum opponit illis, qui, phanaticorum more, multa mira effutunt, Aët. 26. versu 25. Tarnovius in Medulla Evangelica.

<sup>8</sup>Ἀπόχρησις, *usus*, Col. 2. 22. Proprie, *Consumptio rei per usum*.

<sup>9</sup>Ἀποχωρέω, *Discedo*, Mat. 7. 23. Depart into another country. It is used also Luke 9. v. 39. Aët. 13. ver. 13.

<sup>10</sup>Ἀποχαιζομαι, *Discedo*, Aët. 15. 39. Rev. 6. 14.

<sup>11</sup>Ἀπολύχω, *Exanimor*, Luke 21. v. 26. *Animi deliquium pati*, 'when a man loseth (as it were) his soule. Ad verbum est, exanimari, ac semel tan-

tum in tota Scriptura, hoc loco usurpatur, ut peculiaris anxietas significetur. Syrus perquam emphaticè reddidit, Et tremor extrudens, vel, Exire faciens animas filiorum hominis, Gerb. in Harm.

<sup>12</sup>Ἀπείσιτος, *Inaccessibilis*, 1 Tim. 6. 16. Ex α privat. & εἰσιτός, accessu facilis.

<sup>13</sup>Ἀπεσποτον, *Sine offendiculo*. It is taken, 1. Passively (saith Beza) Phil. 1. 10. Wherefore he renders it, Et inoffenso cursu pergatis. Metaphora sumpta ab iis qui aliquò contendunt. 2. Actively, 1 Cor. 10. 32. It is used also, Aët. 24. 16. *Offendiculum*, sive scandalum est tam acceptum, quam datum, & utrumque conscientie perniciosum, tam ponentis quam accipientis. <sup>14</sup>Ἀπεσπολήπιος, *Sine personarum sive faciei respectu*, 1 Pet. 1. 17.

<sup>15</sup>Ἀπλῆς, *Immunis à peccato*, Illabilis. Jude 24. ἀπλῆς, Id est, nè pedem offendatis decurrentes in stadio pictatis. Metaphora ab iis qui in stadio currunt. Nomen compositum ex privante particula α, & inusitato nomine πλῆστος, quod oritur à verbo πλάω, id est, Offendo, impingo, Piscat. in loc.

<sup>16</sup>Ἀπτεμαι, *Tango*, often. <sup>17</sup>Ἀπτεσθαι non solum significat tangere, sed etiam adhaerere, adjungi, congrutinari, innecti, innodari, vinciri, Joh. 5. 18. 2 Cor. 6. 17. Lxx. utuntur pro verbo Hebræo, quod significat, Fortiter apprehendit ac detinuit, Ezech. 41. ver. 6. Eccles. 9. v. 12. Item pro alio, quod significat, Adhaesit, congrutinatus est, 2 Paral. 3. ver. 11. Job 31. ver. 7. Coloss. 2. 21. *Touch*. The Greek word (say some) significeth either to touch, or to eat, yet but a little: and these words, *Touch not*, may thus be understood (say they) *Eat not*, no not a little, or touch not with thy teeth, or chew not with thy mouth. 1 Cor 7. 1. <sup>18</sup>The Greek word often significeth, *Non manu con-*

tingere, <sup>19</sup>esse sententiam, apparet ex antithesi versùs sequentis. Est autem hyperbolica amplificatio à majori. Nè attingenda quidem est mulier, nedum uxor ducenda: nisi malimus verbo ἀπτεσθαι, generalem viri cum muliere consuetudinem significari per Synchdochen generis, Piscat. in loc.

tingere,

tingere, seu habere cum aliquo negotium, sive commercium. Therefore the meaning is, Bonum est abstinere ab uxore, id est, Non ducere uxorem, Erasmi. 1 Joan. 5. 18. καὶ ἀπέλειπεν, non tangit, id est, non lædit; ut, Nolite tangere unctos meos. Drus. Præterit. ad loc.

Ἀπῶ, Accendo. Verbum Græco-Latinum, say some: Purum putum Græcum, say others. Luke 8. 16. and 11. 33. and 15. 8. and 22. 55.

Ἀπώθουμαι, Repello, Acts 7. 27, 39. and 13. 46. y Rom. 11. 1, 2. and 13. 12. 1 Tim. 1. 19.

Ἀπώλεια, Exilium, often. Destruction. It signifieth properly a Destroying from. Of ἀπό and ὄλυναι. Joh. 17. 12.

Ἀεγ, ἀεγχε, Nempe, ergo, often. Notandum, ἀεγ vel concludentis, vel asseverantis, vel deniq; explicativam particulam esse, uti collatio Concordantiarum Græcarum docet; nequaquam verò dubitantis: malè igitur per fortè redditur. Glassius Phil. Sacr. lib. 3.

Ἀεθ, Dire, Rom. 3. 14.

Ἀργέω, Otior, 2 Pet. 2. 3.

Ἀργός, Otiosus. Piger, quasi ἀργός, cessans ab opere, ab opere immunis & otiosus. Matth. 20. 36. 1 Tim. 5. 13. Inutilis, 2 Pet. 1. 8. Matth. 12. 36. Edax, Tit. 1. v. 12. Syrus vertit, ventres otiosi. Guiliel. Canterus novè interpretatur ventres avidos, edaces. Nam id ἀργός etiam significare docet. Sanè Phavorinus cum huius versiculi meminit, γαστέρας, (id est, gulosos, belluones) exponit. Idem legit ἀργοί, quod ἀσπικώτερον est. Drus. Præterit. ad loc. It is used also 1 Tim. 5. 15.

Ἀργυρός, Argentum: tam argentum quam pecuniam denotat. Drus. Mat. 10. 9. Acts 17. 29. 1 Cor. 3. 12. Jam 5. 3. Rev. 18. 12.

Ἀργύρεος, Argentum, nummi argentei, Matth. 26. 15. Et generaliter, <sup>b</sup> Pecuniam. Æs Latini pro quacunque famunt pecuniâ. b Pecunia dicitur à pecu, omnes enim veterum divitiarum in animalibus consistebant. In Homers time there was no money, but exchange of cattle: after, they put the figure of the beast upon their money. The Athenian coin was stamped with the figure of an Oxe, and thence the proverb, Bos in lingua, applied to him that was bribed to speak.

cunia, ex quocunque sit metallo, Xenoph. Plut. Et argentum, & pecuniam argenteam Græcis significat: Metonymia materiae, Piscat. Mat. 25. 27. Ad verbum, Argentum, pecuniam; nam largiore significatione hic accipitur: sicut vulgò dicimus, De 1<sup>o</sup> argent, pro omni pecunia, Beza in locum. It is used in many other places.

Ἀργυρέος, Argenteus, Acts 19. 24. 2 Tim. 2. 20. Rev. 9. 20.

Ἀργυροκόπος, Argenti signator, Acts 19. 24.

Ἀρέσκω, Placeo, often.

Ἀρέσκω, Placitum, complacencia. Col. 1. ver. 10. And please him in all things. The Originall signifieth onely this, To all pleasing; so the Kings Translators render it. They may well be thus rendered, To his liking in all things, To the pleasing of him in all things, having reference and respect to that which goes before, the walking worthy of the Lord. Aristoteles docet, In vitio poni pro assentatoria quadam affabilitate.

Ἀρεστός, Gratus, John 8. 29. 1 John 3. ver. 22.

Ἀρεστόν, Æquum, Acts 6. 2. and 12. 3. Probo Theodori Bezae sententiam, existimantis, commodè à veteri si esse hæc verba expressa, Non est æquum: nam & Syrus interpres ita ferè vertit. Ἀρεστόν enim vocat Lucas, non quod placet, sed quod debet placere, Casaub. notæ in Act. 6.

Ἀρετή, Virtus, quasi ἀρετή amabilis. Some think it is derived ἀπὸ τοῦ ἀρεῖν, à Marte vel Bello; quia in bello maximè opus est virtute; vel quia in bello præcipuè virtutis vis conspiciatur: ut virtus, à viro, quia antiquius nomen hoc fuit proprium quasi solius fortitudinis. Some derive it à verbo αἰρέω, tollo, quia attollit mentem ad summa & ardua virtus bellica, Mag. in Arist. Ethic. Others, à verbo ἀρεσκω, which signifieth, To make a free choice of some excellent thing upon mature deliberation. Philip. 4. 8. 1 Pet. 2. 9. 2 Pet. 1. 3, 5. Quod Valla scribit, ἀρετὴς nomen nusquam in Evangelio reperiri, si per Evangelium intelligit. partem novi.

Alii sumunt ἀργύρεον, & ἀργύρεον, id est, ab incindendo argento, quasi fuerit argentarius faber, id est, Nummularius. Vel derivatur ex ἀργύρεον, argentum, & ἀργύρεον labor, confusio. Dicitur à percutiendis, seu feriendis aureis nummis, Aurifex; Græcis tamen ab argento nomen habet, & à laborando; quod zelando, sculptando, fingendo, labore in argento. Nos à præstantiore specie vocamus, A Goldsmith. d Budaus idem esse dicit quod Latinis Decretum & placitum, à verbo ἀπρίκω, placeo.

a Græci de quovis nummo usurpant, quia primum ex argento percutiebatur, ut Isidorus docet. Argentum a vulgari Galorum lingua quamlibet pecuniam significat, & persæpe apud Plau-



novi Testamenti, quæ continet scripta quatuor Evangelistarum, rectè scribit : *fin* intellexit totum novum Testamentum, fallitur. Nam eo vocabulo utitur Apostolus Petrus, 2 Pet. 1. 3. & Paulus in quarto ad Philippenses. Drusus observat. fac. 1. 2. c. 23. Reperitur hæc vox de Deo ter tantum in universa Scriptura Nov. Test. Laurentius.

<sup>f</sup> *Ἀριθμός*, Numerus. It significeth both Number and Measure, Keck. Phys. li. 1. Metaphoricòs pro Honore & Existimatione sumitur : & contrà pro hominibus nullius pretii ; ut Numerus apud Latinos, Cicero, Quem locum apud Cæsarem obtinuisti ? Quo numero fuisti ? quâ existimatione ? quo gradu dignitatis ? sicut apud Latinos dicitur, In nullo Numero habere. Megarenses, neque tertii, neque quarti : dictum Erasmi in homines supra modum ignavos & contemptos, nulloq; honore dignos. Nos numerus sumus, apud Horat. It is used often in the New Testament.

<sup>f</sup> Non solum numerare, sed etiam mensurare significat, Keck. Phys.

<sup>f</sup> *Ἀριθμός*, Numeror, Rev. 7. 9. *Ἀριθμοί*, Numeror, Matth. 10. 30. Luke 12. 7. *Ἀριστερός*, Sinister. *Ἀριστερός*, Sinistra manus, Matth. 6. 3. Luke 23. 33. 2 Cor. 6. 7.

<sup>g</sup> Vel quoddam ad bellum proficiscen-  
tibus appa-  
raretur. Gerh.

Vel dicitur  
quod a pre-  
cibus quas  
præmittere  
debet, Plut.

Alii dedu-  
cunt ab  
ἄριστος,

Optimus,  
quod respec-  
tu cœnæ sit  
optimum  
prænitium ;  
quia corpo-  
ris vires re-  
parat, ut di-  
urnis labori-  
bus sufficere  
possint, Al-

sted, in Lex.  
Theol.

*Ἀριστον*, Prandium. 8 Matth. 22. 4. Luke 11. 38. and 14. 12. quasi dicitur, quia non erat ei certa præfinita hora, Aret. vel quod *ἄριστον*, which significeth the morning. *Ἀριστῶ*, Prandeo, Luke 11. 37. John 21. 12, 15.

*Ἀρκῆ*, Sufficio Matth. 25. 9. Luk. 3. 14. Joh. 6. 7. and 14. 8. 2 Cor. 12. 9.

1 Tim. 6. 8 Heb. 13. 5. 3 Joh. 10.

*Ἀρκῆς*, Sufficiens, Matth. 6. 34. and 10. 25. 1 Pet. 4. 3.

*Ἀρκῆ*, *ἄριστος*, Revel. 13. 2. Fortè ab *ἀρκῆ*, quod *ἄριστος* sibi bieme sufficiat sine cibo congesto, & dormiendo pinguescat.

Tota mihi dormitur hyems : & pinguis illo

Tempore sum, quo me nil nisi somnus alit. Mart.

*Ἀρμα*, Currus. Ab *ἀρμα* apto, quoddam equi currui aptentur loris. Acts 8. 28,

29, 38. Rev. 9. 9.

*Ἀρῶν*, Compago, Heb. 4. 12.

*Ἀρῶν*, *ἄρμα*, Apto, or, 2 Cor. 11. 2. Proprie est Apte & concinne applico, velut ea quæ glutino aut ferrumine committuntur, Eras. Cornel. à Lap. Desponso. Significat habere desponsam, aut duxisse uxorem, Camerar. Respondet hoc verbum in hac significatione quæ ad conjugium spectat, verbo Hebræo *יָהָד* jahad, quum alioqui de omni aptatione conjunctâ applicatione dicatur. Eras. Adjungo. Vulg. Despondeo, sic enim usurpatur apud Herodotum. Beza, Apto, quâ & Conciliatio & Desponsatio intelligitur, Beza in loc. Etiam in veteri Testamento vox hæc *Ἀρῶν* de desponsatione dicitur, ut Prov. 19. 14.

*Ἀρῶν*, *ἄρμα*, Nego, abnego, often. *ἀρῶν*, 1 Joh. 2. 22. est fidem autoritatemq; detrabere, ut Matth. 10. 33. Luc. 12. 9. Act. 3. 13, 14. & 7. 35. & alibi, Grotius. De tali desertione, quæ non verbis sed re ipsa fiat figuratè usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Judæ 4. Grotius.

*Ἀγνός*, Agnus, often. Diminutivum ab *ἀγρός*, quasi dicas, Agnellus, Tener adhuc & immaturus agnus, Joh. 21. 15. Gerh. in Harm.

*Ἀροῦ*, *ἄρμα*, Aro, Luk. 17. 7. 1 Cor. 9. 10.

*Ἀροῦ*, *ἄρμα*, Aratrum, Luke 9. 62.

*Ἀρῶν*, *ἄρμα*, Rapio, Matth. 11. 12. *ἀρῶν*, arripiunt, vel diripiunt, ut citatur ab Hilar. Metaph. à castris aut arte quapiam, quæ irruentibus hostibus diripitur. Matth. 13. 19. Joh. 6. 15. and 10. 12, 28, 29. Acts 8. 39. and 23. 10. Jude 23.

*Ἀρῶν*, *ἄρμα*, Raptor, 2 Cor. 12. 2, 4. 1 Th. 4. 17. Revel. 12. 5.

*Ἀρῶν*, *ἄρμα*, Rapina, Matth. 23. 25. Luke 11. 39. Heb. 10. 34.

*Ἀρῶν*, *ἄρμα*, Rapina, Phil. 2. 6. Omnes vertunt rapinam seu raptum. Raptus autem propriè seu Rapina dicitur, cum quis quid ab altero per vim & injuriam sibi rapit, atq; usurpat. Zanch.

*Ἀρῶν*, *ἄρμα*, Rapax, Matth. 7. 15. Luke 18. 11. 1 Cor. 5. 10, 11. and 6. 10. Latinum à Græco formatum, per Metathesin literarum.

*Ἀρῶν*, *ἄρμα*, Arrhabo, Steph. in Conc. Beza. Vox *Ἀρῶν* non Græca est origine,



origine, sed Symeon Gnerabon, ut apparet Gen. 38. 17. à voce Gnarab, quod spondere significat. Nimum à Phœnicibus, mercatoribus antiquissimis hanc vocem Græci per commercia accepere. Est autem arrhabo, sive ut Latini brevius dicunt, arra, pars pretii data in antecessum, ut de toto pretio secuturo fides fiat. Grotius. Vulg. <sup>h</sup> Pignus. It significeth a Pledge,

an Earnest, which stands for part of the payed price, and is to assure a bargain. The word in the original tongues is more large (say some) than our English word Earnest, and may signifie Pledges, Parnes, Hostages, as well as Earnest, which is in contract of buying and selling only exercised. It is used Eph. 1. 14. 2 Cor. 1. 22. Vide Beza. and 2 Cor. 5. 5.

<sup>h</sup> Appa<sup>o</sup>, Insuavis, Joh. 19. 23. Ex a privat. & παρῆ, Sutura. Παρῆ, à Medicis appellatur, quas alii Committuras, Plinius. Compages, Celsus, Græcam interpretans appellationem, Saturas vocat, Victorin. Strigel. in Nov. Test.

<sup>h</sup> App<sup>u</sup>, Mas, Rom. 1. 27. Rev. 12. 5. 13.

<sup>h</sup> App<sup>u</sup>, Ineffabilis, Steph. in Conc. Beza. 2 Cor. 12. 4. id est, quodlando explicari à quoquam homine non potest, ut addit Beza. Vulg. & Erasim. Verbum arcanum. App<sup>u</sup>, Linguâ Gracâ duotantum significat, (quantum nobis observare licuit) vel id quod non dicitur, vel id quod non licet dicere. Non licet autem aliquid dicere duas ob causas; vel quia nefandum est, & ejusmodi ut vel auribus admitti, vel ore proferri haud possit sine culpa: Vel etiam App<sup>u</sup> est, quod ideo nefase est dici, quod sit arcanum, & ejusmodi ut non debeat evulgari: sic hoc loco; & ideo Paulus subiicit, quasi ἐν ἡμῶν, Quæ non licet homini loqui, Cam. in Myr. Evang. Syrus, Verbum quod non dicitur: which it is not lawful for a man to utter: so the Kings Translatours have it in the text, and in the margin, or Possible. But the French Bible on the contrary hath in the Text, Lesquelles il n'est possible à l'homme d'exprimer: and in the

margin, en, possible. App<sup>u</sup>, p<sup>u</sup>, Non arcana, sed quæ dici nequeunt, effari non possunt, aut eloqui fas non est, Drus. in Præterit. App<sup>u</sup>, p<sup>u</sup>. Non tam quæ non debeant, quàm quæ non possint explicari, D<sup>r</sup> Sclat. in Schol.

<sup>i</sup> App<sup>u</sup>, Agrotus, Matth. 14. 4. Mark 6. 5, 13. and 16. 18. 1 Cor. 11. 30.

<sup>i</sup> Ag<sup>u</sup>, Agnus, Luke 10. 3.

<sup>i</sup> Ag<sup>u</sup>, Mas, Matth. 19. 4. Mark 10. 6. Luke 2. 23. Rom. 1. 27. Gal. 3. 28.

<sup>k</sup> App<sup>u</sup>, Qui concumbit cum masculis, 1 Cor. 6. 9. 1 Tim. 1. 10.

<sup>i</sup> App<sup>u</sup>, Artemo, Acts 27. 40. Ar. temonem omnes interpretantur, veli quoddam genus esse: idque videtur ordinis contextus insinuare: sed nullo autore probant. Illi qui cum Paulo vehebantur, magna ex parte Romani erant: atq; etiam navis ipsa forte Romana, ut credibile sit illos Romanæ fuisse locutos: Et Lucam vocabulo Romano usum. Nebrissenfis Quiaquagena. cap. 2.

<sup>i</sup> App<sup>u</sup>, Modò, non, adhuc, often. Matt. 3. 15. and 26. 29. Id. m. valet quod Impresens, Nunc; Beza. Alioqui tempus præteritum notat. Non semper exactum tempus, sed sæpe presens significat. Grotius.

<sup>i</sup> App<sup>u</sup>, Modò natus, 1 Pet. 2. 2.

<sup>i</sup> App<sup>u</sup>, Perfectus. 2 Tim. 3. 17. id est, Constat omnibus membris quæ requiruntur ad opus peragendum, opus, inquam, Ministerii, quod Apostolus præcedenti versiculo descripsit. Absolutus, integer.

<sup>i</sup> App<sup>u</sup>, Panis, often. Matth. 4. 4. 2 Cor. 9. 10. 1 Cor. 10. 16. Some

call bread App<sup>u</sup>, tanquam App<sup>u</sup>, as perfect; others derive it of App<sup>u</sup>, to list up, because it is puffed up with the leaven: some derive the English Bread of the German word broat, which cometh of the Greek Bρῶδον, which generally significeth food. Cibus, 2 Thess. 3. 8. P. A. m. n. tum, Psal. 136. 25. Gen. 3. 19. Convi-

tar omnis alimenti; vel quod omnibus opsoniis adhibeatur; vel quod omne animal appetat eum. P. App<sup>u</sup>, Apro, quod cibis fit corpori humano congruus.

vium;

<sup>h</sup> Hebræis (à quibus Græci hoc vocabulum sumptulerunt) App<sup>u</sup> dicitur id omne quo dato confirmatur promissio: ideo quidam exponunt, pignus. Non idipsum tamen Arrhabo quo pignus sonat, inquit Hieron. Arrhabo enim futuræ emptioni quasi quoddam testimonium & obligamentum datur: Pignus verò pro mutua pecunia opponitur, ut quum illa reddita fuerit, reddenti debitum pignus à creditore reddatur. Latini Arrhatonem vocant, & Arrham, Steph. Scap. & alii.

<sup>i</sup> Invalidus, ab α & ισχυρ, Robor. Rora, αἰώ, & ισχυρ, quia fuit robusta civitas.

<sup>k</sup> Cinædus; ex αἰσῶ, Mas, & κινῶ, Cubile, Concubitus.

<sup>i</sup> Velum nautis majus, sic dictum, παρῆ, ab ἀπῆ, apparando, tollendo, quod eo ingentia pondera alio transferantur. Syrus Græcum nomen retinet, sed mutilatum. Ponit enim Armenon pro artemon. Cooper exactum tempus, sed sæpe presens incidit cum Latina. Semel extat in Scripturis. Gualperius.

<sup>m</sup> Cam. de Eccles. See Beza on Matt. 21. 16. Proprie dicitur de numero partium per metaphoram significat integrum & perfectum, quia pari numero nihil desit.

<sup>o</sup> Panis à pascendo, Varro, Nonnius, vel à παῖν, quod sit in-



vium, Matth. 15. 2. Mark. 7. 5. Luke 14. 15. Panis nomine, in oratione Dominica, Matth. 6. 11. principaliter & precipue significatur ordinarius ille cibus corpori nostro alendo destinatus; & quidem non ille teneior à semilagine, sed crassior & domesticus, Scultet. Exerc. Evang. lib. 2. cap. 33.

Ἀρχὴ, Conditio, Mark 9. 50.

Ἀρχὴ, Conditio, Luk. 14. 34. Col. 4. 6.

Ἀρχαγγέλῳ, Archangelus, Princeps angelorum, 1 Thes. 4. 16. Jude 9. This is Christ (say some) because of the doubling of the article: rather some chiefe and principall Angell. For in 1 Thes. 4. 16. 2 Pet. 2. 11. there is a plain distinction between Christ and the Archangell.

Ἀρχαῖῳ, Antiquus, often. Acts 15. v. 7. ἀπὸ ἡμερῶν ἀρχαίων, *Vulgatus & Erasmus*, à diebus antiquis. *Beza*, jam pridem. *Syrus*, à diebus antiquis, vel à diebus primis. *Arabs*, à diebus primis, *Aethiopicus*, à principio. Ἀρχαίων quidem, non modò antiquum, sed primum significare, testis est *Hesychius*. Est & ubi apud *Lxx.* Interpretes ἀρχαῖῳ pro primus usurpatur; diciturq; simpliciter de eo quod præcessit, sive à multis sæculis, sive non ita pridem, Psal. 79. 8. *Lud. de Dieu* in loc. Vide *Grotium* in Mat. 5. 21.

Ἀρχὴ, Principium, Imperium, Magistratus, very often. Jude 6. Their beginning. The *Vulgar Latine*, Their Principality: This word significeth both. *Occumenius* favoureth that of Principality, saying, that the Angels kept not the dignity of their nature. *Erasmus* and *Beza* say, that after their beginning they continued not such as they were created: for they were good, but became evill. Either reading may be followed. Sive ἀρχὴν principium interpretemur, sive principatum, eodem recidit: cum necesse sit ejus imperio res omnes subesse, qui initio condidit, *Brightman* in cap. 3. Apoc. v. 14. That phrase, ἀπὸ ἀρχῆς, from the beginning, or the beginning, doth sometimes note the time of the constitution of the Jewish Church, & its pollicie, presently from

the going out of Egypt, as Psal. 74. 2. where the *Lxx.* use it. It significeth also the beginning of the dispensation of the Gospel preached by Christ himselfe, Luk. 1. 2. Also from the beginning, is as much as from the beginning or foundation of the world, or at least, a little after the beginning of the world, John 8. 44. 1 Joh. 3. 8. Apoc. 3. 14. Ἀρχὴ non principium passivum, sed activum significat, à quo omnes creatura principium suum ducunt: quam interpretationem utriusque Testamenti pagina evincit, *Amama. Antibar. Bib. lib. 3.* Principium, John 1. 1. It significeth the height of office, or superiority of a man in his place, 1 Cor. 15. 24. It is taken for the Magistrate, Luke 12. ver. 11. Tit. 3. 1. Ἀρχαί, qui mero imperio utuntur, those who have primary and plenary power under God, and by their proper power and command, administer within their severall dominions, as Kings.

Ἀρχηγός, Princeps. Heb. 12. 2. <sup>\*</sup> Inceptor, Autorem fidei, & consummatorem. <sup>†</sup> dux, autor, Cornelius à Lap.

Ἀρχὴ, sometimes significeth principatum: according to that acception, ἀρχηγός significeth a Ruler or Captain, as Acts 5. v. 31. Heb. 2. ver. 10. Secondly, it significeth Principium; so ἀρχηγός significeth the author or beginner: so Acts 3. 15. and Heb. 12. 2. as the next word shewes. Fidei Ducem & Perfectorem, *Beza*. Non explicuit Interpretes vim & festivitatem Græci sermonis, qui constat ex contrariis inter se vocibus, quarum prior composita est ex principio, posterior deducta à fine; perinde quasi dicas, Inceptorem & Finitorem, ut idem Christus sit autor initii, simul & finis, *Erasm. Annotat. in loc.*

Ἀρχιεπίσκοπος, Pontificus, Act. 4. 6.

Ἀρχιεπίσκοπος, very often. Quasi dicat, summus sacerdos præses, aut summus sacerdos. *Latinis* placuit & pontificem appellare eum qui rebus

<sup>v</sup> Sic vocabantur, qui ex posteris Aaronis (nam si solam israhel, id est, sacerdotes dicebantur) erant familiarum suarum capita. Itaque salutar Theophylactus, qui putat sic vocatos, qui aliquando Pontifices maximi fuissent. *Erasmus* hoc loco Pontifices interpretatur: quo nomen malui uni Pontifici maximo proprium servare, *Beza in Matth. 2. 4.*

sacris

q O Μιχα-  
ῖλ ὁ Ἀρχα-  
γγέλῳ.

r Mr. Per-  
kins.

s Significat  
antiquum, &  
primum, Ga-  
gneius.

t It signifi-  
eth not only  
Principium,  
but præcipi-  
um, The fear  
of God is the  
beginning, or  
chief of wis-  
dome.

<sup>\*</sup> Inceptor,  
dux, autor,  
Cornelius à  
Lap.

<sup>v</sup> Sic voca-  
bantur, qui  
ex posteris  
Aaronis (nam  
si solam is-  
rahel, id est,

sacris praeesset : & cum plures essent apud Veteres, unum qui omnibus praeerat, maximum Pontificem dixerunt. unde verò deductum nomen Pontificis, non satis constat. Q. Mutius Scævola à posse & facere appellatos existimat Pontifices : At Mar. Varro à ponte & facio maluit, ed quidd ab his primum pons Sublitijs factus, ac saepe restitutus esse perhibeatur, ut refert Fennestella lib. 1. de Romanorum Magistratibus. Hyperius in Epist. Pauli ad Heb. cap. 2. ver. 1. Nomen ambiguum est, & interdum strictè sumitur, interdum latè : Strictè designat summum sacerdotem, qualis fuit Aaron, & qui ei succedere in sacro hoc munere. Latè, & sic illi vocantur ἀρχιερεῖς qui erant capita familiarum sacerdotalium, Spanhemius de dubiis Evangelicis. Vide Grotium in Matth. 2. v. 5. Princeps sacerdotum, Pontifex maximus ; Princeps etiam sive caput familiarum sacerdotalium, Gerh. in Harm.

Ἀρχιεπίσκοπος, Pastorum princeps, 1 Pet. 5. ver. 4.

Ἀρχισυνάγωγος, Princeps, vel praefectus Synagoga, Mark 5. 22, 35, 36, 38. Luk. 8. 49. and 13. 14. Acts 13. v. 15. and 18. 17.

Ἀρχιτέκτων, thence Architectus. 1 Corinth. 3. 10. onely. Chiefse builder. Ex ἀρχὴς princeps, & τέκτων faber.

Ἀρχιτελώνης, Magister, seu princeps Publicanorum, Luke 19. 2. The chief receiver of the tribute, or chief Publican.

Ἀρχιψάλινος, Architriclinus. It is put for a Governour of a feast, Joh. 2. 8. It is used also ver. 9.

Ἀρχομαι, Incipio, very often. Aliquando significat rem quæ tam cœpit cum dicitur, ut Matth. 26. 75. Significat etiam rem sic incipi, ut intelligatur postea sæpius repetita, sic Matth. 10. 21. Chemnit. in Harm. Non solum initium operis, sed etiam complementum continet, Matth. 12. 1. Gerh. in Harm.

Ἀρχω, Impero, Mark 10. 42. Rom. 15. ver. 12.

Ἀρχων, Princeps, praefectus, often. Non semper Græcis significat magistratum ;

sed primum alicujus rei authorem ac causam : & Patriarcha non magis potestatem habentem in alios & magistratum gerentem significat, quàm heresiarcha ; qui ita nominatur, quod primus author sit, non quidd imperium exerceat in suæ farinae homines. Apud Athenienses erat (ut Budæus notat) qui Judicibus praeerat ; velut Romæ Prætor : retinuitq, hanc vocem Tullius.

Ἀρχοντες, Primores, Magistratus. Generaliter, Primates, Magnates, ac Procures : So it is taken, Luke 18. 18. and 23. 35. John 7. 26. Act. 3. 17. and 4. 26. and 13. 27. and 14. 5. Specialiter pro Primatibus in statu politico. Luk. 23. 13. Acts 4. 5, 8.

Ἀρώματα, Aromata. Ex ἀρ, seu ἀει, particula intensiva, & ῥω oleo, seu ὀδμή odor : vel ab ἀρω apto, quodd aptent cibos, hoc est, habiles, utiles, & suaves reddant. Mark 16. 1. Luk. 23. ver. 56. and 24. 1. Joh. 19. 40.

Ἀσάλατος, Immobilis, inconcussus, firmus, stabilis, Act. 27. 41. Heb. 12. ver. 28.

Ἀσέστος, Inextinguibilis. Ex α privat. & σέστος, quod est ἡ σέβννυς, vel σέβννυς extinguo. Mark 9. 43, 45. Luk. 3. 17. Matth. 3. 12. Vulg. Inextinctus. Beza, Inextinguibilis, id est (inquit ille) qui extingui nunquam potest, sicut inaccessible locus, quod accedi non potest.

Ἀσέλγεια, Impietas, Rom. 1. 18. and 11. v. 26. 2 Tim. 2. 16. Tit. 2. 12. Jude 15, 18.

Ἀσεβής, Impius, Roman. 4. 5. and 5. 6. b Ab α & 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5. and 3. 7. Jude 4, 15. twice.

Ἀσεβέω, Impie ago, 2 Pet. 2. 6. Jude 15.

Ἀσέλγεια, Petulantia, protervia, seu effrenis quædam peccandi libido, Zanc. It is usually translated wantonness, or lasciviousness, Rom 13. 13. Mar. 7. 22. Repetitur hæc vox plerumq, juncta cum voce ἀκαθαρσίας apud Paulum, ut 2 Cor. 12. 21. Gal. 5. 19. Ephes. 4. 19. Et hic Syrus fœtorem transulit : unde apparet, intelligi obscœnitatem in dictis fastidijs : Pluralem autem numerum codices boni præferunt, atq, ita legit Lætinus, Grotius in loc. Rectius redditur 1 Pet. 4. 3. per lasciviam Polanus ;

a Ἀσπλῆς, In salo, seu mari flo, fluo, fluito.

b Ab α & σέβω, colo.

c Ad verbum, Fœtor qui nascitur ex effeminata libidine, Fun. in Gal. 5. 19.

Est vitium cum quis ea sibi permittit aut facit in vestitu, cultuque, & incestu corporis, & sermonibus, quæ naturali honestati repugnant, Polanus ;



viam quam per luxuriam; & com-  
plectitur hoc nomen omne genus obscē-  
nitatis & libidinis, quando procacibus  
verbis & gestibus interior libido prodi-  
tur. Gerh. in loc. So also 2 Pet.  
2.7.18. Jude 4. It signifieth a  
monstrous profusion, and pouring  
out, and spending ones self without  
measure, in and unto all lascivious-  
ness. The word is thought to be  
compounded of α and σέλγη.  
Selge, <sup>d</sup> they say, was a Citie  
between Galatia and Cappadocia,  
the inhabitants whereof were most  
modest and temperate; and then  
α is privative, as noting one in  
whom there is no modestie at all.  
<sup>e</sup> Others affirme that people to  
have beene most dissolute and  
lewd; and then α to be inten-  
sive, dilating and increasing the  
sense. <sup>f</sup> Pliny maketh mention of  
the oyle of Selge, Selgicum, which  
is good for the sinewes, thought to  
be found out and used by that peo-  
ple, to confirme and strengthen  
them, having spent themselves in  
mutuall and abominable filthi-  
ness.

<sup>g</sup> Ἀσκη, Obscurus, Acts 21.39. Ex α  
privat. & σῆμα signum.

<sup>h</sup> Ἀσθενία, Invaletudo, morbus, often.  
Sometimes it signifieth a disease  
from the effect, Luke 13.11. quod  
vires enervet. Beza on Joh. 5.5.  
Sometimes it is spoken de animi de-  
fectu, when we are destitute of spi-  
rituall good, Beza on Rom. 5.6.  
This word Infirmitie is variously  
taken: 1. Sometimes it is opposed  
to Health, Joh. 11.4. 2. To Strength,  
or Perfection, as Rom. 14.1. 3. To  
Prosperitie, 2 Cor. 12.9,10. 4. To  
Power, as 2 Cor. 13.4. <sup>h</sup> Now im-  
potencie, not naturall and constrain-  
ed, but of voluntary dispensation,  
is there understood: or it may be  
taken for an infirmitie of the flesh,  
which the Mediatour assumed; for  
he opposeth humane infirmitie to  
divine power. It is used  
2 Chron. 28.15. of those whose feet  
are so weakened, that they cannot  
goe.

<sup>i</sup> Ἀδυνῆς, Infirmitas, Agrotus, often.  
Gal. 4.9. *weake*, that is, of small  
strength, or Strengtheſſe, as the Greek  
word signifieth, and the Apostles  
meaning is. Sometime it signifi-  
eth that which is so weak that it hath  
no strength; so 1 Cor. 15.43. <sup>k</sup> Rom.  
5.6. and 8.3. and Heb. 7.18. of no  
strength: for in vers. 19. he interpre-  
teth himself, saying, that the Law  
could bring nothing to perfection.  
Sick, Matth. 25.39,44. Mark 14.38.  
<sup>l</sup> *weak in faith*, 1 Cor. 9.22. Contem-  
ned, 2 Cor. 10.10.

<sup>m</sup> Ἀδυνῆς, Agrotus, often. Imbecillis,  
seu Infirmitas viribus sum, languet, Xen.  
& Plat. Ἀδυνῆς etiam de graviter  
agrotato dicitur, ut Matth. 10.8. Luc.  
4.40. & alibi, Grotius in Joh. 11.1.  
de quovis morbo, ut Matth. 8.17.  
Luc. 13.11,12. Marc. 6.56. Grotius  
in Joh. 5.2.

<sup>n</sup> Ἀδυνῆς, Imbecillitas, Rom. 15.1.

<sup>o</sup> Ἀσῖα, Jejunus, Acts 27.33.

<sup>p</sup> Ἀσῖα, Inedia, Acts 27.21. Nauti-  
um inedia, Eras.

<sup>q</sup> Ἀσῖα, Exercere, Acts 24.16. I use  
diligence, skill, and constancie toge-  
ther, Mr Harris. I lay my policie  
or bend my wit, Mr ward. Ἀσῖα  
Meditari est, & Exercere se in re ali-  
quā, Gagneius.

<sup>r</sup> Ἀσῖα, Uter, utris, ab α epitatico, & ἔσω  
contineo. Uter liquoris capax est.  
unde Heretici Ascitæ, utriarii vel  
utricularii ab utre sic appellati sunt;  
utrem inflatum & opertum circumfe-  
rendum putant iis, qui ex Christi præce-  
pto legitime sanctum Evangelium præ-  
dicare velint, abusi sacro Dei verbo quod  
est apud Matth. 9. v.17. Danxus in  
August. cap.62. de Hæresibus. Ve-  
teres utribus coriaceis pro vasis ute-  
bantur. Vas vini conditorium, Pol-  
lux. Hebræis vas coriaceum dicitur  
כַּבִּי, Nebel, quod Lex verterunt  
δοξος, 1 Reg. 1.24. 2 Reg. 16.1.  
Sculpt. in Exercit. Evang. Matth.  
9.17. Marc. 2.22. Luk. 5. ver. 37.  
thrice.

<sup>s</sup> Ἀσῖα, Libenter, Acts 2.41. and  
21. v.17.

<sup>t</sup> Ἀσῖα, Inspiens, Ephes. 5.15. Ex α  
priv. & σοφός sapiens.

<sup>u</sup> Ἀσῖα, Libenter,

<sup>i</sup> Invalidus,  
imbecillis, &  
fractus viri-  
bus, Eurip.  
Xen. & alii.  
Ex priv. α  
& ἄδυνος ro-  
bur.

<sup>k</sup> Manifestè  
apparet Ἀδυνῆ-  
ς dici Viri-  
bus omni-  
bus destitu-  
tos, (Desnués  
de route  
force, Fr.B.)  
& tum sibi,  
tum aliis,  
propterea in-  
utiles; sicut  
dicitur Ca-  
daver Ἀδυνῆ-  
ς, 1 Cor.  
15.43.  
Beza in  
Rom. 5.6.

<sup>l</sup> See Cam.  
Myr. Evang.  
in Matth.  
26.41.

<sup>m</sup> Ab α & σῖ-  
τος, Cibus,  
Abſtentia  
a cibo, pro-  
priè.

<sup>n</sup> In genere  
notat Seve-  
ritas exerci-  
tium Religio-  
nis Christianæ,  
aut etiam  
virtutis cu-  
jussit, Al.

<sup>o</sup> In Par-  
te Propriè  
est Trappa-  
re se ad cer-  
tamen, & ab-  
ſtinentiam  
in eum fi-  
nem exerce-  
re, Id. ibid.

<sup>d</sup> Eustathius,  
Aretius.

<sup>e</sup> Suidas,  
Minsbew,  
Furnus.

<sup>f</sup> Lib. 15.  
Nat. hist.  
cap.7. & lib.  
23. cap.4.

<sup>h</sup> Imbecilli-  
tas, debilitas,  
Morbus,  
Plat. Xen.  
Thuc.

<sup>h</sup> Crucifixus  
fuit ex infir-  
mitate, id  
est, quod at-  
tinet ad in-  
firmam il-  
lam formam  
quam acce-  
pit, semet-  
ipsum ex in-  
aniens, Beza  
in loc.



Ab α. Si mul. & cordis. Traho: ubi salutandum attrahimus. Significat vel Amplexari, quod amici facere solent, cum ex intervallo se revifunt; vel Salutare, sicuti obvios quoscunque solemus verbis, amicos autem absentes literis, tum nostro, tum aliorum nomine, Episc. Dav. in Col. 4. 10. Est amantem amplecti, & salutare, & osculari, Pareus.

Ab α privat. & αἰνός, Macula, Labes.

Ex α intendendi particulā, & αἰνός Exterendo longitudinem corporis, vel intensum & acutum sibilum innuens. Alii qui suspicantur animantis nomen esse factitium, atq; sono ipso prae se ferre Aspidis quandam sibilum. Significat etiam Scutum, & tum α privandi significationem habebit, quod hoc non protendatur in longum, sed in circulum contrahatur, Beckmann. de Orig. Lat. Ling. q Ab α & αἰνός, Libo, vel Sacrificio, quia antiqui Deos propitios reddebant sacrificiis. Secundum Euthymium non Assem significat, cum sit ejus diminutivum; sed genus minimi & oboli, Jansen. Quasi dicas Terenciolus, Erasmus. Cujus vilitas etiam proverbii testata est. Omnes unius assimimus Assis, Catullus.

Ἀσπάζομαι, Saluto, complector, often. It significeth to salute, but with a kisse and embracing. Greet friendly, Tit. 3. 15. and significeth such friendship, as was in those countries testified by salutations and embracings. See Beza on Matth. 5. 47. Rom. 15. 3. It implyeth the performance of courtesie and well-wishing. Heb. 11. 13. Ἀσπάζομαι, Saluting, kissing, or embracing the Promises. Salutantes: Metaphora, ut videtur, à navigantibus, qui portum eminens conspiciat, lætis acclamationibus salutant, & contingere gaudent, Pareus in loc.

Ἀσπάζομαι, Salutatio, Matth. 23. 7. Mark 12. 38. Luke 1. 29, 41, 44. and 11. 43. and 20. 46. 1 Cor. 16. 21. 2 Thess. 3. 17.

Ἀσπίς, Immaculatus, Macule aut labis expers, in quo nullus est nevus, aut macula: & metaphorice, Purus, irreprehensus, inculpatus, 1 Tim. 6. 14. Jac. 1. 27. 1 Pet. 1. 19. & 2 Pet. 3. 14.

Ἀσπίς, Rom. 3. 13. only. Illud serpentum genus, quum dormit vel apricatur, in orbes convolvit sese. Lucanus Aspidæ vocat Somniferam, quia lethiferum sonaum morsu inducere, Eustathius, & alii tradunt.

Ἀσπιδος, Implacabilis, unappeasable. Rom. 1. 31. Some read Ἀβύσσος, Fœdere, without Fidelitæ, Lat. such as break all truces and leagues: but they were noted before, Truce-breakers. Such as were implacable, that being once offended, will never be reconciled again. Uti dicimus Ἀσπιδος πόλεμον, atrox, & perpetuum bellum. It is used also, 2 Tim. 3. 3. Dubito an rectè dicantur nescii fœderis, à Beza: Fœdifragi à Castaliono. Malim irreconciliabiles, qui nullas admittunt Ἀσπιδος. Sculterus in loc.

Ἀσάριον, Assarius, vel Assarium, Mat.

10. 29. Luk. 12. 6. A farthing, the tenth part of a Roman peny; which is of our coyn halfe a peny farthing. Est vox à recentioribus Græcis formata ex Latino Assis, Chemnit. in Harm. Hanc vocem Matthæus non primus deduxit à Latina as, assis, sed quia ex Occidente in Orientem jampridem migraverat, & ipse eadem usus est. Docet id Syra Paraphrasis, quæ consensu omnium est antiquissima Assar, idem habet vocabulum in sua lingua: Quin & Plutarchus in Camillo hæc voce utitur: Mayer. in Philologia sacra.

Ἀσπός, Propius, Act. 27. 13.

Ἀσπός, Incertis sedibus erro, 1 Cor. 4. ver. 11.

Ἀσείον, Venustus, Acts 7. 20. Heb. 11. 23. Quum ad corpus refertur, venustam & bellam formam declarat. Acts 7. 20. 'Goodly, or Fair to God, that is, Exceeding fair, or having divine beaurie and goodlinesse: Justin. Hist. 36. maketh mention of his beautifull personage. Divine-ment beau, ou, De tresbonne grace à Dieu, Fr. Bib. The Septuagint useth the word, Exod. 2. 2. and the Apostle, following the Greek version, translathet it, Heb. 11. v. 23. proper child. Tum Hebræa vox Tob, tum Græca ἀσείον, non ita simpliciter significant elegantiam corporis, sed magis etiam animi atque morum. Nam Tob etiam bonum significat, ac Deo passim tribuitur; ἀσείον verò significat elegantem quidem, sed urbanum item & civilem. Ergo ita accipiemus Mosen dictum ἀσείον παιδίον, ut intelligamus, externam quandam elegantiam in eo apparuisse, non vulgarem quidem illam, aut naturæ, sed inusitatam & supernaturalem divinitus additam, quæ jam magni ac generosi quiddam præ se ferret, omniumq; animos perduceret ad contemplantum excellentissima bona animi in corpore habitantis, & ad concipienda bona spiritualia, quæ Deus per illum operari vellet, pertraheret. Hyperius in loc. Fair, elegant, so as Citizens are, when they are trimmed up in their bravery, upon dayes of Festivity: that is the propriety of the word, Burroughs Moses self-demi.

K 2 Ἀσείον,



<sup>2</sup> *Ashevel*  $\Theta$ , *Instabilis*, 2 Pet. 2. 14. and 3. 16. *Ex a priv.*  $\Theta$  *snevelos*, confirmatus, parum firmus, *Eraf.*

<sup>2</sup> *Ashe*  $\Theta$ , *Stella*, often. *Proprie est unum stellæ corpus*, Gerh.

<sup>2</sup> *Ashe*  $\Theta$ , *Charuatis experts*. Rom.

1. 31. <sup>u</sup> Some take it generally for such as are without all love or humanitie, *Lat. Tolet. Lyran.* But specially here it signifieth the naturall affection which is between parents and their children, husband and wife, kindred, countrey. The heathen were void even of such naturall affection, *Martyr. Beza.*  $\Sigma\tau\omicron\rho\gamma\alpha\iota$  are those germane affections of love, that by instinct of nature wee beare to those in nature and blood conjoined to us; such as are those betwixt parents and children, brother and brother. This word is

used also, 2 Tim. 3. 3. <sup>u</sup> *Aspeyoi*, *Vulgato*, sine affectione, quem recte reprehendit Beza, cum non omnis affectus sit *soyyn*. Vertit igitur charitatis expertes, eodem errore, nec enim omnis charitas est *soyyn*. Castalio inhumani, quod longius etiam à Græco abest. <sup>u</sup> *Aspeyoi* erunt homines sine naturalibus affectibus, vel expertes charitatis naturalis, vel expertes naturæ pietatis, *Scultetus in locum.*

<sup>2</sup> *Ascheos*, *A scopo aberro*. It signifieth to rove and erre from the right mark, like unto unskifull shooters, 1 Tim. 1. 6. It is used also 1 Tim. 6. v. 21. 2 Tim. 2. 18.

<sup>2</sup> *Asceyn*, *Fulgur*. *Proprie significat fulgur, sive lucem illam quæ in collisione nubium subito prorumpit, & secuturum tonitru prænuñciat, quæ à fulgore dicitur fulgur, sive fulgetrum: Metaphoricè etiam pro fulgore & splendore usurpatur*, Gerh. in Harm. It is used Matth. 24. 27. and 28. 3. Luke 10. 14. and 11. 36. and 17. ver. 24. Revel. 4. 5. and 8. 5, 11, 19. and 16. 18.

<sup>2</sup> *Ascednaw*, *Fulguro*, Luke 17. 24. and 24. 4. *Est fulgurare, coruscare, sicut solet fulgur*  $\Theta\delta\alpha$   $\tau\omicron$  *ascegs id-nlew*, ut inquit Eustathius.

<sup>2</sup> *Ascey*, *Sidus*, Luk. 21. 25. Act. 7. 43. *Pro ashe ponitur*, Act. 7. 20. Hebr.

11. 12. *ut apud Lat. sidus pro stella*, Hom. *Aristot.* *Quidam Stellæ nomen generale esse putant: Sidus autem appellant collectionem stellarum, unam quandam in cælo effigiem representantium: Astrum deniq; stellam unam solitariam. Quemadmodum enim*

*scg* à lucendo Græcis dicuntur: ita Latinis stellæ, à stillando, vel scintillando: & sidera, à sidendo, ut à Festo & Varrone traditum est. *Cocavim Hebræi generaliter stellæ omnes lucentes appellant, csi quasdam speciali nomine donarunt, atq; ab aliis distinxerunt.* Danæus in Phyl. Christ.

<sup>2</sup> *Asymphon*  $\Theta$ , *Discors*, Acts 28. 25. It signifieth the want of harmony which is in musicall instruments. *Ex a priv.*  $\Theta$  *symphon*  $\Theta$ .

<sup>2</sup> *Aswiel*  $\Theta$ , *Desipiens*. Marth. 15. ver. 16. Mark 7. 18. Rom. 1. 21, 31. and 10. 14. *Ex a priv.*  $\Theta$  *Cueteros* perspicax, intelligens.

<sup>2</sup> *Aswidel*  $\Theta$ , *Fædisfragus*, Rom. 1. 31. *A truce-breaker*. Some read it *Incompositus*, Lat. Lyr. Gorrh. Tolet. understanding such as are uncivil and rude in their manners and behaviour: but Theophylact, *Erasmus*, and *Beza* take them better, for such as would not stand <sup>\*</sup> unto their covenants and leagues.

<sup>2</sup> *Aspalas*, *Securitas, veritas*, Acts 5. ver. 23. 1 Thess. 5. 3. of *a* and *spal*  $\Theta$  *loma*, labor, erro; whence cometh the Latine fallo. *Certitudo*, *Erasm.* *Significat talem certitudinem quæ certi reddimur nos non errare, seu decipi*, Chemnit.

<sup>2</sup> *Aspalis*, *Certus*, Acts 21. 34. and 22. ver. 30. and 25. 26. Heb. 6. 19. Philip. 3. 1. *Dicitur aspalis quod certum est actum, & in quo nullum sit lapsus aut erroris periculum.*

<sup>2</sup> *Aspalas*, *Tud, certò*, Mark 14. 44. Act. 2. 36. and 16. 13.

<sup>2</sup> *Aspalis*  $\Theta$ , *Munio, adstringo*, Marth. 27. 64, 65, 66. *usurpatur aspalis*  $\Theta$  *quando accurat à custodiâ aliquid ita assecuratur, ut caveatur, nè vel elabatur, vel amittatur. Quo sensu custodia captivorum hoc vocabulo describitur*, Acts 16. ver. 23. *Et Judei sepulcrum Christi petunt aspalis*  $\Theta$   $\Theta$ , Marth. 27. ver. 64.

<sup>\*</sup> Est vox propria his qui aberrant à scopo, *Chrys. Eras.* Sicut jaculatores inextincti, qui à scopo aberrant. Ab *a*, & *soyyn*  $\Theta$  *collimo*, & rectà ad scopum tendo.

<sup>\*</sup> *Aswidel*  $\Theta$ , qui non facit pactis.

<sup>y</sup> Hoc vocabulum apud idoneos auctores non legitur, *Beza.*

*Veritas, vet. Interpr. & Beza, quamvis firmitatem proprie declaret, Beza in Luc. 1. 4. Hic est certissima, firmissima, ac constantissima veritas, atque fides, Cam. in My. Evangel. in Luc. 1. Vide Piscat. in loc.*



ver. 64. Eodem vocabulo Apostolus de suorum scriptorum scopo utitur, Phil. 3. ver. 1. Scultetus in Delitiis Evangelicis.

<sup>1</sup> Ἀσφαλίζουαι, Adstringo, Act. 16. 24. Proprie firmare significat; sed ex consequente intelligitur antecedens, Beza in loc.

<sup>2</sup> Ἀχρήμων, Indecorus, 1 Cor. 12. 23. Proprie, ubi non adhibentur boni gestus: Ex a priv. & ἄχρημα, habitus, gestus, figura.

<sup>3</sup> Ἀχρημονέω, Indecore ago. <sup>4</sup> Ἀχρημονέω Hellenistic dicitur, cui infamia adhaeret, qui male audit, Ezec. 16. 7, 22. & aliquoties eodem capite; 1 Cor. 13. 5. & ἄχρημονέω, Eraf. Non est fastidiosa. Vulgata, Non est ambitiosa. Beza, Non agit indecore, sive, Non est contumeliosa. Love doth not behave it self unseemly, or is not ignominious or contumelious. The Lxx. use it Deut. 25. v. 3. Potest etiam accipi transitivè, ut subaudiatur casus personae; ut quum dicimus, Non amat; id est, ab amoribus est alienus. Eodem autem recidit utraq; interpretatio: indecorum enim vocat, quicquid sit proximo praefer offitium, vel aliter quam deceat. Aliis placet ita significari, charitatem nihil sibi indecorum putare, dum serviat proximi commodis. It is used also 1 Cor. 7. 36.

<sup>5</sup> Ἀχρημονέω, Fæda actio, cum turpissimis conjuncta gestibus, pudenda, Rom. 1. 27. Rev. 16. 15.

<sup>6</sup> Ἀσφιλία, Luxus. Ephes. 5. 18. Non ad sola peccata libidinis pertinet, sed ad universum genus intemperantiae, lasciviae, & prodigalitatis extenditur, Estius in locum. The word significeth two things: 1. Excesse in expences, opposite to frugalitie; and 2. Excesse in delights, (whether it be in meats, or drinks, or the like) opposite unto temperance: and it significeth these vices in an extreme, Tit. 1. 6. Beza & Castalio luxum, Vulgatus luxuriam interpretantur. Illi Ciceronis auctoritate nituntur, quam Beza ad cap. 5. ad Ephesios ver. 18. allegat: Hic ex Hieronymo defendi potest: Ex Nonnio item, qui dicit, Luxuriam esse

contra pudorem, & supra modum profusionem, atque intempestivam abundantiam, Scult. in loc. <sup>7</sup> Ἀσφιλία, id est, prodigalitas, dupliciter usurpatur: Vel proprie, tunc significat illud vitium quo quis suas facultates, opes, & pecunias non servat, sed temere & inutiliter eas in quasvis res profundit, absque manifesta, vel sua, vel aliorum utilitate, ab a priv. particula, & verbo σάλλω, conservo. Vel improprie, & tunc significat luxuriam, per quam opes nostras profundimus in voluptates, libidines, in ludos, convivia, in luxum vestitum, &c. Et sic est vitium compositum, & conjunctum ex multis, Mag. in Aristot. Ethic. lib. 4. cap. 1. The Grecians called riotous persons, ἄσφιλτοι, either because such have nothing for themselves and their family, in which respect the Latines call them Effusos, and Profusos; or because such cannot be saved from a most desperate miserie; which is the more probable, by reason of the termination. Wherefore the Latines also called such a man perditum, tanquam qui non possit amplius conservari. It is used also 1 Pet. 4. 4.

<sup>8</sup> Ἀσώτως, Profuse, Luk. 15. 13. It significeth so to waste all, that a man reserveth nothing to himselfe. Heluones sibi nihil servant, imò seipsos non servant.

<sup>9</sup> Ἀτακτος, Inordinatus, 1 Thess. 5. v. 14. A Metaphor borrowed from the custome of warre, wherein every souldier hath his station assigned him, from which when hee swerves, he becomes inordinate. Ex a priv. & τακτος ordinatus.

<sup>10</sup> Ἀτάκτως, Incompositè, atque inordinatè, Budæus, 2 Thess. 3. 6, 11.

<sup>11</sup> Ἀτακτέω, Inordinatè me gero, 2 Thess. 3. 7.

<sup>12</sup> Ἀτενις, Qui est absque liberis, qui liberis caret, sive orbus sit, sive sterilis. Orbus dicitur, qui liberos quos habuit,

tatem peccant, Beza in loc. Qui incompositi est moribus, qui incompositè se gerit; milites ἀτακτοι iidem sunt, qui & incompositi, Stephanus. b Ordines non servare; In manipulo, aut decuria, aut turma se non continere, In ordinem se non redigere. Significat etiam inhonestè & petulanter se habere, flagitiosè vivere, Eudæus.

amisi:

\* Beza in locum.

<sup>13</sup> Primò Crapula, luxus, lascivia. Secundò, luxuria & libido, Cornel. à Lapide. Significat luxum & profusionem summa cum turpitudine conjunctam, Zanchius.

\* Vulg. Luc. 15. 13. Enerviosè, Maldon. ad loc. In temperanter, nequiter, Grotius.

<sup>14</sup> Inordinatus: ita solet Ervius hoc nomen usurpare de militibus qui stationem non servant: eleganter id transulit Paulus ad eos, non qui sunt inordinabiles, ut putavit rasmus, sed qui tamen aliter quam per infirmitatem peccant, Beza in loc.



amist: sterilis autem, qui nullos unquam habuit. Drusus in Gen. 31. 32. Luke 20. 28, 29, 30. Ex a priv. & τέκνον proles.

c Aliquid amplius declarat quam ἐμὲλετο, Beza in Act. 1. 10.

Oculos in aliquem defigo, vel valde intendo. Id. ibid.

Ex a intensivo, & verbo αἰνέω, Tendo,

intendo, Id.

Fixis oculis & exacto intuitu aliquem contempler,

Geth.

Immobilitate in obtutu alicujus habeo, Chemnit.

\* Beza in loc.

c Ἀρενίζω, Oculos intendo. Defigo oculos, & immotis oculis intueor, quemadmodum solent amantes, & qui attentè audiunt loquentem, Eras. in 2 Cor. 3. & in Act. 1. Erasmus modò Defixis, modò Immotis, modò Intentis oculis esse interpretatur. It is used, Luke 4. 20. and 22. 56. Acts 3. 4, 12. and 6. 15. and 7. 55. and 11. 6. and 13. 9. and 14. 9. and 23. 1. 2 Cor. 3. 7, 13.

Ἀρεγ, Absq̃, Luke 22. 6, 35.

Ἀριμία, Dedecus, ignominia. Rom.

1. 26. Fecitatem potius quàm Ignominiam declarat, Beza. It is used also, Rom. 9. 21. 1 Cor. 11. 14. and 15. 43. 2 Cor. 6. 8. and 11. 21. 2 Tim.

2. ver. 20.

\* Ἀριμία, Inhonoratus, vel Expers honoris. Marc. 6. 4. \* Videtur hoc loco

cum significare, cui tantum abest ut justus honor tribuatur, ut etiam afficiatur contumeliâ. Vulg. vertit, Sine honore. Et Eras. Contemptus. It is used

also, Matth. 13. 57. 1 Cor. 4. 10. and 12. 23.

\* Ἀριμία, Dedecor, Mark 12. 4. Ex a priv. & τιμή, honor.

d Ἀριμία, Contumeliâ afficio. Rom.

1. 24. Ignominia afficio, Tremel. Vat.

Vulg. Defile, Beza, Great English Bible: but the word properly significth, To disgrace. It is used

also, ver. 23. Luk. 20. 11. Joh. 8. 49. Acts 5. 41. Rom. 2. 23. Jam. 2. 6.

\* Ἀριμία, Vapor, Acts 2. 19. Jam. 4. 14.

Significat 1 Vapor, 2 Flatum, 3 Fumum, 4 Halitum, 5 Auram tenuem:

ab ἀριμία, id est, Evaporo, exhalo, expiro, Cornel. à Lap.

Potius ἀριμία, ab ἀριμία: verba in ἰώ, à nominibus descendunt: ab ἀσπέρης, ἀσπέρης-ζω ab ἀνδρῶν, ἀνδρῶν-ζω.

\* Ἀριμία, Insolens, 2 Thef. 3. 2. Ἀριμία, after the Grammar Etymon,

Men of no settled abode; vagring,

vel insolentibus, & qui faciliè alios lædant, Ab importunis, Vulg. Ab absurdis, Eras. quod mihi quidem absurdum videtur, Beza in loc. Qui loco nulli convenit; importunus, turbulentus, Cornel. à Lap.

d Contumeliâ afficio, Ignominiosè tracto.

Contemptui habeo, Inhonorō, quod vel verbis,

vel gestibus, vel reipsâ fieri potest,

Geth. in Harm.

e Lat. Vapor. Gall. Vapeur.

Angl. Cloud.

f A Protervū, id est, qui sui officii nullam curam habent,

vel insolentibus, & qui faciliè alios lædant, Ab importunis, Vulg. Ab absurdis, Eras. quod mihi quidem absurdum videtur, Beza in loc. Qui loco nulli convenit; importunus, turbulentus, Cornel. à Lap.

or vagabond persons, absurd fellows, compact of meere incongruities. Ἀριμία qui inter homines locum tenere non debent; seu, qui indigni sunt qui locum inter homines habeant. Ex a priv. & τόπος, locus.

The English renders it, unreasonable men, whom no reason will satisfie;

or meere sensualists; brutes led with humour, or sense, against all reason.

\* Ἀριμία, Improbum, Act. 25. 5. Incommodum, † Act. 28. 6. Indecens, \* Luc.

23. 41. Ex a & τόπος, Locus; quasi Locum non habens, ut à Gallis vulgò dicitur, Cela n'a point de lieu; for-

taffe ait Stephanus, quod ea quæ absurda sunt, nusquam locum habeant, seu loco nulli convenient. Metaphoricè signi- ficat id quod est Inconveni- ens, ac rationi minimè consentaneum: nec solum de sermonibus, sed etiam factis ab-

surdis, & inconvenientibus usurpatur, Geth. in Harm.

\* Ἀριμία, 1 Cor. 15. 51. Breve, Insecabile, ut punctum, Momentum: ab a,

Non, & τέρμα, Seco; unde τόπος, Sectio. Democritus vocabat τὰς ἀρίμους, Corpuscula quædam minutissima, quæ sectione dividi non possent: qualia videmus in Sole, radios suos per fenestram transmittente; ex quibus omnia oriri sorgebat, & vicissim in ea resolvì. Tempus quoq; ἀριμία dicitur, quod tam breve est, ut insecabile sit: unde ἐν ἀριμία (subintelligitur χρόνος) ut hic, in Puncto temporis, in Momento, in Articulo ipso temporis, Cicero.

\* Ἀριμία, Dilucidum, Act. 20. 11. quod tunc dies lucescere incipiat. Aurora, quod tunc aer incipiat aurescere. Varro. Ab αἶω, Splendo, & ἄγω, per quam vix, duimur. Est sublimare quidam, & prægnus clara lucis, instar Auroræ, Cornel. à Lap.

\* Ἀριμία, Irradio, 2 Cor. 4. 4. Fit ab αἶω, Lux, Splendor, vel ab αἶω, Splendo.

\* Ἀριμία, Sibi placens, Tit. 1. 7. Sibi

hanc vocem exponunt. αἰδῶς, superbus, audax, præfactus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam naturâ implacabilis; quæ omnia optime istiusmodi quadrant. Ab αἰδῶς, Ipse, & αἰδῶς, Placeo, nam sibi ipsi placet. Quam notationem probat illud θ in compositione, si enim fieret ab αἰδῶς, canere, diceretur αἰδῶς.

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perpetuè



perinatiter placens, Beza. Vulg. *Superbus*. Erasmi *Præfractus*. Gallicè possis vocare, *Content de sa personne*, hoc est proprio iudicio additus, *Calv.* Epist. 55. *Self-willed, Forward*, One that loves to sing his own song, *Qui suam cantilenam approbat, ut cuculus*. Significat eum qui sibi in omnibus placeat; nam *ἀδέν* Græcis est *Place-re*, & *ᾄδεν*, Canere, *Aret.* Est sui sensus tenax, durus & inflexibilis, *Cornel. à Lap. Præfractus, contumax, protervus, pertinax, durus, inflexibilis, & sui sensus plus satis tenax, Bul-ling.* It is used also, 2 Pet. 2. 10.

Αὐθαγέῃ, *Voluntarius*, 2 Cor. 8. 3. 17. Ab αὐτὸς, Ipse, & αἰρέομαι, Eligo.

Αὐθεντία, *Autoritatem usurpo*, 1 Tim. 2. ver. 12.

Αὐλή, *Aula, une sale*, Fr. It signifieth properly an open large roome before an house, as in Kings palaces, and Noble-mens houses: we call it a *Court*, for it is open to the aire; and by a *Synecdoche* is taken for the house it selfe. *Atrium, Aula*, Matth. 26. 3. 69. Luke 22. 55. *Caula, Stabulum*, Joh. 10. 1. *Proprie est locus spatiosus ante aedes magnatum sub dio*. It is taken *Synecdochically*, pro ipsa domo principali, quam Latini, Græcos imitati, *Aulam* vocant: in which signification it is distinguished from *οἰκηδύλιον*, so Joh. 18. 15. *Aula à Græcis pro tota Regia ponitur, non solum pro ea parte quam Atrium vocamus, ut Luc. 11. 21. Apud Athenarum usurpatur pro triclinio prægrandi in regia quadam arce; ita accipitur, Matth. 26. 58. & Marc. 14. 54. 66. & 15. 16. Luc. 22. 52. It is used also, Jam. 10. 10. Rev. 11. 12.*

Αὐλήζουα, *Diversor, stabulor, pernocto*, Hom. Thucyd. Xenoph. *Stationem habeo, excubo*, Budæus. Matth. 21. 17. Luc. 21. 37. *Proprie dicitur de armenis; formatur enim ab αὐλῶν, quod Stabulum significat: so Homer useth it: postmodum ad hominis apud aliquem divergentes & pernoctantes accommodatur, Gerh. in Harm. Frequens est ejus usus apud Lxx. Interp. pro pernoctavit, commoratus est Jos. 6. v. 11. & 8. v. 9. Jud. 19. v. 6.*

Αὐλὸς, *Tibia*, 1 Cor. 14. 7.

Αὐλέω, *Tibiā cano*, Matth. 11. 17. Luke 7. ver. 32.

Αὐλέομαι. *Tibiā canentem audio, Tibie cantum audio, Mihi tibiā canitur*, Xen.

1 Cor. 14. 7. τὸ αὐλέμενον, *Quod tibia canitur*, Beza.

Αὐλῆτις, *Tibicen*, Matth. 9. 23. Revel. 18. ver. 22.

Αὐξάνω, *Cresco, Do incrementum, unde est Latinorum, Augeo*. Ephes. 4. 15.

Αὐξήσωμεν εἰς αὐτὸν. Ver. Interp. *Crescamus in illo*. Hieron. & Ambros.

*ut augeamus in ipso omnia*. Beza, *Adolescamus in eum*. It is used often in Scripture.

Αὐξήσις, *Incrementum, Augmentum*, Eph. 4. 16. Col. 2. 19.

Ἀύριον, *Cras*. It doth not only signify the day immediately following, but also the time to come indefinitely, and at large hereafter: as Exod. 13. 14. Jos. 4. 6. Matth. 6. 34. As in that of the *1<sup>st</sup>* Poet: Seek not what shall be to morrow:

*Quid sit futurum cras, fuge querere.*

It is often used in the New Testament.

Ἀυστρός, *Austerus*, Luc. 19. 21, 22. *Proprie de sapore dicitur; per Metaphoram verò de homine severiori, & rigidiori, tam Latinis quam Græcis, vox hæc usitata est, licet Græcia ejus originem sibi vendicat.*

Αὐτάρκεια, *Quod sufficit*. Est sufficientia, 1. *Quâ sibi sufficit, sufficit*. 2. *Quâ quis suâ sorte est contentus*, *Cornel. à Lap.* Est virtus per quam contenti sumus presentibus bonis jussu acquisitis, ita ut etiam in exiguo acquiescamus læto animo. Latinis circumscriptione quadam dicitur *Animus suâ sorte contentus*, *Polan. in Syntag. Eras.* 1 Tim. 6. v. 6. Ἡ ἐνότης μὲν αὐτάρκειας, *Godliness with contentment, with self-sufficiency*, for so it is word for word in the original; and the word so properly importeth. Beza renders it, *Pietas cum animo suâ sorte contento*. *Proprie est ea facultatum copia quæ sufficit ad rem gerendam, ita ut nihil quis extrâ desideret: sed hîc refertur ad iudicium mentis, aut cori affectum animi, quam quis putat sibi satis esse, ac proinde*

k Ab αἶο, Splendeo, Fulgeo.

l As yesterday is put for time past, Gen. 31. 2.

m Horace.

n Luc. 10. 35.

Et Latino- rum *Aurora*, & Græco- rum *αὐριον*, derivati videntur, ab αὐρεῖ, *Aura*, ventus levior, qui mane spirare solet, adeo ut ὁ αὐριος ἡ αὐριον, si etymologi- am spectemus, sit quasi ad matutinum crepusculum, quo aura flare solet, *Lud. de Diet.*

o Παρὰ τὸ αὐρεῖ, ab Ex- sicando, Accerba- scens.

Ex- sicando, Accerba- scens.

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p. *Quid sufficiat*, Beza.

suâ sorte contentus, nihil amplius desiderat. Metonymia subiecti occupantis, viz. sufficientia, pro opinione sufficientiæ, Piscat. in loc. 2 Cor. 9. 8. <sup>p</sup> Sufficienciæ vocabulum, quo usi sunt vetus Interpres & Erasmus, nunquam legi: Deinde, αὐτάγευσ refero non tantum ad suâ sorte contentum animum, sed etiam ad ipsum quod possidetur, Beza in loc. Hæc vox aliàs ad rem, aliàs ad personam refertur: Cum de re dicitur, significat affluentiam, & copiam omnium rerum quæ ad beatè vivendum faciunt: Cum autem ad personam seu affectum refertur, significat talem animum qui contentus est mediocribus commodis huius vitæ, & non habet vagas & infinitas cupiditates, Victorin. Strigel. in N. Test.

Αὐτάγευσ, Contentus, Philip. 4. 11. Proprie dici potest unus Deus, ut qui nullo prorsus egeat, sed totus in seipso acquiescat, Beza. Illius enim solus est quod sit יְיָ EL-shaddai: Sanctis autem hoc ille quodam modo largitur ex gratia. Ex αὐτὸς ipse, & ἀρκέω sufficio.

Αὐτοκτάειν, Tit. 3. 11. Condemned of himselfe. Suapte iudicio condemnatus, Steph. Beza. A semetipso damnatus, Cyprian. Sibi damnatus, Tertul. Proprio iudicio condemnatus, Vulgat. Per se damnatus, Erasmi. Hoc est (inquit ille) damnatus, etiamsi nemo iudex de illo pronuntiet. Post convictam nimium conscientiam, in pertinacia perseverans, Beza.

Αὐτοαίτιον, (Ex αὐτὸς, & αἰτέω desidero, cupio) Sponte præstans, Mark 4. ver. 28. Act. 12. 10. Terra enim sponte suâ fructum fert, prout Poëta cecinit,

—Injussa virescunt Gramina.

Αὐτόπτης, Spectator, Luke 1. 2. Αὐτόπται, Spectatores ipsi. Sic enim satis commodè mihi videtur converti posse Græcum illud vocabulum, quo significatur, qui suis oculis aliquid vidit: quem Plautus Oculatum testem festivè vocat, & testi aurito opponit. Neque enim quisquam alienis oculis propriè dicitur quidpiam contemplari, Vulg. Qui ipsi viderunt, Erasmi. Qui oculis suis viderunt, Beza in loc.

9 Αὐχμηρὲς, Obscurus, 2 Pet. 1. 19. S. 9 Significat Peter calls the world αὐχμηρὲς τὸ-τὸν, A squalid house, and filthy place: ab αὐχμὴς squalor; item siccitas ab αἵτῃ, ab αὐτῷ sicco, epenethesi λίαν αὐχμὴς Locis enim tenebrosis squalor adhaeret.

Αὐτὸς, Ipse, very often. Pronomen est Relativum, Xenoph. Interdum Demonstrativum, Lucian.

Αὐτῶ, Adverbium: Ibi, ibidem, hic. Mat. 26. 36. Act. 15. 34. and 18. 14. and 21. 4.

Αὐτόχρη, Qui suis manibus aliquid agit, Act. 27. 19.

Ἀπαρτέω, Aufero, Matth. 26. 51. Mark 14. 47. Luke 1. 25. and 10. 42. and 16. 3. and 22. 50. Rom. 11. 27. Heb. 10. 4. Rev. 22. 19. twice.

Ἀπαρτίς, (Ex ἀπὸ, & ἀρτία in lucem profero) Non manifestus. Heb. 4. 13. Neither is there any creature which is not manifest in the sight thereof: so some read it; and the Greek will very well bear it, viz. (of the word: ) and understanding by creature, such thoughts, intents, and motions as are framed in the heart, which may be termed the creatures of the heart: this interpretation holds good correspondence with the Greek, the scope of the place, and the analogie of faith.

Ἀπαρτίς, Obscuro, corro, evanesco. Matth. 6. 16. it is translated disfigure, but signifieth the very abolishing of their favour and visage, deforming their naturall complexion, and pining themselves to make their faces pale, that so men might the better take notice of their much fasting. Aptius redditur obscurant: ut intelligamus eos obscurare facies suas, id est, earum nitorem; Stephanus. Ἀπαρτίς, Vulg. exterminant. Hieron. demoluntur. Melius Hilarius, conficiunt: & Chrysost. ἀπαρτέω, corrumpunt: propius alii, obscurant. Sensus est, Hypocritas, ut jejulare videantur, nativum & vegetum colorem, aut tristitiæ simulatione, aut alicujus medicamenti artificio, in pallidum tetricumque convertere: contra quam mulieres faciunt, ut pulchriores appareant, Maldonat. ad Matth. 6. ver. 16.

Proprie valet, sic delectare quidpiam, & tollere & medio, ut nusquam appareat, Beza in locum.

Christus alludit ad larvas, seu personas scenicas, quibus Mimi velati, seu personati, in theatrum prodibant; ut cum aliàs essent intus festivè ridiculi, comminus sub illis larvis repræsentarent vultum ræstum, Chemnit. in Harm.

ver. 16. *Corrumpto*, Chryf. *De-formo*, Beza. *Extermino*, Vulgar. *Obscuro*, Maldonat. *Demolior*, Hieron. *Conficio*, Hilar. It is used also ver. 19, 20. Acts 13. 41. Jam. 4. ver. 14. Ἀρῶν ἐστὶν demoliri, marcescere, & evanescere, & è conspectu auferri, Gagneius.

Ἀρῶν, Evanescentia, Heb. 8. 13.

Ἀρῶν, Qui est extra conspectum. Ab α privat, & ἀρῶμαι, conspicio, appereo. Vulgata versio non satis commode reddidit evanuit. Evanescere enim propriè dicitur, quia in nihilum rediguntur, sicut, dolor evanescit, apud Ovidium: & præterita evanescunt, apud Ciceron. Sic ergo potius reddendus textus; factus est inconspicius, vel desit esse conspicuus, desit ipsis apparere, Gerb. in Harm. Luk. 24. ver. 31. Καὶ αὐτὸς ἀρῶν ἐξ ὧντο ἐπ' αὐτοῖς, Vulgatus, Et ipse evanuit ex oculis eorum: sed de vero corpore, non de spectro Lucas loquitur, Steph. Erasmus vertisse ait, Cl. Beza, subduxit se ab oculis eorum; quod in mea editione non reperio: Ibi enim Vulgatam versionem, nisi quod pro ex oculis, dixit, à conspectu, retinuit: quod miror, quia in Notis suis doctè reprehendit illud evanuit; & optimè ait, magis hic congruere, desit ipsis esse conspicuus. Beza, Ablatus est ex eorum conspectu. Syrus, Sublatus est ab ipsis. Arabs, Occultatus est ab iis. Fortassis reddi possit, Recessit, vel subduxit se, fallens eorum oculos, Steph. Ludov. de Dieu in loc. Vide Piscat.

Ἀρῶν, Latrina, Matth. 15. ver. 17. Mark 7. 19. tum quòd à conspectu sit remotus; id quod notat præpositio ἀπὸ tum quòd illic sedeatur, dum quis facit naturæ opus; quod significatur nomine ἑδρῶν, à verbo ἕζεσθαι sedere, Piscat. in Matth. 15. Vulg. & Erasmi. *Seccus* \*, which is not used in that

signification among Classick Authors.

Ἀρῶν, Crudititas, Non parcere, Colof. 2. 23. Ad verbum sonat, impassimonia, id est, cum quis non parcat alicui. Ab α, & εἰς οὐκ parco, Erasmi. Hæc vox significat defectum & excessum, Victorin. Strigel.

Ἀρῶν, Simplicitas, Acts 2. 46.

Ἀρῶν, Commissura, Ephes. 4. 16. Significat tum ligamenta, nervos ac venas, quibus membra simul inter se, & cum capite conjunguntur: tum ipsorum articulorum & membrorum contactum, quo sintul conjuncta sese mutuò tangunt, Zanch. in locum. Significat hic non minus ipsas connexiones ac vincula artuum, ut sunt nervi, arteriæ, quam ipsorum membrorum, aut articulorum contactus, Illyr. in loc. Col. 2. 19.

Est tactus \*, contactus commissura, c. \* Ἀρῶν α- g. artuum, Cornel. à Lapide. Artuum mutuò in se contactus, quâ parte, viz. committuntur, Beza in Ephes. 4. Et Glassius in Philol. sacra. lib. 3. tract. 1.

\* Ἀρῶν, Incorruptio, immortalitas \*. \* Immunitas à corruptione, incorruptela, Terull. Incorruptio Græcam vocem proximè refert, & à Theologis passim usurpatur: siquis tamen maluit periphraze barbarum nomen vitare, dicat, Quod incorruptum est, aut, Quod est corruptionis expertus, Incorrupta natura, Beza. Rom. 2. 7. 1 Corin. 15. 42, 50, 53, 54. Ephes. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.

\* Ἀρῶν, Incorruptibilis. Am- 2 Vox Græ- brose renders it immortalis, and so Erasmus, although yet hee confesse in his Annotations, amplius aliquid significare ἀρῶν, quàm ἀρῶν. Significatur aliquid amplius, quam si simpliciter diceretur, Immortalis, nempe quòd non solum mors nullum in Deo habeat locum, sed nè corruptio quidem ulla, quæ tanquam initium & aditus quidem est ad mortem. Hyperius in 1. Epist. ad Tim. cap. 1. It is used 1 Tim. 1. 17. Rom 1. 23. 1 Cor. 9. 25. and 15. 52. 1 Pet. 1. 4, 23. and 3. 4.

\* Ἀρῶν, Dimitto, sivo, relinquo, remitto, 2 Ab ἀπὸ, & omitto, emitto, permitto, offen. inquit mitto. Ἀρῶν (ut & remittere) propriè, & primigenio significatu est, à se amovere; atque ita sumitur, Matth. 4. 20.

L. & ali-

α Græcis à π seorsim sedendo, ex ἀπὸ & ἕδεξ, sicut etiam Latinis latrina, vel à latrando, vel à latendo, quòd in latrina domus

suum locum habere solet. Latrina privati usûs est; ut foricæ, publici, Drus. "Ἑδεξ non tantum sella quæ honoris causâ alicui collocatur, sed etiam Medicis significat inferiorem meatum ventris, continendis transmittendisque excrementis destinatum, sicut etiam 1 Sam. 5. 9, 12. usurpatur, Chemnit. in Harm. \* Scultetus preferres seccus; See his Observations in Matth. & Marc. cap. 4. 2.



& alibi sæpe. unde sumpta metaphora significat & deferere, & dimittere, & permittere; frequentissimè autem rationem alicujus rei non habere: quod Latini simili locutione dicunt, Missum aliquid facere. Ita sumi hanc vocem apparet Matth. 15. 14. & 18. 12. & 23. 23. Marc. 7. 8. Grotius de satisfactione Christi. <sup>b</sup> It significeth to send away, when a man is set free, Matth. 3. 15. and Rev. 2. 4. not amittere, to lose his love; but remittere, to abate of the fervencie thereof. It is especially used of pardoning of debts and sinnes, Matth. 6. 12. and 9. 2. and 12. 31. and 18. 27. Beza on Matthew observeth, that the Apostles so left their ships, that they never after returned to fishing; and addeth, Grammaticos velle hanc propriam esse hujus verbi notationem. Quod haud scio an Grammaticus usus vocis, & historia ipsa Apostolorum admiserint, inquit <sup>c</sup> Scultetus. The same word (saith he) is used 1 Kings 17. 20. of David leaving the sheep to a keeper, when he fought with Goliath, to which after he returned; and the Disciples after the Resurrection returned to their fishing, Joh. 21.

<sup>b</sup> Significat Debuorè per acceptilationem libero, item Manumitto, Bud. in Comment. Gr. Ling.

<sup>c</sup> Exercit. Evang. li. 2. cap. 7. & observat. in Matt. 4.

\* <sup>a</sup> *Ἀποις* appellatur, quando equi ex carceribus, quibus detinebantur & à cursu arcebantur, dimituntur. Chemnit.

\* <sup>a</sup> *Ἀποις*, Remissio, often. Luc. 14. 18. Dimissionem *ἀπο* 14. Vulgata & Erasmus, Remissionem, quod non videtur convenire; nam remittuntur debita, dimittuntur captivi. Beza in loc. It properly significeth the sending of a thing back again to the place from whence it was taken. Remittere is Retro mittere, Gen. 43. 10. The Devil tempted man, to remit Anne, that is, to send it back from man to him, from whence it came first.

\* *Ἀπὸνέμαι*, Pervenio, Rom. 16. 19.

\* *Ἀποις*, Discessus, Acts 20. 29. Nova significatio, quum adventum declarat, Beza in loc. Generalius tamen in Glossar. redditur adventus, profectio. Hinc verbe, post professionem meam, sic Demosthenes utitur, Ludov. de Dieu in loc.

<sup>d</sup> Non amans <sup>d</sup> *ἀγαπάει*, Minimè amans bonos, bonos; per Miosin, Ofor bonorum, Cornel. à Lap. Qui non tam bonos & honestos, quam ipsam honestatem exosam habet, & averfatur, Aret.

\* *Ἀπιδέγνυς*, Alienus ab avaritia, Non amans argentum, Not covetous. Non amans, non studiosus argenti, Musc. Not without money, but without the love of it. Pecuniam non damnat, sed amorem illius, Aret. It is used 1 Tim. 3. 3. Heb. 13. 5.

\* *Ἀπίσμι*, Abscedo, discedo, often. Est Absistere facio, abduco, deduco. Significat etiam Abesse, abscedere, secedere, distare, & voce passivâ Disjungi, avelli, ut videre est apud Budæum. Heb. 3. 12. It significeth a departing or going away from that which we formerly stood to, and followed. M<sup>r</sup> Pemble in loc.

\* *Ἀπὸ*, Repentè, Acts 2. 2. and 16. 26. and 28. 6. ab *α* privat. et *ἀπὸ*, pro *ἀπὸ* per Syncope *τὸ α*, & *ἀπο* per *τὸ σ*.

\* *Ἀπόβας*, Sine metu, Luk. 1. 74. 1 Cor. 16. 10. Phil. 1. 14. Jude 12.

\* *Ἀποεῶ*, Intueor, video, Phil. 2. 23. Heb. 12. 2. <sup>f</sup> *Ἀποεῶντες*, Intuentes: hoc <sup>f</sup> Vulgata, autem non exprimit totam vim vocabuli Græci: non enim solum significat, nos debere intueri Christum, sed etiam debere averfis oculis à difficultate certaminis, Christum intueri. We should cast our eyes from other fights, and fix them on this object. *Ἀποεῶντες* eis, there are two Prepositions, *ἀπὸ* and *ἐκ*: one significeth, turning from another thing; the other, a fast fixing of the eye upon such an object, and such an one alone.

\* *Ἀποεῖ*, Separo. Significat fecernere aliquid, & segregare tanquam eximium, putà tanquam organum electum, quale fuit Paulus, Gal. 1. 15. unde & Medici *ἀποεῖς* vocant sententias selectas, raras, & eximias, Cornel. à Lap. Erasmus. Segregatus, Vulg. & Erasmus. Separatus, Beza. The Pharisees were termed *ἀποεῖς*, *μὲντοι*, we may English them Separatists. They separated themselves to the study of the Law, in which respect they might be called *ἀποεῖς* *τῷ νόμῳ*, Separated unto the Law. In allusion unto this (saith Drusus) the Apostle is thought to have styled himself, Rom. 1. 1. *ἀποεῖς* *τῷ εὐαγγελίῳ*, Separated unto the Gospel, when

when he was called from being a Pharisee to be a Preacher of the Gospel, and now not separated to the Law, but to the Gospel: or rather it hath reference to Gods owne words, Act. 13. 2. ἀποείπατε δὴ καὶ Σαῦλον. Ita arbitratus est Mercerus Paulum alluisse ad nomen Sectæ, cuius antea fuerat: et פרושן seu פרושן non est usurpatum à Phariseis, ut participium significans actionem ab alio profectam, sed ut adjectivum: hic autem Paulus utitur voce ἀποείπατε participialiter; etenim Gal. 1. 15. ὁ Θεὸς, inquit, ὁ ἀποείρας με, &c. Camero. Myroth. ad Rom. 1. 1. & Prælect. tomo tertio in Matth. 20. v. 3. p. 6. Est certè designare, & cum iudicio deligere, Bullinger. It significeth locally to separate, Luk 6. 22. Acts 13. 2. and 19. 9. Gal. 2. 13. It is used also, Matth. 13. 49. and 25. 32. 2 Cor. 6. ver. 17.

Ἀφορμή, Occasio. Rom. 7. 8, 11. It is taken three ways: 1. It properly significeth the opportunitie of doing a thing. 2. It significeth any circumstance or accident, whereby one is occasioned to doe any thing. 3. That which draweth a man from doing that he intended. Both these last wayes sinne took occasion by the Law: for both the pravitie of our nature is more inflamed by the prohibition, and we wish it were removed as a rub or block out of our way, Faius. Gal. 5. 13. it significeth occasion; and it cometh (as some think) of ὁρμή, an assault; becauses if we give but our selves liberty never so little, more then is fit, the flesh will make an assault upon us. It is used also, 2 Cor. 5. 12. and 11. 12. 1 Tim. 5. 14.

Ἀφρός, Spuma, Luc. 9. 39. Hinc Aper dictus, quod ore spumas agat. Poëta Venerem, ὡς τὴν ἀφρὸν, à Spuma maris, Aphroditem appellarunt.

Ἀφροίω, Spumo, Mark 9. 18, 20. Ἀφροσύνη, Amentia, Mark 7. 22. 2 Cor. 11. 1, 17, 21.

Ἀφρον, Demens. Ex a priv. & φρον, mens, ut Lat. Amens, ex litera a privandi vim habente, & nomine mens. Luc. 11. 40. & 12. 20. Rom. 2. 20.

1 Cor. 15. 36. 2 Cor. 11. 16, 19. & 12. 6, 11. Ephes. 5. 17. 1 Pet. 2. 15. Dicitur imprudens, qui intelligit quidem meliora, sed non sequitur illa, Aret.

Ἀφροπνέω, Sopor, Luke 8. 23. It significeth a dead, or sound sleep.

Ἀφωμοιωμένῳ, Assimilatus, Heb. 7. 3.

Ἀφων, Mutus. Ex a privat. & φωνή, vox. Acts 8. 32. 1 Cor. 12. 2. and 14. 10. 2 Pet. 2. 16.

Ἀχδεύς, Ingratus, Luk. 6. ver. 35. 2 Tim. 3. 2.

Ἀχρεοποίησις, Non factus manibus, Mark 4. 58. 2 Cor. 5. 1. Col. 2. 11. Ex a priv. & χρεοποίησις, artificio humano structus.

Ἀχλὺς, Caligo, Acts 13. 13.

Ἀχρεῖ, Inutilis, Matth. 25. 30. Luk. 17. 10. of a and χρεῖα, That which one hath no need of.

Ἀχρεόμας, Inutilis fio, Rom. 3. 12.

Ἀχρεός, Inutilis, Philem. 11. Ex a priv. & χρεός, utilis.

Ἀχρεῖ, & Ἀχρεῖς, usq; ad, usq; in, intra, interim, dum, usq; quod. Often.

Ἀχρεῖον, Palea, Matth. 3. 12. Luke 3. ver. 17.

Ἀχρεῖος, Mentiri nescius, Tit. 1. 2.

Ἀχρεῖον, Absinthium, Apoc. 8. 11. Genus herbe amarissime; Sic dictum tradunt quasi dicas, ἀχρεῖον, quod ob insignem amarorem non facile bibatur: ex a privativo & πρὶν bibo: Alii ὡς τὸ ἀπὸ πρὸς ab attingendo, per antiphrasin, quod nullum animal herbam hanc amarissimam solet attingere. Stella sic vocatur per metonymiam effecti metaphoricam, Psalor.

Ἀχρεῖον, Inanimus, 1 Cor. 14. 7.

h Licet generaliter nonnunquam significat Obscuritatem, & Tenebras, tamen est Caligo in oculis, Lorinus.

i Ex a privat. & ἔχω, Habeo, quod triticum non amplius habeat.

## B.

Βαθμὸς, Gradus, Acts 21. 35. 1 Tim. 3. 13. It properly significeth a staire, or step. Metaphorice accipitur pro gradus dignitatis seu honoris.

Βάθος, Profunditas, from the Hebrew

בְּתֵיבָה, Desolatio. Proprie dicitur de loco, Matth. 13. 5. Est Hebraica hypallage: altum profunditas aquæ, Luc. 5. 4. Per Metaph. de imperscrutabilibus Dei decretis, Rom. 11. 33. & βάθος

L 2 πλάτος.

Proprie non est causæ, sed circumstantia ex accidenti, invitans vel irritans causam per se ad agendum, Pareus in Rom. 7. 8. Quoad originem vocis est, τὸ πρὸς αἰς ὁ ὀρεῖται, A rise, from which a man leaps, that is an occasion to help a man forward. And the Law, in regard of the corruption of our nature, may be such an occasion of sin.



ωλέτα. Vulg. O altitudo divitiarum. Erasmus. O profunditatem divitiarum. Beza, O profundas divitias. Plural. num. τὰ βάθη, contracte βάθης, 1 Corinth. 2. ver. 10. It is used also, Mark 4. 5. Rom. 8. 39. 2 Corin. 8. 2. Ephes. 3. 18. Rev. 2. 24.

Βαθὺς, Profundus, Joh. 4. 11. Per metaphoram gravis. Tribuitur Somno, Act. 20. 9. Tempori, Luc. 24. 1.

Βαθύς, Extans, Luk. 6. 48.

<sup>k</sup> Προπριέ, <sup>k</sup> ramus, palma, inde dictus, quod non facile revellitur, eod quod hac arbor naturā sursum nitatur adversum deprimētis manum. Quandoque generaliter pro quovis ramo accipitur.

1 Est crumena, sive marsupium, ἀπὸ τῆς βάλλειν, quod <sup>m</sup> mittere, vel immittere significat, quia pecunie ei immituntur inque eo afferantur, Gerhard. in Harm.

<sup>m</sup> Unde Ballista, an engine in the warre.

Βαλδύσιον, Crumena, Luke 10. 4. and 12. 33. and 22. 35, 36. The

Septuagint use it, Job 14. 17. Βάλλω, very often. Facio, abjicio, mitto, projicio, injicio, ejicio, recondo, immitto, impingo. Mar. 12. 41.

Ὁ ὄχλος & βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, &c. Videtur consulto veritus Interpretes idem verbum βάλλειν variè vertisse, ut indicaret diverso sensu à Christo dictum fuisse. Nam hic bis vertit, jactare, cum de turba loquitur, quæ, ostentationis causâ, ita in gazophylacium mittebat æs, ut jactaret, majore sonitu doni magnitudinem declarans. Versu autem sequenti, cum de vidua loquitur, quæ duo jecit minuta, non dixit, jactasse, sed misisse, sive ut pecunie exiguitatem, sive ut modum cavendi modestum, & ab omni alienum ostentatione significaret, Maldonat. ad Marc. 12. 41. Significat tum sensim demittere, Matth. 4. 6. Marc. 7. 33. Joh. 5. 7. tum etiam subito, & cum quodam impetu projicere, Matth. 5. 25. & 21. 21. Acts 6. 33. Gerh. in Joh. 21. 7. Trado, Matth. 25. 27. as the French Bailleur. It is spoken of such an one, which is very sick, & lecto

affixus. Matth. 8. 6. Ὁ παῖς μου λέγει, Puer meus jacet, Servus meus lecto decumbit; seu, ut vertit Fran. Lucas Brug. Projectus est, quasi cadaver. Significat etiam, ædificare. Qui lecto morbo vexatus decumbit, ædificet adstantes patientiâ, aliisque virtutibus quæ maximè in infirmitatibus elucent, & spirituales fabricam studeat erigere, Novar. in loc. Luke 16. v. 20. Porrectus, vel projectus erat, Beza, Jansen.

Βαπτίζω, Baptizo, often. The word baptize, though it be derived from βαπτίζω tingo, to dip, or plunge into the water, and signifieth primarily such a kind of washing as is used in bucks, where linnen is plunged and dipt: yet it is taken more largely for any kind of washing, rinsing, or cleansing, even where there is no dipping at all; as Matth. 3. 11. and 20. 22. Mark 7. 4. and 10. 38. Luke 3. 16. Acts 1. 5. and 11. 16. 1 Corin. 20. 2. Dr. Featley. It is put, 1. Generally, for washing, Luk. 11. 38. Heb. 9. 10. Mark 7. 4. <sup>n</sup> Βαπτίζονται, <sup>n</sup> Beza, <sup>n</sup> Li fuerint. They baptised themselves. Christ no where requireth dipping, but onely baptizing: which word, (as Hesychius, Stephanus, Scapula, and Budeus, the great Masters of the Greek tongue, make good by very many instances and allegations out of Classick Writers) importeth no more then ablution, or washing. Βαπτίζω (say they in their Lexicons and Commentaries) lavo; βάπτισμα, lavatio, ablutio, which may be done without dipping, Dr. Featley against the Anabaptists. Βαπτίζω proprie notat mergere: Sed quia ferè aliquid mergi ac tingi solet, ut lavetur atque abluatur, hinc pro lavare usurpatur, Marc. 7. 4, 43. Luc. 11. 38. A priore notatione quæ mergere significat, profluxit ea, quæ pro affligere usurpatur: Quia qui affliguntur, calamitatum eurgite quasi mergantur, Vossius in Thesibus. It implyeth the washing

translatiōe accipitur pro μεθύσκεσθαι, apud Plur. in Symp. sicut Latinis, qui ebrius est, madidus interdum vocatur; cui oppositum sicus, id est, sobrius, Beza in Marc. 7. Vide illum in Matth. 13. 3.

of their whole body: There we read also of the washing of cups, pots, vessels, tables. 2. Figuratively, To plunge into great afflictions, Matth.

20. 22. Mark 10. 38. Luke 12. 50.

Baptismus non significat afflictionem quamlibet, sed vehementem, & forinsecus irruentem, ut sunt in Scripturis unde persecutionum ac tribulationum, quibus qui merguntur & abruuntur, baptizari videantur, Estius ad 1 Cor. 15.

v. 29. 3. To sprinkle, or wash ones body sacramental, Mat. 3. 11. 4. It is taken for the whole work and action of the Sacrament of Baptism, as Matth.

28. 19. 5. To wash the conscience spiritually, Matth. 3. 11. Acts 1. 6.

6. The native and proper signification of it is, to dip into water, or, to plunge under water, John 3. 22, 23.

Matth. 3. 16. Acts 8. 38. Tanquam ad tingendum mergo, Casaub. Immergo,

intingo, abluo, Bucan. Mergo & tingo, Bullinger. Proprie significat Immergo,

submergo, obruo aqua, Zanchinus. Videtur copiam, abundantiam,

perfectam quandam perfusionem denotare, Arct. De his verbis, Βάπτω,

Βαπτίζω, & Βαπτίζομαι, vide Spanhem. Dub. Evangel. partem tertiam,

Dub. 24.

Βαπτίζομαι, Baptizor, often.

Βάπτισμα, Baptisma, 1. Dipping into water, or, washing with water, often.

1 Pet. 3. 21. 2. Ministerie and doctrine of John, Acts 19. 3. Mark 1.

ver. 4.

Βαπτισμός, Baptismus, Mark 7. 18. Heb 6. 2. and 9. 10. Si vocis notationem attendere velimus, vocabulum

baptismi immersionem significat in aquam, vel ipsum mergendi & abluerendi actum. Ex ipsa ergo vocis notatione &

etymo apparet, quæ baptismi administrandi consuetudo fuerit initio: cum

nos pro βαπτισμός παλαιοτέρως, hoc est, aspersionem nunc habeamus, Zepperus de Sacramentis. Deducitur δὲ τὸ βαπτισμός, vel βαπτίζω,

ex quibus illud tingere proprie significat: hoc autem immergere, maxime vero

aquæ: Quia verò qui ex aquis emergunt loti, & candidi & mundati apparent, idcirco βαπτισμός pro lotione

& mundatione in sacra Scriptura sepe accipitur, Heb. 9. ver. 10. Luc. 11. 38.

Marc. 7. 4. Danxus, Isag. Christ. l. 5. de Sacrament. c. 21.

Βάπτω, Intingo, Luk. 16. 24. John 13. ver. 26.

Βαπτίζω, Intingor, Rev. 19. 3. It is taken from the Dyers vatt, and is

a dying, or giving a fresh colour, and not a bare washing only: whence cometh Baptisme.

Βάρβαρος, Barbarus. 1. One rude and unlearned, Rom. 1. ver. 14.

2. One which so speaketh, as hee is not understood, 1 Cor. 14. 11. Vocabulo barbarus utitur Apostolus de

eo, qui utitur lingua peregrina & ignota; & sic usurpavit autor Translationis Chaldaica in Psalm. Psal. 104. 1.

In lingua Syrorum, Bar significat extra, unde, geminatis syllabis, barbar, sicut a

Rab rabrab, Drusus. It is used also, Acts 28. 24. Col. 3. 11. Vide sis

Gualtperium in 1. cap. Rom. v. 14.

Βάρος, Pondus, Πάρος τὸ εἶς ἀγέδαι, inquit Etym. ad quod tollendum opus

su magna vi. 1 Thess. 2. 6. Δυναμὸς ἐν βάρει ἐστίν, In onere esse, ad verbum. Syriacus vertit, Cum possimus

honorabiles esse. Et Immanuel Tremellius notat, dictionem Syriacam significare, & honorabilem, & gravem. Priorem significationem sequitur

Photius, eandem Ambrosius, eandem Calvinus, eandem Bullingerus,

Hemingius, Erasmus, & alii: ideo vertunt, Cum possimus esse in autoritate, seu dignitate. Posteriorem sequuntur

Hieronymus, Arias Montanus, Beda, Beza, qui vertunt, Cum possemus vobis oneri esse, vel, si

maius (inquit Piscator) in pondere esse, when wee might have been burdensome,

saith the Kings Translation; and in the margin, or, used authoritè: but the French Bible (on the contrary) saith in the text, Je gair que

nous eussions peu monstèr authoritè; and in the margin, ou, porter charge. It is used also, Mat. 20. 12. Act. 15.

v. 28. Gal. 6. 2. Rev. 2. 24.

Βαρύς, Gravis, Mat. 23. 4. 23. Acts 20. v. 29. and 25. 7. 2 Cor. 10. 10. 1 Joh. 5. 3. Seeing our English word

grievous

o Baptismus & baptisma voces sunt, ad ulum Latine Ecclesie à priscis Theologis translatae: sed Græca origine, Gomarus. p. Page τὸ βάπτισμα, quod est, tingere, & lavare; si quidem proprie βαπτίζω, quod est im- mersio, in- v. 2. Bucan;



**græbous** cometh of the Latine word *grave*, which is not onely weighty, but also troublesome, It better answereth both the Greek and the Latine, than *heavie*, which is properly that which is of great weight; and the same word, being both in Greek and Latine, 2 Cor. 10. 10. you your selves translate *fore*, Dr *Fulk* against *Martin*.

**Βαρέως**, *Graviter*, sæpe pro *Molestè*, ut Latine *Graviter*, Matth. 13. 15. Acts 28. v. 27.

**Βαρέωμαι**, *Gravor*, Matth. 26. 43. Mark 14. 40. Luke 9. 32. 2 Cor. 1. 8. and 5. 4. 1 Tim. 5. 16.

**Βαρώμαι**, *Gravor*, Luk. 21. 34. **Βαρώμαι** Ⓞ, *Gravis pretii*, Steph. Beza, Matth. 26. 7. *Pretiosus*, Vulg. *Eraf.* *Ad verbum sonat*, Qui gravis est pretii, quoniam olim appendebatur ei, non numerabatur, Steph. in Thef. Gerh. in Harm. *Erasim.*

**Βάσαν** Ⓞ, *Tormentum*. The word significeth properly, *Lapidem Lydium*, seu *Coticulam* quâ aurum exploratur, The touch-stone wherewith gold is tryed; and by a borrowed kind of speech is applied to all kind of examination, and peculiarly to inquisition by torture, and to any pain, to painfull diseases; as <sup>u</sup> Matth. 4. 24. and 8. 6. it is used of the pains of the palsie. Revelat. 9. 5. of the torment that comes by the striking of a Scorpion: and Revel. 12. 2. of the pain of those that are in travell. Of the torments of hell, Luk. 16. 23, 28.

**Βασανίζω**, *Exploro, probo, examino, periculum facio*, Aristoph. Item, *Torqueo ad eruendam veritatem, Quæstionem habeo de aliquo; generalius etiam accipitur pro torqueo, & quocunque modo vexo.* Matth. 8. 29. **Βασανισμός**, *Torment*: The word in the originall is very significant, *To cast us into the torments of hell*: so the same word is expressly used, Rev. 14. 10. and 20. 10. and the substantive (as was before noted) by *Luke*, cap. 16. 23, 28.

<sup>r</sup> Sic loquitur *Salustius*, *Cæpit* (inquit) *grave pretium per omnem provinciam fructibus esse.* *Plin. lib. 33. cap. 8.*

*Quasi βίβλος*, *βίβλος*, *Viola*; hæc enim exploratio fit attritu & maceratione.

<sup>u</sup> *Βασανισμός*, *Cruciaribus*, *Beza*, *Vulgata*, *Tormentis*. *Eraf.* *Tormentibus*. At *tormentum* appellatione certus tantum morbus continetur, quum *Βασανισμός* vocat

<sup>\*</sup> *Evangelista* *sevos omnes morbos*, qui ægrotum acerrimis doloribus excruciant, quasi tormentis & equuleo impositos, *Beza* in Matth. 4. <sup>\*</sup> Matth. 8. 6. Rectè hoc verbum hic

adhibetur, ubi de gravi morbo agitur, ut disceremus, infirmitates ac morbos ferè nos Dei providentiâ cruciare ac torquere, ut appareat an vera virtus ea sit quæ in nobis esse videtur, an verè Deum diligamus, vel secus, *Novarin. in loc.*

2 Pet. 2. 8. <sup>\*</sup> *Βασανίζεν*, *Vexed, racked, or tortured*. The word is a fine word, implying two things: 1. The search and examination of a thing: 2. The racking and vexing a man upon the triall. So *Lot* observed all the evils, 1 He weighed them: 2 He racked his soul, and vexed himself with the consideration of them. The same word is used, Matth. 14. 24. in the matter of a storme. It is used also, Mark 5. 7. Luke 8. 28. Revel. 11. v. 10.

**Βασανίζομαι**, *Exploror, probor, torqueor, Vexor*. Plat. Thuc. Matth. 8. 6. and 14. 24. Mark 6. 48. Rev. 9. 5. and 12. 2. and 14. 10. and 20. 10.

**Βασανισμός**, *Cruciatu*, Revel. 9. 5. and 14. 11. and 18. 7, 10, 15.

**Βασανιστής**, *Tortor*, Matth. 18. 34.

**Βασιλεία**, *Regnum*, often. *Propriè accipitur* Luc. 4. 5. Marc. 13. 8. Heb. 11. 33. Apoc. 11. 15. *Regnum celorum*, modò ponitur pro *Evangelii prædicatione*, Matth. 3. 2. modò pro tempore *Novi Testamenti*, Matth. 11. 11. *Regnum Dei* ponitur pro *externa vocatione, & Evangelii prædicatione*, Luc. 10. 11. Matth. 21. 43. pro *interna vocatione*, Luc. 17. 21. pro *vita æterna*, Joh. 3. 3, 5. Act. 14. 22. 1 Cor. 6. 9.

**Βασιλεύς** Ⓞ, *Regius*, 1 Pet. 2. 9.

**Βασιλεία**, *Regum palatia*. Luc. 7. 25. *ἐν τοῖς βασιλείοις*, *In domo regum*, Tremell. *In domibus Regum*, Vulg. *In palatiis regis*, Beza. *In palatiis Regum*, Piscat. vel uno verbo, *In regis*, Ovid. 2. Metamorph.

*Regia Solis erat sublimibus alta columnis.*

*Veruntamen periphrasis illa magnificentis sonat*, Piscat. in Schol.

<sup>y</sup> **Βασιλεύς**, *Rex*, very often.

**Βασιλεῖα**, *Regno*. Τὸ **Βασιλεῖον**, apud Paulum, id est, *Regnare, ponitur pro, Summum imperium obtinere, ita ut nullus se opponat; vel si quis obstitat,*

from building, whereunto the Common-wealth is compared, and whereof the King is said to be the foundation, as **יְהוָה**, *Adonai* in Hebrew, *Dominus*, from **יָדָן**, *Eden, Basis*, A providentia dicitur, quasi **כָּאֵן לְכָל**, quod omnibus prospiciat, *Erasim.* Our Ancestours, the Saxons, termed him *Coring*, or *Cyning*, signifying Power and Skill; which by contraction we now call *King*. In French he is called *Roy*, in Italian *Re*, in Spanish *Rey*, all derived from the Latine *Rex*.

<sup>\*</sup> It significeth *Equuleo impositus*, and implyeth torture, no lesse than that on the wrack, to set on tenters. *Beza* renders it *Excruatibus*: quomodo in vernaculo sermone (inquit ille) si velim extremum tædium significare, dicam, *Je suis en une Gehenne*.

<sup>y</sup> *Quasi ἀσπίς, Invincibilis*, Alsted. *Quasi βᾶσις ἢ λαός*. A phrase borrowed

*frustra*

*frustra hoc faciat*, Beza in Rom. 6. 12.  
It is used often.

Βασιλικός, Regius, vel Regalis, seu Potens & Clarus. Hoc enim nomine Græci appellant quicquid magnificum est, ac splendidum, Jansen. John 4. 46. Regulus, Vulg. Syr. Servus regis, id est, quidam qui ad aulam Regis Herodis pertineret. Vir regius, Arabs. Regius, Beza. Hieronymus Palatinum vertit. Passim apud Græcos appellatione ἑστὶ βασιλικῶν intelliguntur Regum aulici & ministeria. Magis Regium quàm regulum significat. Fortè βασιλικὸς hic homo dicitur, quod fuerit de regio comitatu, videlicet Herodis regis Galilæe. Estius. It is used also, Joh. 4. 49. Act. 12. 20, 21. Jam. 2. 8. Joh. 4. Græcè est, τὸς βασιλικός, Quidam regius, sive Regalis; vel, Quod esset generis regii, vel, Quod munere Regioungeretur.

Βασίλισσα, Regina, Matth. 12. 42. Luke 11. 31. Acts 8. 27. Rev. 18. 7.

Βάσις, Fundamentum. Et metaphorice, Planta pedis. Acts 3. 7. Vulg. Bases, convertit. Eras. Plantas. Pollux ex Platone, Pedes, interpretatur; sic Beza. Est enim tibia quasi columnæ instar, cui subijcitur pes probas. Et βάσις quoque tam significat ipsam ingressionem, quàm membra quæ sunt ingressionis organa, Beza in loc. Βάσις teste Hesychio est stabilimentum, firma sedes, status, quies. Psal. 104. 5. Our English word *Abase*, comes from the French *Abaisser*, and that from βάσις, the foot of a stoole; one is cast down at the foot.

<sup>a</sup> Primò est <sup>a</sup> Βασανίζω, Fascinare, quod & à Græco factum quidam putant. Gal. 3. 1. *Who hath bewitched you? Who hath deluded your eyes, and caused you to think you see that which you see not?* He useth a word borrowed from the practice of Witches and Sorcerers, who use to cast a mist before the eyes to dazzle them, and make things to appeare unto them, which they doe not see. It significeth sometimes to envie, saith Sym-

machus; ut intelligatur, Invidiâ motos quosdam voluisse Galatas ad servitutem Legis revocare. But we may take it for φασιγίνω, id est, φάσι καίω, Lumine, seu Oculis interficio, to kill with the eyes.

<sup>b</sup> Nescio qui teneros oculus mihi fascinat agnos. <sup>b</sup> Virg. Eclog. 3.

Propriè de iis maleficis dicitur, qui intuitu nocent, Beza. <sup>c</sup> It significeth a bewitching by the eye; therefore to look on Christ crucified, is a remedy in the next words.

<sup>d</sup> Βασίζω, Porto, asporto, attollo, perfero, often. Matth. 3. 11. it significeth only to carry, and may be rendred *Sustinere*; sicut sustinet pedem & calcem aliquis ejus, cui calceos exiit, Beza. Usually it significeth *Bajulare*, ac portare onus aliquod impositum, Luke 7. 14. and 14. 27. Acts 15. 10. Gal. 6. 5. Portabit, βασίζω, quod est bajulorum propriè, Eras. And it is properly used of carrying some great burden, as the Latine *Bajulo*; as a dead body is said to be carried, Luk. 7. 14. Joh. 20. 15. Revel. 2. 3. ἐβασίζατο, *hast born*, so our last Translat. *hast born a burden*, onere pressus fuisti, Beza. It significeth to be pressed down under a great burden. Whence we may gather, that the crosse which was laid on Christ to carry, was ponderous and troublesome to carry, Joh. 19. 17. where this word is used. Rom. 15. 1. *To beare*. <sup>e</sup> Βασίζω is not only to tolerate and support their infirmities, sed in se suscipere ut curent, but to take them in hand to cure them, Gloss. Interlin. It is a Metaphor taken from the fashion of building, where the pillars doe carry the weight and burden of the house. Joh. 16. 12. this word is applied to the understanding,

*Non potestis capere, Non estis idonei ut ea intelligatis, aut quasi humeris animi feratis. Verbum βασίζω per translationem à corporalibus ad spiritualia accommodatum est: quod alii ad intellectus capacitatem referunt, cum Græcis, ut facit Tolercus: alii ad auditus animi, æquâtem, ut Augustinus: prior expositio videtur propius ad genuinum sensum*

<sup>c</sup> See Plin. lib. 7. cap. 2. *Aul. Gill. No 7. Aric. lib. 9. cap. 4.*

<sup>d</sup> Interdum, Suitâ teste, significat rem aliquam manu concutendo ejus pondus explorare.

<sup>e</sup> Significat, In humeros admittere; quod faciunt bajuli onerum: sic parentes circumstant liberos ulnis, Aver. in Rom. 15. 1.

<sup>z</sup> Est etiam vocabulum Mathematicorum. Basis centri, punctum medium.



*sensum accedere, quæ confirmatur ex*  
1 Corinth. 3. ver. 2. Hebr. 5. ver. 13.  
*Posterior autem ex priore videtur flu-*  
*ere, Paulus Tarnovius in loc. The*  
*Septuagintæ use this word* 2 King. 18.  
ver. 14.

† Sic videtur  
dicta quasi  
ἀετός, in-  
accessi, quod  
sit frutex un-  
dequaque  
virgultis &  
culeatis &  
minitantes  
armatus, qui-  
bus adcentes  
deterret, Pa-  
ul. in Ma-  
th. 23.

\* Ab Heb.

† Duo vitia

insunt in

Battologia ;

Repetitio eo-

rum verborum odio-

sæ, inanis, ac

vana : item

Multiloqui-

um, Alsted.

Vide Casau-

bonum de

βαπτολογία,

& πολυλογία

eruditè dis-

ferentem

Eccles. 14. ad

Annales Ba-

ronii ; ubi

inter alia

Battologiæ

exempla, &

hoc adducit,

quod in Psal-

terio Jesu

quindecim

hujusmodi

oratiunculæ

proponun-

tur : *Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

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*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

*Jesu,*

Bάτης, Rubus †, Batus \*, A kind of  
measure peculiar to the Hebrewes,  
nine gallons and three quarts, Mark 12.  
v. 26. Luk. 6. 44. and 16. 6. and 20.  
v. 37. Acts 7. 30, 35.

Βάτης, Rana, Revel. 16. 13. Sic  
dicta Græcè, παρὰ τὸ ἔχειν τὴν βολὴν  
τρεχέαν, quod ejus vox sit aspera, in-  
suavis, incondita, inconcinna, & mo-  
lesta.

Βαπτολόγῳ, Loquax sum, Matth. 6. 7.  
The Syriack signifieth to bubble, as  
water out of a narrow-mouthed bot-  
tle. It signifieth, to inculcate the  
same things again and again. It is  
derived from Battus, a Poet, an e-  
gregious babbler.

Montibus, inquit, erant, & erant in  
montibus illis, Ovid.

Μὴ βαπτολόγησας, Nè inania loqua-  
mini, ut transtulit Arias Montanus.  
Nè eadem blaterate, ut Beza. Nè  
garrites, ut Castalio. Nè loquaces  
sitis, ut Stephanus. Nè multum lo-  
quamini, ut habet Editio Vulgata;  
quam sequitur Erasmus, vertens, Nè  
sitis multiloqui : optime firmant e-  
nim hanc interpretationem verba sequen-  
tia, Putant enim fore, ut in suo mul-  
tiloquio exaudiantur. Firmant eandem  
Syrus & Arabs ; ille apud Tremellium  
Nè sitis multiloqui : hic apud  
D. Kirstenium : Non multiplicare  
verba, Sculiet. in exercit. Evangel. &  
in Matth. & Marc. cap. 17. Vide Ful-  
leri Miscel. Sac. l. 2. c. 16.

Βεβλῶσθαι, Abominor, exsecror, abhor-  
reo, of βέβω, to stink, or send out an  
evill savour : Videtur hinc dictum  
pedo. Rom. 2. 22. Revel. 21. 8.  
Abominable buggerers. It properly  
signifieth, to loathe and abhorre a

thing, specially for the evill savour.  
Proprie averfor propter fœtorem, si-  
ve ille fœtor sit à ventris crepitu, seu à  
cadavere, seu alio quocunque gravi o-  
dore.

βδελύγµα. Lat. Abominatio. Ital. h Nefas, of  
Abominazione. Hispan. Abominacion. which, nè fa-  
Gall. & Angl. Abomination. ri liceat, it is  
Res not lawfull  
abominabilis, & detestabilis, quam pro- to speak: or,  
pter fœditatem nemo non averfatur, as Varro de-  
Luc. 16. 15. Apoc. 17. 4, 5. per βδέ- riveth it, as  
λυσµατα, intelliguntur corruptelæ do- though such  
Arinæ. Apoc. 21. 27. omnis generis were nè far-  
atrocia peccata, Gerh. in Harm. Evan- worthy to  
gel. It is used also, Matth. 2. 4. eat bread.  
v. 15. Mar. 13. 14. i Of an of-  
fensive sa-

βδελυκός, Abominandus. Tit. 1. 16.  
βδελυκοί, abominable. Such as are  
worthy that both God and good  
men should turne away from, as  
from things noysome to their sen-  
ses : for so is the nature of the word,  
Luk. 16. 15.

Βεβαίως, Heb 3. 6, 14. Firmus, constants  
à basi. Nam ut columna in basi solida  
& firma stat; sic constantes in sua pro-  
fessione minimè vacillant, sed sunt omni  
in parte tetragoni. It is used al-  
so, Rom. 4. 16. 2 Corinth. 1. 7. Heb.  
2. 2. and 6. 19. and 9. 17. 2 Pet. 1.  
10, 19.

Βεβαιώω, Confirmo. Mark 16. 20.  
Rom. 15. 8. 1 Corin. 1. 6, 8. 2 Cor. 1.  
v. 21. Phil. 1. 7. Coloss. 2. 7. Heb. 2. 3.  
and 13. 9.

Βεβαιώσις, Confirmatio, Heb. 6. 16.

βέβηλος, Profanus, 1 Tim. 1. 9. and 4. 7.  
and 6. 20. 2 Tim. 2. 16. Heb. 12. 16.  
Sometimes it signifieth a profane  
person ; but so it signifieth by con-  
sequence onely : the punctuall mea-  
ning of it there is better exprest by  
the Latine remissus, then profanus,  
Dr. Jackson.

Βέβηλος, Profano, Matth. 12. 5. Act. 24.  
ver. 6.

Βέλος, Faculum, Ephes. 6. 16.

Βέλιον, Melius, 2 Tim. 1. 18.

h Nefas, of  
which, nè fa-  
ri liceat, it is  
not lawfull  
to speak: or,  
as Varro de-  
riveth it, as  
though such  
were nè far-  
worthy to  
eat bread.  
i Of an of-  
fensive sa-  
vour, as such  
things, which  
for their  
baseness are  
not to be  
named.

k Dicitur  
ἀπὸ βέλους,  
id est, à pa-  
vimento  
quod à no-  
bis calcatur,  
Cornelius à  
Lapide. Vel  
à βελίς, li-  
men domus  
cujus limen  
ingredi cui-  
libet fas est.  
Profanus,  
quasi procul  
à sano, loco

sacro, id est, à Deo, Metalepsi, Paven. Impurus : nam  
βέλους dicitur purum, qualis est puritas in cælo sereno, a-  
stris. Hinc βέβηλον : nam βε syllaba, significationem dicti-  
onis mutat : ideoque rectè intelligimus pollutum, cæno-  
sum, impurum, quod cælo & astris minimè dignum est,  
Aret. in 1 Tim. 4. 7.

1 Βήμα,

1 Gressus, passus, *Xen.* Item locus dicendi in concione aut judicio, *Tribunal*; in castris verò *Suggestum* vocant, *Scap.* Ads 7. Mensuram pedis significat.

1 *Βήμα*, Tribunal, Rom. 14. 10. Tribunal, or judgement-seat. It significeth a place of speaking in a Sermon, or in judgement, to which one must ascend by certain steps, à βάλω *ascendo*, Acts 12. 21. and 18. 12. and 25. 6. It is used for a pulpit, Nehem. 8. 6. and Eldr. 9. 41. Suggestus, vel Suggestum, sive quod constet ex *Suggesta*, id est, congesta materia; sive quod inde populo suggeratur quod in rem ejus esse possit. Est locus in quem conscenditur, sive ad concionandum, sive ad jus dicendum; quem locum, si sit in castris, Suggestum nominant, Lorus. It is used also Matth. 27. v. 19. Joh. 19. 13. Act. 7. 5. and 18. 16, 17. and 25. 10, 17. 2 Corinth. 5. ver. 10.

1 *Βήρυλλος*, Beryllus, Rev. 21. 20. Lapis pretiosus splendens: unde Gall. *briller*, *Minshew*. The Septuagint use it Exod. 28. 20.

1 *Βία*, Vis. Lat. *Violentia*. Gall. *Violence*. Angl. *Violence*. Acts 5. 26. and 21. v. 35. and 24. 7. and 27. 41.

1 *Βίαιος*, Violentus, Act. 2. 2.

1 *Βιάζομαι*, Vim afferō, vi irrumpo, Matth. 11. 12. taken by violence. The word is taken passively there. Vulg. & Erasmi. *Vim patitur*. *Vis affertur*, Beza; id est, quasi impetu quodam in illud perfrangitur. *Βιάζεσθαι* in all sorts of Authours is for the most part taken in the active, but seldome, and very sparingly in the passive; and the sense will run cleere and smoothe: so here, *Βιάζεσθαι* significeth, vi adigere, aut necessitate cogere invitum. Regnum coelorum vi ingruit, vi irrumpit, The kingdom of heaven breaks in by force. The active signification is admitted Luke 16. ver. 16. and why not here? The Septuagint take it alwayes thus, as, Gen. 19. 3. and 33. 11. Exod. 19. 24. Judg. 19. 7. Vide *Sculter* in loc. c. 33. *Observat*. It is used also, 2 Reg. 2. 16. & 5. 16. Prov. 16. 26. Luc. 16. 16.

1 *Βιάσις*, Violentus, Matth. 11. 12.

1 *Βιβλίον*, Liber, often. *Singula*

it written in one volume, Rev. 22. 18. Luke 4. 17. 2. Book of conscience, Revel. 20. 12.

scripta verbi divini vocantur *βιβλίοι* & *βιβλία*, Luc. 4. 17. and 20. 42. Heb. 9. 19. John 20. 30. and 21. 25. inde venit usitata appellatio *Bibliborum*, Chemnit. in Harm.

1 *Βιβλακίδιον*, Libellus, Rev. 10. 2. 8, 9, 10. Valde diminutivum; id est, liber valde exiguus. Erasmus assidue venit libellum. Videtur significari sacra Scriptura, aut notitia rerum divinarum; quæ ideo vocatur libellus, quia omnis notitia quam de Deo ac rebus divinis assequimur in hac vita, etiamsi multum proficiamus, tamen si ad eam, quæ nobis dabitur in futura vita, conferatur, perexigua est, Estius.

1 *Βιβλῶν*, Liber, often. A long time the use of paper was not known; whence men were wont to write sometimes upon the inward rindes of trees, called in Latine *Libri*; so that to this day wee call our books *Libri*, because in old time they were made of those rindes of trees: sometimes they did write in great leaves made of that rush *Papyrus*, growing in Egypt, from which wee have derived our English word *paper*, and the Latine word *papyrus*, now signifying our writing paper. *Libri* nomen pro enumeratione sumitur cap. 5. (scil. Genes.) sicut & initio *Matthæi*, qui id imitatus est, Mercer. ad Genes. 2. v. 4. Matth. 1. 1. the rehearsal of ones pedigree or off-spring.

1 *Βίος*, Vita, victus, facultates. Vita, 1 Pet. 4. 3. 1 Tim. 2. 2. Victus, Luc. 8. 43. Marc. 12. 44. Pecunie, seu facultates, per Metonymiam effecti, Luc. 15. 12, 30. 1 Joh. 3. 17. Mundanas facultates, Beza, Piscat. Erasmi. & Ver. Interp. Substantiam mundi, nimirum obscure. Syrus Interpres, Possessionem mundi. Fr. Des biens de ce monde. It is used also, Luke 8. 14. and 21. 4. 2 Tim. 2. 4. 1 Joh. 2. 16.

1 *Βιωσις*, Vita, Acts 26. 4.

1 *Βιωτικός*, Ad hujus vitæ usum pertinens. It is used, 1 Cor. 6. 3, 4.

longævi, quod diu vivunt; & facultates ad vitam degendam necessarias, unde *βιωτικός* appellantur, *Vossius*. 1 Luc. 21. 34. id est, victus & amictus, ut exponitur Matth. 6. 25. Beza. Ad victum, aut facultates, sive ad vitæ usum pertinent, Erasmi. Bullinger.

M

Bia,

in Significat  
Cogi, quomo-  
do is dicitur  
cogi, qui vim  
patitur,  
Faus. Chem-  
nit. Harm.

1 *Βύβλος*  
papyrus, quia  
ex byblos seu  
papyro, fructu-  
tici genere, chartæ fieri  
solebant. Heretofore  
they writ upon  
leaves of Date-trees,  
whereof to this day, the  
words *leafes*, or *leaves* of  
bookes took  
originall. The word  
*paper* taketh  
its name of  
a tree called  
*Papyrus*, whereof they  
then made  
paper, or of  
the pap of  
rotten linen,  
whereof it is  
now made.  
1 *Græcistria*  
significat, *Vita*,  
tam, *Victum*,  
& *Facultates*, ac  
substantiam quâ  
vivimus, unde  
Bullinger.  
*Bios* significat  
et vitam ipsam,  
unde *βιωτικός* dicitur,  
id est,



Βίβω, *Vivo*, 1 Pet. 4. 2.

Βλαβερὸς, *Damnificus*, 1 Tim. 6. 9.

Βλάπτω, *Noceo*, Mark 16. 18. Luke 4. v. 35.

Βλαστῶν, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Βλασφημέω, *Blasphemo*, *convicior*, *often*.

In ancient times it signified to defame; so it is translated, 1 Cor. 4. 13.

<sup>r</sup> Being defamed, or evil spoken of; or, word for word to translate it, being blasphemed. Jude 8. ὁβρίζας βλασφημῶσιν, They speak evil of, or they blaspheme dignities. Rom. 3. 8. καθώς βλασφημῶμεθα, Translators render it, As we are wrongfully blamed, As we are slandered, As we are slanderously reported. So Tit. 3. 2. To speak evil of no man. In the original it is καὶ ἐνὰ βλασφημῶν, to blaspheme no man. Now it is appropriated to a dishonour offered to Gods

<sup>r</sup> Name. In Hebrew also a Blasphe-  
mer is said, *transfigere nomen*

*Yehovah*, to strike thorow the Name of *Yehovah*. The Hebrew נָקַב, *Nakab*, properly signifieth to strike, or pierce thorow, *Isai. 36. 6. Hab. 3. 14.*

Figuratively it is used for blaspheming, *Numb. 23. 13, 25.* which is a striking thorow with evil words. *Vox hæc in Græco etiam sermone propriè refertur ad Dei injuriam; Dicitur hic βλασφημῶν non qui Deo maledicit, sed qui quod Dei est sibi arrogat. Vide Mat. 26. 65. Grotius in Matth. 9. 3.*

Βλασφημία, *Blasphemia*, *often*. Slander, or evil-speaking. The word from the original importeth no more: so profane and sacred Writers use it, and so it is translated, *Ephes. 4. 31. and Col. 3. 8. cursed speaking.* In those places it signifieth evil speaking against men; but in Scripture usually it signifieth the highest degree of slander and speaking evil against God, *Matth. 12. 31. Rev. 13. 6.* Βλασφημία Latinâ voce nullâ potest exprimi. Nam voces impietas, sacrilegium, generaliores sunt. Itaq; vox Græca apud Matthæum, Cap. 21. 31. & alibi retinetur ab Interpretibus, Scultetus Observat. cap. 36. Non tantum maledicta in

Deum hoc nomine veniunt, sed & quicquid Dei honorem minuit, *Matth. 9. 3. & 26. 65. Marc. 14. 64. Grotius in Joan. 10. 33. Matth. 15. 19.*

<sup>r</sup> Maledicta, *Beza. Convicia*, *Erasm.* Vulg. *Blasphemie*. Galli vocant, *Blasmes*, Græco vocabulo per Synopem contracto. Nos in rebus sacris, & ad Deum pertinentibus, vocabulum Græcum retinimus. Hic autem Christus videtur ea duntaxat recensere, quæ ad mutua hominum inter se dissidia spectant, *Beza in loc.*

Βλάσφημος, *Blasphemus*, *Acts 6. 11, 13. 1 Tim. 1. 13. 2 Tim. 3. 2.* Βλάσφημοι non sunt hoc loco, qui in Deum probra congerunt, sed in genere maledicti. Sic 1 Tim. 6. 4. βλασφημίας maledicticiæ dicuntur. Scultetus. It is used also, 2 Pet. 2. 11.

Ελέπω, *ομαι*, *Adspicio*, *video*, *caveo*, *respicio*, or, *often*. It is not only to look with the eye, but with the heart; ad animum transfertur. It signifieth to take heed: so *Col. 4. 17. Take heed to the Ministerie.* The original is, βλέπε τῷ διακονίῳ, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere accipitur.* This Greek word is likewise so taken, *Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col. 2. 8. Verbum βλέπετε innuit proclivem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus à se-  
ductis Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, βλέπετε, nè quis vos seducat, Matth. 24. 4. Itemq; à falsa doctrina Pharisæorum sedulo cavendum admonens, inquit, Marc. 8. 15. βλέπετε ὅτι ὁ ζῦμος ὅς ἐστι φαρισαίων, Marc. 13. 5, 9, 23, 33, quatuor distinctis vicibus hoc verbum reperitur, ac perpetuo singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, Matth. 13. 14. It signifieth intentis*

enim ali-  
quando qui non intuetur, *Maldon. in Matth. 6. Plus est τὸ βλέπειν, quam ὁρᾶν, notat enim intentionem animi, oculos ad rem aliquam certendam adjucentis: quasi βλέπειν ὥπας, id est, Adicere oculos, Beza in Matth. 5. 28. & 6. 4.*

<sup>r</sup> Erasmus rectè mihi videtur distinxisse τὸ ἰδεῖν, à βλέπειν. Nam hoc quidem loco τὸ βλέπειν, videtur simpliciter accipi pro eo quod Latini dicant *Videre*, quod non longè minus est, quàm ἰδεῖν, id est, perspicere, & cernere; hoc enim est potius animi quàm oculorum: sicut plus est intelligere quàm Audire. Hæc differentia perpetua non est: versiculo quippe 16. τὸ βλέπειν, pro Cernere; versiculo autem 17. ἰδεῖν & βλέπειν, de extrema visione dicuntur, sine ullo discrimine, *Beza in Matth. 13. Marc. 4. 12. τὸ ὁρᾶν, aliquid amplius declarat quàm τὸ βλέπειν* ita viz. ut significet actionem animi, id quod videt judicantis, *Beza in loc.*

oculis

<sup>r</sup> Matth. 9. 3. Blasphemar, id est, impiè loquitur. Nam hac significatione peculiari usurpatur à sacris Scriptoribus nostris, quomodo etiam apud Platonem bis ponitur, quum alioqui communi usu apud Græcos disertiores idem valeat quod βλάπτειν τῷ φήλω, id est, Calumniari, vel Maledicere, five Alterius famam maledictis laedere, *Beza in locum.*

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oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides*, Vulg. & Eras. *Adspicias*, Beza, & Franc. Luc. *Intueris*, Arias Mont. *Spektas*, Novatin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specta*. βλέπειν non raro dicitur de visione & adspectu rei quæ latebat & celabatur; unde superiori cap. ver. 18. ὁ Παῖς σου ὁ βλέπων ἐν τῷ κεντρῷ, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant, curiose investigant; & sua, quæ gravia grandiaq; & omnium oculis exposita, non vident: adeo ut suâ curâ neglectâ, alienas labeculas explorent. Verbum βλέπειν plerumq; desiderium quoddam indicat, quo videns tenetur; ut tacite nobis innueretur, Patrem qui in cælis est, ingenti oblectatione perfundi, cum quempiam orationem fundentem intuetur, Novarin. in Matth. 6. 18. & 7. 3.

βλέμμα, *Adspectus*, 2 Pet. 2. 8.

βοή, *Clamor*, Jam. 5. 4.

βοῶν, *Clamo*, vociferor. Hinc Latinum vocabulum Boö, Matth. 3. 3. φωνὴ βοῶντος, *Vox clamantis*, The voice of one bellowing like an Oxe. It is used in many other places, viz. Mark 1. 3. and 15. 34. Luk. 3. 4. and 18. 7. 38. Joh. 1. 23. Acts 8. 7. and 17. 6. and 21. 34. Gal. 4. 27.

βοήθη, *Adjumentum*, Acts 27. 17. Heb. 4. v. 16.

βοήθει, *Succorro*. Mark 9. 22. 24. Acts 16. 9. and 21. 28. 2 Cor. 6. 2. Heb. 2. 18. Rev. 12. 16.

βοηθός, *Auxiliator*, Heb. 13. 6. *Opi-*

y Vox clamantis, id est, clamans: ut sit sensus, Adest Proclamator, dicens, Beza.

z Græcum verbum (ut observat Erasimus) significat, Ad vocem alicujus accurrere auxilii ferendi causâ; quasi dicas, ὅτι βοῶνός εἰμι, Ad clamorem accorro: itaque Latino illo vocabulo propriè exprimitur, Beza in Matth. 1. 5. 2.

tulator. Propriè de eo dicitur, qui ad clamorem alicujus accurrit, periclitantis, scilicet, Steph. in Thes. Ling. Græc. Βόθωνος, *Fovea*, Matth. 12. 11. and 15. 14. Luk. 6. 39. *Cavitas profundior in terra aut lapide*.

Βολή, *Factus*, Luke 22. 41.

<sup>a</sup> Βολίς, *Faculum*, Heb. 12. 20. *Nauticum perpendiculum, quo altitudinem maris explorant, nè vadis illudantur: nostri nautæ Plumbum appellant*, Beza.

Βολίζω, *Bolidem demitto*, Acts 27. 28. *Nostri nautæ pro βολίζω dicunt Sonder, id est, Fundum explorare. Latini (quod sciam) altero vocabulo non explicant*, Beza in loc.

Βόρρος, *Cœnum*, 2 Pet. 2. 22. à quo nomen acceperunt Gnostici ut Borboritæ dicantur, quasi cœnosi, quoddam turpissimas libidines sacris suis immiscerent, Stephanus in Thes. Græc. & Augustinus de hæresibus, cap. 6. *Derivari videtur à βορρῶν pabulum, sicut Latinum fursus est ex far farris. Est enim propriè sterces seu fœmus, qui evertitur ex pecudum seu jumentorum stabulis*.

<sup>b</sup> Βορρῶν, *Boreas*, Luke 13. 29. Rev. 21. 13. Ἀπὸ τοῦ βοῦν, of the noise which it maketh, *Horriser invasit Boreas*,—Ovid. Met. The horrible, or boisterous Northwind. Or, ἀπὸ τοῦ βορρῶν, à nutrimento, because it nourisheth the body, making it healthfull, and gets a good stomach.

<sup>c</sup> Βόσκει, *Pasco*, pabulum præbeo; quo videri potest defluxisse verbum apud Latinos Vescor, Arct. It is used for such as keep swine, Matth. 8. 30, 33. Mark 5. 14. *Propriè usurpatur de pastura armentorum vel gregum*, Luc. 8. 32, 34. & 15. 15. Joh. 21. 15, 17. The Lxx. use it in the same sense, Gen. 29. 7, 9. and 37. 11, 15. and 41. 2. It is used for spirituall feeding, as Isai. 5. 17. and 14. 30. Ezek. 34. 2. It is used also, Mark 5. 11.

Βόλυν, *Herba*, Heb. 6. 7. *unde Hortus Botanicus*.

Βότρυς, *Botrus*, Revel. 14. 18.

<sup>d</sup> Βελή, *Consilium*, Luke 7. 30. Acts 2. 23. and 20. 27. Βελή Græcis, ut & consilium Latinis, significare potest, aut id quod

<sup>a</sup> Est pondus funiculo affixum, quo dejecto, nautæ explorant altitudinem maris: & missiles hæstæ, Græcis Bolides dicuntur, autore Hesychio, à βολήν, *Mittere*, Erasim.

<sup>b</sup> Aquilo, because it flyeth boisterously, as an Eagle.

<sup>c</sup> Βόσκει is of more strict signification, concerning bodily food, or the provision and allowance of fodder for cattell: βοσκή is more generally applied in the Greek language to all care and wife skill of ruling and governing cattell, or people, or any other thing. <sup>d</sup> Et Consilium & Locutus in quo consultatur, Polyd. Virgili lib. 8. cap. 2.



quod secum quis constituit facere, aut quod faciendum alteri censet. Potest utraque significatio hic locum habere. Sed prior illa à Syro agnoscitur, & nihil fallor, perpetua est nostris scriptoribus, sive cum de hominibus agitur, ut infra (sc. Luc.) 23. 51. Act. 5. 38. and 27. 12, 42. 1 Corin. 4. 5. sive cum de Deo, ut Act. 4. 28. and 11. 23. and 13. 36. Eph. 1. 11. Heb. 6. 17. Grotius.

Βελομαι, Consulto, cogito, Luke 14. 31. Act. 27. 39. John 12. 10. Βελεσθαι non est hic consultare, sed constituere, ut Act. 5. 33. & 15. 37. 2 Cor. 1. 17. Grotius.

Βελδτης, Senator, Luke 23. 50. Mark 15. 43.

Βελημα, Consilium, Act. 27. 43. Rom. 9. ver. 19.

Βελομαι, whence Lat. Volo, often. Βελεσθαι significat, velle cum consilio & deliberatione, videlicet deductum à nomine βελη, consilium, Estius ad 2 Cor. 1. 15.

e Collis à colendo. Colles vitiferi & aprici à vinitoribus excoluntur : Mons verò à manendo. Mons & collis differunt ut majus & minus : Collis est monticulus aliquis.

f Os βόω, pasco. They feede men with their labours : or from βοω, to cry out, Job 6. 5.

g Quasi βελεσθαι, commutatis dubius literulis, propterea quòd certaminum Judices, datà virgà palmeà, designarent victorem, Erasmi. h Nomen præmii generale est, at βελεσθαι propriè est præmium quod datur certantibus ac vincentibus, Erasmi. in Amos. ad 1 Corin. 9. i Alii vertunt, Palmam ferat, ut Erasmi. k Alii aptius (ut mihi videtur) imperet, regat, sive moderetur ; sic Bezæ. Nam Apostolus innuere voluit, hoc esse virtutis officium, ut agat Bracheteam, sive Agonothetam inter ceteros affectus, Epist. Dav. in loc.

Βυός, e Collis. Luke 3. 5. & 23. 30. à βαινω.

f Βός, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. v. 9. 1 Tim. 5. 18.

g Βελεσθαι, h Præmium, i palma. Præmium quod datur certantibus ac vincentibus. Bravium, Vulg. Palma, Ambrosii & Cyprian. 1 Cor. 9. 24. Victoria præmium in publicis ludis seu certaminibus. It is used also, Phil. 3. 14. Syrus, ut accipiam victoriam, id est, præmium victoriæ.

Βελεσθαι, Impero, prior sum. Whence the English word, Brave. Significat, Præmia distribuere in certaminibus, Decernere de victoria, Aret. Coloss. 3. 15. it is translated k Rule, but properly significeth to rule after the manner of a Judge, or an Umpire. It is taken from the custom of the heathen, who in their

publice games of wrestling, or the like, had some who sate as Judges, and did rule and order the runners or wrestlers, and give to them that did best some rewards. And the Apostles meaning is, let Peace be the Judge, let it sit and oversee, and moderate all the affections of the heart. Significat gubernare certamen, atque etiam superare in certamine. Pax Dei gubernet totum hoc certamen quod feritur in cordibus, ut ipsa palmam ferat ac triumphet ; penes ipsam maneat victoria. Hyperius.

Βεγδός, Tardus, Luke 24. 25. James 1. ver. 19.

Βεγδωω, Tardo, 2 Pet. 3. 9. Verbum βεγδωω quandoque ponitur intransitive, 1 Tim. 3. v. 15. Eodem modo usurpatur Gen. 43. v. 10. Deut. 7. v. 10. Inde quidam censent etiam hoc loco intransitive debere accipi. Sed quia verbum βεγδωω etiam transitive usurpatum occurrit Isa. 46. 13. ideo illud τὴν ἐπαγγελίαν rectius conjungitur cum verbo βεγδωω, ut sit sensus, Dominus non tardat vel differt promissum. Eo modo etiam Syrus reddidit, Non cunctatur Dominus in promissionibus suis ; uti etiam Lutherus, Gerb. in loc.

Βεγδωω, Tardè, aut, vix navigo, ut vento contrario, Act. 27. 7.

Βεγδύτης, Tarditas, 2 Pet. 3. 9. Nolum laudabile illud Adagium, & à Græcis, & à Latinis usurpatum : πῶς δε βεγδύτης, festina lentè.

i Βεγχιον, Brachium, Luk. 1. 51. John 12. 38. Act. 13. 17.

Βεγχιον, & βεγχιον, Paulum, & paululum, paulisper. Luke 22. 58. Joh. 6. 7. Act. 5. 34. and 27. 28. Hebr. 2. 7, 9. and 13. 22. It significeth either a little while, as Act. 5. 34. a little or (short time, Heb. 2. 7, 9. or, a little deale, John 6. 7.

Βεγχιον, Infans, puer recens natus. 2 Tim. 3. 15. ἀπὸ βεγχιον, from his childhood, yea, from his infancy ; as the word properly significeth, M. Hildersham. So 1 Pet. 2. 2. Luke 1. 41, 44. Embryo : sed propriè dicitur de partu recens edito. Hæc interdum apud alios etiam autores permixtantur, scil. Aphrodisæum

i Videtur hæc vox esse in prima origine compactivi gradus, à βεγχιον, brevis. Significat enim propriè illam partem brachii, quæ est inter humerum & scapulam & scapulam, quæ brevior pars est, cum alia pars, id est, cubitus, sit longior.

disum, Diofcoridem. *Sed fortassis usus est Lucas nomine βρέφες, potius quam ἐμψύχων, ut hunc motum inestitum fuisse ostenderet, & puero jam nato magis convenientem, quam adhuc intra uterum delitescenti, Beza in locum.* Luc. 18. 15. <sup>m</sup> τὰ βρέφη, infantes, tenevi, nimirum, & adhuc ab uberibus pendentes parvuli, Beza ibid. *Little children; In our last Translation, infants. It is used also, Luke 2. 12, 16. and Acts 7. 19.*

<sup>m</sup> The word signifieth, sucking babes which they carried in their arms.

<sup>n</sup> Pluo, to rain, Mat. 5. v. 45. Luke 17. 29.

βρέχω, Rigo, Luke 7. 38. 44. James 5. v. 17. Rev. 11. 6. *Παρεῖ τὸ βρέχειν, à fremendo; Thunder is a signe of Gods anger, 1 Sam. 2. 10. and 7. 10. It is used, Mark 3. 17. John 12. 29. Apoc. 4. 5. and 6. 1. and 8. 5. and 10. 4, 5. and 11. 19. and 14. 2. and 16. 18. and 19. 6. Nonnunquam simpliciter accipitur pro tumultu, & magno strepitu, Jansen.*

βρέχῃ, Pluvia, Math 7. 25, 27. *Non quavis pluvia, sed vehemens, & procella, quam terrarum eluviones sequuntur. Latini nimbium vocant, Beza in loc.*

βρέχῃ, à βρέχῃ, guttur, extirpo γ, quod restis circa guttur suspendendi circumponi soleat. Laqueus, 1 Cor. 7. 35.

βρέχω, Strido, Acts 7. 54. *Est instar rabidi canis denudare dentes, Latrare, Aret in loc.*

βρυγῶς, Stridor, Matth. 8. 12. and 13. ver. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luc. 13. 28.

βρῶς, Fundo, Jac. 3. 11. *Sensim accresco, Bullio. Hinc Embryon dicitur, Aret.*

βρώσῳ, Comedo, John 6. 13.

βρώμα, Esca, often. *Solidum alimentum, 1 Corin. 3. 2. Ideo malui escam interpretari quam cibum, Beza.*

βρώσις, Cibus, erosio. Cibus, Rom. 14. 17. Coloss. 2. 16. *Eduium, Heb. 12. 16. Eroso, Math 6. 20. where it is translated Canker: \* but it must be largely taken for any thing that*

by rust or fretting doth eat into, and consume metall, or any other creature. *Arugo, Vulg. Eras. Comestura, Cyprian. Eroso, Beza. Metonymice significat omnia quæ solent depasci res in terra defossæ: propterea quod facta est thesaurorum mentio, qui ferè in pecunia sui sunt, qui æruginè corrumpuntur, Beza in loc. It is used also, Matth. 6. 19. John 4. 32. & 6. 27, 55. & 14. 17. 1 Corin. 8. 4. 2 Cor. 9. 10.*

βρώσις, Esculentus, Luk. 24. 41.

βυθός, Profundum 2 Cor. 11. 25.

βυθίζω, Mergo, Luke 5. 7. 1 Tim. 6. 9. *Βυθίζω, Drowne: The word signifieth drowning themselves in the bottome. Therefore Stephanus hath it in the margin, In profundum exitum demergunt. Demergo, in profundum eo. Est Metaphora sumpta ab iis qui aquis obruntur: quæ significatur, avaros planè perire, sine ulla salutis spe. Sicut iis qui in mediis aquis sunt, imperiti natandi, nulla spes effulget auxilii, Hyperius in locum. Po-test βυθίζεσθαι intelligi non submergi, sed præ onere profundius fidere, Grotius in Luc. 5. Souled over head and eares in their sins. It signifieth such a drowning as is almost past all hope and recovery.*

βύσσος, Byssus, Luke 16. 19. Rev. 18. 12. *It is a kind of most delicate linnen, as Pliny saith in his Natwall History, lib. 19. cap. 1.*

βύσσινος, Byssinus, Rev. 18. 16. and 19. ver. 8, 14. *Bysse is a silken linnen, white, pure, and bright, and hath the name originally of whitenesse, and signifieth the graces and justifications of the saints, Revel. 19. 8. Ezek. 16. 10.*

βυσσός, Coriarius, Acts 9. 43. and 10. v. 6, 32. *Of βύσσις, corium, pellis; from whence the Latine word bursa, an herb called a Shepherds paise or pouch.*

βάρυς, Ara, Acts 17. 23. *Rivet and Heinsius derive the Greek word from the Hebrew בָּמָה, Bama, quod significat ad scium quodcumque à terra exaltatum, aut in loco excellentiori positum constructumve. Eustathius derivat à βαίρω,*

<sup>o</sup> See Lud. de Dieu his Comment upon Matth. 6. 19. of this word and ed.

\* Quicquid non vivit, inhaeret autem materiz, & erodit ipsam, ut ærugo, rubigo. Et illustris est extenuatio, quod ex ipsa materia thesauri terreni, si recondatur, nascatur quod ipsam vitiat & corrumpit, Chemis in Harm. Sæc transferretur ad vites, βρώσις verò ad cibos, Theoph.



à *βαίω*, quod gradibus eò Sacerdos ascenderit. *Ara*, either ab ardendo, because their Sacrifices were burned upon it, or from their imprecations used at that time, which in Greek they called *dieis*. Βαυδς & *Ara*, (saith Mr Mede) were used of heathen altars only, and such as are set up to heathenish gods: *Βυσιασθ-ειον* & *Altare*, spoken of such Altars as were appointed for the worship of the true God under the Law.

q *Altare* est quod à terra erectum & exaltatum est: *Ara* vero est, quæ in terra statuitur; unde & mensæ in ædibus Græcis, atque etiam privatis, ararum vicem obtinebant: illud superis Diis tantum consecratum erat, hæc tam superis quam inferis.

## F.

r A *γείω*, Hefich. De piscor, quod proxima quæq; subito depascatur; per reduplicatio-nem usitatam, γαγγει-  
να.

ΓΑγγεινα, Grangæna, 2 Tim. 2. 17. Partis alicujus mortificatio, cui nisi opportunè succurratur, non modo pars ipsa que laborat, sed & aliæ vicinæ partes, ipsæq; totus homo deniq; intereat. Vulgata, Erasmus, & Lutherus, τὸ γαγγεινα vertunt, Cancer: forte propter affinitatem vocum, Cancer & Grangæna. At aliter in Medicorum Scholis Cancer, aliter Grangæna definitur. Cancer illis est tumor durus, inæqualis, aspectu teter, venis in ambitu turgentibus, colore livescens. Grangænam Medici de carnosa parte, inflammationis vi emortuâ, intelligunt, Sculctetus.

f Arca in quam munera mittebantur, sic dicta est, quod in ea asservaretur pecunia Templi; παρὰ τὸ φυλάσσειν τὰ ῥαῖμα, Pisco, in Luc. 21. 1. & Joh. 8. 20. In Latine *Ararium*, from *Ar*, because the first money used by the Romans was of brass, as Pliny witnesseth, li. 3. cap. 33.

Γαζοφυλάκιον, whence comes the Latine *Gazophylacium*. Marcus, cap. 12. 41. ut & Lucas, vocat arcam in quam dona mittebantur. Alioqui solebat γαζοφυλάκιον dici pars illa Templi que pone Adem sacram in latius utrumq; versus occasum porrigebatur, in qua arca erat, & quicquid in usus Templi asservabatur. Lxx utuntur, Nehem. 10. 37. & 13. 5. Hoc modo usurpat Johannes, cap. 8. 20. Huic γαζοφυλάκιον præpositus erat unus ex sacerdotum ordine, qui vocabatur γαζοφύλαξ. Grot. It is used also, Mark 12. 43. Γάλα, γάλακτις, Lac, 1 Cor. 3. 2. and 9. 7. Heb. 5. 12, 13. 1 Pet. 2. 2. whence the Meteor Galaxia, or *Via lactea*, hath its name, Ovid Metam.

Est via sublimis, cælo manifesta sereno, Lactea nomē habet, candore notabilis ipso. Γαλιών, Tranquillitas, Serenitas, Matth.

8. 26. Mark 4. 39. Luke 8. 24. This word (which all three Evangelists use, but is no where else used in all the New Testament) is more significant than the English word *Calm*, which (as some would have) is derived from such a Greek word as signifieth *Milke*; to note that the aire was as white and cleare, as that in the firmament, in the clearest winter night, which is called *Via lactea*, The milkie way. But I rather subscribe to those (*Henricus Stephanus*, *Scapula*, *Chemnitius*, *Piscator*) that derive it from such a Theme in the Greek, as signifieth *To laugh*, or, *To look marvellously cheerfully*, or, *merrily*. The word then signifieth, that there was upon Christ his rebuking of the winds and sea, not only a marvellous calmnesse, stilnesse, and quietnesse; but there was a wonderfull serenitie: the Heaven and Sea did (as it were) smile and laugh upon them, which before did so frown, and threaten to drown them.

x Γάμος, Nuptiæ, often. It is used for a banquet, or feast, Luke 14. 8. so the Syriack there translateth it. It is taken, Matth. 22. 10. Luk. 12. 36. for the place appointed for the celebration of the wedding, or banquet. The word † *Nuptiæ*, which signifieth marriage, had its derivation à *nubo*, which in old time signified to cover: because the woman was brought unto her husband, with a veile cast over her face, Genes. 24. ver. 65. whence she is called in the Law, *Feme covert*. Non habent Græci (quod nisi expertus vix credat) vocem quâ matrimonium exprimitur: atq; illius loco τὸ γάμος utuntur; ut & Jurisconsulti Græci, cum τὸ αὐτὸ γάμος παρὰ δας, Ex eodem matrimonio conceptos, vocant: Qui & cum matrimonium definiunt, definitum ejus, egestate vocis, γάμον faciunt. Quod & Latini imitantur, cum eum esse patrem dicunt, quem nuptiæ demon-

t Γάλα, Lac, quasi *Aër lacteus*, Eu-stath. As that is purely white without any black; so this without any cloud: or because smooth as that, —Spirituque aqualiter undat. u Παρὰ τὸ γαλῶν, à γάλα, video Γαλιών, quasi γαλῶν, quod i nautis arideat. —Rident æquora ponti. Vel quod aër qui tranquillus & serenus est, quasi vultu sereno rideat. x Quasi del-mos, Phavorinus, from the verb δαμῶ, Domo, quod domentur virgines, & viris subijciuntur. A γάμος, vel γάμος, Glorior: vel ἀπὸ τῆς γυναικός, hoc est à librorum procreatione & conservatione; quia matrimonio mediante, liberi procreantur, & humanum genus conser-

vatur. † *Nuptiæ* à *nubendo*, quod nova nupta velatâ facie ad sponsum dedaceretur, pudoris scilicet causâ, & in testimonio subjectionis, *Zanchinus* in Ephef. 5.

strant;

strant; hoc est, matrimonium: atq;  
na aliàs non semel. Quomodo &  
Hebræi circuitione utuntur, cum, sume-  
re in uxorem, sumere in virum, quod  
Latini ducere ac nubere, dixerunt.  
Heinsius.

Υ Γαμέω. Duce uxorem, often.

Υ Γαμέω. Duce uxorem, often. Est  
viris & mulieribus commune, 1 Cor. 7.  
28, 34. 1 Tim. 5. 11. Uxorem duco,  
Luc. 20. 34. Nubo, 1 Tim. 5. v. 14.  
Græcis ambiguum est verbum, quod  
significat & Nubere viro, & Ducere  
uxorem: significat ergo Uxorem du-  
cere, quando usurpatur de viris; vel  
Nubere, quando de mulieribus usurpa-  
tur, Erasmi in 1 Cor. 7. Gerhard.  
in Harm.

Γαμέμαι, Nubo, Mark 10. 12.

Γαμήσομαι, Nuptum collocare. Luc.  
20. 35. Prius verbum pertinere potest  
& ad viros ducentes, & ad feminas nu-  
bentes; posterius ad parentes elocantes.

Ζ Γάε, Nam, exceeding often. Galli-  
cè, Car. Frequens particula, quæ in  
oratione semper subiungitur, ut Latine  
Enim. Superesse videtur, aut meram  
emphasin denotare, ut Matth. 1. 18.  
Marc. 15. 14. 2 Tim. 2. 7. Luc. 8. 10.  
Luc. 19. 26. Non est causalis, sed ex-  
pletiva particula, sicut apud Latinos  
Enimverò, Matth. 1. 18. Non est  
tam causalis, quam inchoativa particula,  
Heb. 5. 1. Sometimes it is transi-  
tive, as 1 Cor. 9. 19. Interrogationi  
servit, inquit Budæus. Servit declara-  
tioni, 1 Thess. 2. 14. Servit Epanalepsi,  
ut Gal. 2. 6. Prolepfi, ut Rom. 4. 2.  
& 5. 13. 1 Cor. 1. 11. Gal. 2. 21.  
& 4. 22.

Γαστήρ, Venter, uterus, Matth. 1. 18, 23.  
& 24. 19. Marc. 13. 17. Luc. 1. 31.  
& 21. 23. 1 Thess. 5. 3. Tit. 1. 12.  
Rev. 12. 2. Non modò apud medi-  
cos, verumetiam apud reliquos omnes  
fere scriptores, nunc pro Ventriculo,  
nunc pro Ventre propriè dicto, nunc  
pro Utero accipitur, Beza in Matth.  
19. v. 12.

Γέ, Ope, Aet. 8. 27. Hesychio teste,  
est Persica vox, significans regiam cum  
supellectile sua, adeoq; res pretiosas.  
Divitiæ maxime pretiosæ.

Γέ, Quidem. Dictio enclitica. Aliis di-  
ctionibus postponitur, & rariò separatim

legitur. Sane, 1 Cor. 4. 8. Quidem,  
Act. 2. 18. & 14. 17. 1 Cor. 4. 8. &  
6. 3. Rom. 8. 32. Tamen, 1 Cor.  
9. 2. Et, Johan. 4. 2. Verò, Luc.  
11. 28. Sape est particula expletiva.

Γείτων, Vicinus, Luk. 14. 12. and 15.  
6, 9. Joh. 9. 8. à γῆς terra, ejusdem ter-  
ræ incola.

Γέεννα, Gehenna. Vocabulum Hebraicum  
ex duobus compositum: vallem Hinnon  
declarat, in qua olim Israheliticæ supersti-  
tioni vicinarum gentium addicti, fi-  
lios suos Diis adolebant, inaudita qua-  
dam immanitate. Inde factum ut acci-  
peretur pro loco cruciandis in æternum  
reprobis destinato, atque adeo pro ipso  
supplicio, & cruciatu quo afficiantur  
cum Satanâ & angelis ipsius, sicut  
Erasmi, Beza (in Matth. 5. 22.) &

alii multi annotarunt. Vox ista, quæ  
modò comparatè supplicia alterius sæculi  
figurabat, nunc translata eadem notat:  
Et Matthæus quidem nihil ultra addi-  
dit, quippe Palestinae habitatoribus scri-  
bens, apud quos pridem vox ista eum sen-  
sum acceperat: ut ex veterum Hebræo-  
rum libris apparet. Marcus verò, ut  
& qui ei vocabulo minus fuit erant,  
vim ejus intelligerent, apposuit τὸ ἐν  
τῷ αἵματι. Ponitur autem in his libris  
ubiq; pro suppliciis post resurrectio-  
nem: non pro statu qui mortem & re-  
surrectionem intercedit. Grotius in  
Matth. 5. 30. It is used Matth. 5.  
22, 29, 30. and 10. 28. and 18. 9. and  
23. 15, 33. Mark 9. 43, 45, 47. Luke  
12. 5. Jam 3. 6.

Γέλως, Risus, Jam 4. 9.

Γέλω, Rideo, Luc. 6. 21, 25. De  
inanimatis etiam dicunt Poëtæ pro  
splendere, nitere, renitere, floridum  
esse, Hes. & Eustath. sic,

Prata rident —

Γέμω, Plenus sum, onustus sum, often.

Propriè dici putatur de navi onerariâ,  
Xen. De aliis etiam multis dicitur.

Γεμίω, Impleo, Mark 15. 36. Luk 14. 23.  
and 15. 16. Joh. 2. 7. and 6. 13. Rev.  
8. 5. and 15. 8.

Γενεά, Natio, progenies, ætas, genus, se-  
culum, quod anno-  
rum triginta  
periodum efficit, River. in Exod. Scriptura utitur de homi-  
nibus unâ ætate, eodémque tempore viventibus, Chemar.  
Interdum pro seculo uno: interdum pro gente vel natione  
accipitur, Marlorat. in Marsh.

culum,

Υ Γαμέω  
propriè de  
marito dici-  
tur, sicut γα-  
μέω de  
uxore: quo-  
modo etiam  
Latinis vir  
uxorem ducere  
dicitur,  
mulier verò  
nubere, Beza  
in Matt. 19.  
10. Differen-  
tia tamen il-  
la inter γα-  
μέω & γα-  
μέω perpetua non  
est (quum  
velit Paulus  
mulieres vi-  
duas γαμέω,  
id est, nubere;  
1 Tim. 5.  
14. & 1 Cor.  
7. 34. mulier  
dicatur γα-  
μήσομαι pro  
γαμήσομαι)  
sed hoc ta-  
men loco, &  
plerisq; aliis,  
videtur ob-  
servanda, Be-  
za in Matt.  
22. 30.  
2. Ista parti-  
cula non  
semper notat  
causam rei  
efficientem,  
vel merito-  
riam, sed in  
genere notat  
rationem  
aliquam, &  
argumen-  
tum, sive il-  
lud petitum  
sit à causâ  
& à priore,  
sive ab effe-  
ctu & poste-  
riore: cuius  
posterioris  
significatio-  
nis exempla  
occurrunt,  
Mat. 16. 2, 3.  
1 Cor. 10. 5.  
Gerhard Har.



*culum*, often. It answers an Hebrew word which signifieth, *generationem, ætatem, tempus vitæ quæ homo peregrinatur in mundo*, Genes. 7. 1. & 15. 16. Pro gente *usurpatur*, Matth. 24. ver. 34. Significat *ἡνείκα*, Hebræo Dor respondeas (uti Matth. 23. 36.) ejus ætatis homines. Quandoque *sumitur pro causa, vel actione*, Luc. 16. ver. 8. Gen. 6. 9. & 37. 21. Grotius. Luc. 21. 32. Pro ætate *sumitur*, Mat. 23. 36. Luc. 1. 50. Pro duratione vitæ *accipitur*, Aët. 8. 33. *Τὸν ὃ ἡνείκα αὐτῶ τὸς ἡνείκα*; *Petus*, Generationem ejus quis enarrabit? Recentior (scilicet Beza) Seculum autem ejus quis enarrabit? Quod sanè non placet: Sive enim de divina generatione, cum Basilio (lib. 1. contra Eunomium) Cyrillo, Chrysostomo, Augustino, Hieronymo, aliisque accipias; quomodo placere potest seculum de eo per quem facta sunt secula, ut ad Hebræos loquitur Apostolus? Sive de humana, cum Tertulliano, etiam Hieronymo, ac Chrysostomo alibi; quis generationem ejus, & stupendam S. Spiritus hic operationem enarrabit? Sive de utraque, cum aliis; Quis non generationem quàm seculum hîc malit? Heinsius in locum.

*Γενεαλογία*, Gencalogia, 1 Tim. 1. 4. Tit. 3. 9.

*Γενεαλογεῖσθαι*, Qui in genere alicujus annumeratur, Heb. 7. 9.

*Γενεσία*, Natalitia, Matth. 14. 6. Mark 6. 21.

*Γένεσις*, Generatio, Matth. 1. 1. Jam. 3. 6. and 1. 23. Birth, originall, or first beginning of any thing. Hence the first book of Moses is called *Genesis*, qui prima principia continet mundi, legum, peccati, pœnarum, promissionum, humani generis, Ecclesiæ, Zanchius.

*Γενεσὶς*, Nativitas, Joh. 9. 1.

*Γεννᾶν*, Gigno, pario. Non solum gigno, sed etiam produco significat. Unde liber *Geneseos dictus* propter terræ creationem. Non tantum de e-

*Γένεσις* non designat generationem propriè, sed ortum, vel originem, sive seriem, aut descriptionem generis: quo significatu frequens est scriptoribus exoticis, vel imprimis Platoni in *Timæo*, Spanhem. de *Dish. Evang.*

*Γένεσις* Est nomen generale, non solum viris gignentibus, sed etiam mulieribus parturientibus competens. Propriè est virorum; per quamdam catachresin interdum usurpatur de feminis, Mat. 1. 16, 20. & 2. 1. 4. Luc. 1. 13, 36, 37, 57. Metaphoricè quoque capitur, ut *Pario* apud Lat.

*ditione partus in lucem*, ut Matth. 2. 1. Rom. 9. 11. Heb. 11. 23. Luc. 1. 57. verumtamen de factu qui per conceptionem in utero materno generatur, & ex substantia matris formatur, Matth. 1. ver. 20. It is used also, Luk. 1. 35. and 23. 29. John 16. 21. and in many other places.

*Γέννημα*, Progenies, fructus. Fructus ex semine succrescens, stirpibus convenit. Latini (quod sciam) aliud commune vocabulum non habent quàm fructum: nam genimen, quod dicitur Vetus Interpres, barbarum est. Columella, Progeniem vitis dixit, sed alio sensu, Beza in Matth. 26. 29. It is used also, Matth. 3. 7. and 12. 34. and 23. 33. Mar. 14. 25. Luk 3. 7. and 12. 18. and 22. 18. 2 Cor. 9. 10.

*Γέννησις*, Nativitas, Steph. Beza. Mat. 1. 18. Generatio, Vulg. It is used also, Luk. 1. 14.

*Γεννῆσθαι*, Qui gignitur, Matth. 11. 11. *Ἐν ἡνείκα τῶν αὐτῶν*, inter genitos ex mulieribus, Beza. Malim ego præteritum, qui geniti sunt; quia Johannes hic confertur cum iis qui ante ipsum vixerunt, non qui ipsum secuti erant, Scilicet in locum. Amongst those, not that are born of women, but that are begotten by men of women. Luke 7. 28. 1 Pet. 2. 2.

*Γένος*, Species, 1 Corin. 12. 10. Genus, Catus, Mark 9. 29. Ordo, Aët. 4. 6. Natio, gens, Aët. 4. 36. Philip. 3. 5. Hemistichium illud, quod Apostolus laudat in ea concione quam habuit ad Athenienses, Aët. 17. 28.

— *Τὸ δὲ καὶ γένος ἐσμέν*,

quin ex Arato sumptum sit, nemo paulò humanior nescit: sed ex quo Arati libro id sumptum sit, neque à Chrysostomo, neque ab aliis (quos viderim) Interpretibus indicatur. Est autem ex Phenomenis Arati: hujus rei testes habeo Hieronymum, puto, locupletem si antiquitatem quaeris, Clementem Alexandrinum, Drusius in *Observat. fac. lib. 5. cap. 1.* It is used often besides.

*Γενεσία*, Senatus, Aët. 5. 21.

*Γέρων*, Senex, an old man, John 3. 4. and by Pollux is used for a disflasse, because

*f* Tum conceptio seu generatio in utero matris, tum natiuitas seu partus, quo editus est in lucem, Pise.

*g* Quasi *ῥωσέω* (ut Lat. *Silicernium*) quod senes præ curvitate terram inspiciant, Scip.

because the tow about the distaffe is white, and (as it were) hoarie, like the gray head of an old man, *Minshew*.

*Γούστας, Gusto*, often. *Non id declarat quod Latinum verbum, gustare, Aët. 10. 10. sed vesci, ac cibum capere, Beza in locum. Ita etiam Aët. 20. 11.*

*Γεωργός, Excolor*, Heb. 6. 7.

*Γεωργίον, Arvum*, 1 Cor. 3. 9. *Vulg Agricultura. Eras. Agricolatio. Stephanus in his Concordance, and Beza translate it arvum, Gods arable: but that word is of too narrow signification; for God is called an Husband-man also in respect of his vineyard, which is not arable.*

*Γεωργός, Agricola, A worker in the earth*, John 15. 1. and often else. *Virgils Georgicks*, that is, Poems, or instructions of Husbandry.

*Γῆ, Terra, regio, territorium*, often. A region, land, or countrey, *Matth. 9. 26. Mark 15. 33. Luke 4. 25.* In all which places the word Englished land, is earth in the originall, by a *Synechdoche. Luk. 23. 44. Regio, Beza. Malim cum Vulgata, Erasim. Syro & Arabe, vertere terram, ne in re dubia cujusquam opinioni, & fortassis rei veritati præjudicium fiat: præsertim cum proximo versu addatur, obtenebratum fuisse Solem. Non ergo huic solum regioni, sed universæ terræ, adempta videtur fuisse lux, obtenebrato Sole, qui unicus lucis fons est, Lud. de Dieu in loc.*

*Γῆγς, Senectus, Luc. 1. 36. Ab anno ætatis quinquagesimo usque ad finem vitæ, Keck. Phys.*

*Γενεῖα, Senescio*, John 21. 18. Heb. 8. ver. 13.

*Γίνομαι, Fio, sum, existo, orior, oborior, advenio, adsum, venio, pervenio, nascor, accido*, exceeding often in the new Testament. *Rom. 1. 3. some do reade genitus, begotten, as Vatablus; or natus, born, as Erasmus; but the word properly significth made, which doth better set forth the admirable conception of Christ of a virgin, without the help of man, which is not so well exprest in the other*

reading, to say hee was born, or begotten, *Beza, Tolert. Fio, non simpliciter, sed aliquo modo, Joh. 1. 15.*

*Advenio, Joh. 6. 25. Acts 21. 17, 35. Mutor, Joh. 16. 20. Sum, John 1. v. 6, 30. & 9. 58. Aët. 7. 38. Joh. 1. ver. 12. γένεσθαι is either to be, or to be made. And because this adoption may be considered either for the state of the Church militant, or triumphant; therefore some expound it for one, some for the other.*

*Γινώσκω*, unde *Latinorum, Nosco, & cognosco*, very often. By it is understood, *Joh. 14. 7. non nuda & simplex notitia, sed affectiva, cum desiderio, approbatione, & dilectione conjuncta, as 1 Joh. 4. 8. In this signification the word is also taken, Matth. 7. 23. and 25. 12. John 10. 14, 27. and 17. 25. Gerb. in Harm. Credo, Joh. 6. 69. & 17. 7. & alibi. Significat, verè, certò, & solidè cognoscere, 1 Joh. 2. 3. In hac autem voce (ut & aliis pluribus in Nov. Instrumento) est Hebraismus, quoniam Hebræis receptissima regula est, quòd verba sensus & notitiæ cum affectu & effectu sunt intelligenda. Intelligo, Joh. 10. 6. & 12. 16. & 13. 12. Matth. 9. 30. & 10. 26. Marc. 6. 38. Approbo, Rom. 7. 15. Decerno, Rom. 8. 29. Re ipsa sentio ac experior, Philip. 3. 10. Per *Synechdochen*, significat, Rem habere cum muliere: So it is used in *Plutarch. Matth. 1. v. 25. Non cognovit. Sic rectè significatur mariti cum uxore congressus, etiam apud idoneos Græcos scriptores: pro quo Cæsar lib. 6. de bell. Gall. dicit, Fæminæ notitiam habere, Beza in loc. Hebræi Jadang hâc de re honestè usurpant.**

*Γλεύκω, Mustum. Aët. 2. 13. Musto pleni, Cornel. à Lap. Alii vertunt, Vino dulci pleni erant, Vulg. & Erasim. Musto: quod fateur quidem à Græcis γλεύκω dici; sed quum hæc gesta sunt die Pentecostes, quo tempore nullum est Mustum; malo in genere, pro vino dulci & præstanti accipere: si quis tamen malit de Musto accipere, non magnopere repugno, quia testatur Lucas hæc dicta esse cum vasa & maledica derisione. Syrus & Arabs Interpretes*

o Græcè à Dulcedine. Lat. quòd mustum facibus, vel potius quòd novum: nam Plauto Mustus idem est quod Recens seu Novus. Et mustum, & vinum, succumque dulcem significat, Cornèl. à Lap.



preces addunt, Et Ebrii, Beza in locum.

p Glycerium, puella illa Terentiana, ita denominata ab animi dulcedine, & mansuetudine morum.  
q Quasi γινώσκω, to know: Oratio, quasi Oris ratio.

p Γλυκύς, Dulcis, Jam. 3. 11, 12. Revel. 10. 9, 10.

q Γλῶσσα, Lingua, very often. Marc. 7. 33. Sermo, Acts 2. 4. Significat peregrinam dialectum, Eustath. Hoc sensu saepe usurpatur in Novo Testamento, ut Act. 10. 46. & 1 Cor. 14. 2, 4, 5, 6, 13. Ex versu isto decimo-tertio patet, verum esse quod ait Beza in verbum secundum, Linguam ibi non significare loquutionis instrumentum, sed idioma peregrinum. Saepe haec vox accipitur apud Græcos de singulis dialectionibus cuiusq; dialecti, quæ in aliam dialectum, vel dicendogenus translatae, interpretationis indigent. Generatiori etiam appellatione id vocabuli usurpatur de lingua Græca in dialectos divisa plures, quas omnes complectitur. Funus linguæ Hellenisticae.

r Γορῶν ex Galeno scribitur, significare Arculam, in qua homines recondunt res pretiosas, & quam multi iter facientes portant; esse autem oblongam & angustam. Γλωσσόκομον, Erasmus exponit, Loculos. Beza & Tremellius, Marsupium reddunt. Est scrinium seu arcula quæ sic à lingua dicitur, vel quod speciem linguæ habeat, ut Erasmus censet, vel, quod i rectius puto, quia tibicines lingulas in ejusmodi arcula reposerunt, Mayer. Philolog. sac.

r Γλωσσόκομον, Marsupium, Joh. 12. 6. & 13. 29. Marsupium, seu potius Scrinium, in quo pecunie reconduntur; dictum à Lingua, quod Linguae speciem haberent ejusmodi, Erasmi. Septuaginta utuntur pro Arcula sive Cista, in quam pecuniae, usui sacro destinatae, conferuntur, 2 Chron. 24. 8, 10 11.

Γραφὸς, Fullo, Marc. 9. 3. Ἀγράφω, vel γράφω, quod significat, carpendo & vellicando vestes expolire: Tales Fullones Judæi habuerunt, ut patet, 2 Reg. 18. 17.

Γνήσιος, Germanus, quasi γνήσιος, id est, Genuinus, qui à parentibus non degenerat, sed ingenium illorum nativâ similitudine refert, Piscat. 2 Cor. 8. 8. Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.

Γερμανός, Germanus, Phil. 2. 20.

Γρόβος, Turbo, Heb. 12. 18. Turbinem & caliginem significat: quæ vox etiam habetur, Exod. 20. ubi dicitur, Mosen per caliginem ingressum ad Dominum. Hyperius. Turbo igitur, & caligo significat legis obscuritatem, quodque in ea non clare viderentur res divinae & spirituales, sicut in Evangelio, sed tantum per umbram & caliginem. Hyperius in loc.

Γραεῖν, Notum facio, & In memoriam revoco, often.

Τράχυν, Consilium, Act. 20. 3. 1 Cor.

1. 10. & 7. 40. 2 Cor. 8. 10. Phil. 1. 4. Apoc. 17. 13, 17. Lat.

Sententia, Gall. Sentence. Angl. Sentence. Doctissimus Interpres (1 Cor. 7. 25.) nomen Consilii refugit, ne videretur Pontificiorum (quæ vocant) Consiliis Evangelicis aperire fenestram: ceterum id de quo agit Apostolus planè consilium est: nam primò apertum ponit discrimen inter Mandatum, ἐντολὴ & γράβω, Consilium. At, inquit doctissimus Interpres, γράβω, Sententia est, non est Consilium. Certè qui sententiam edit rogatus, consilium dat. Interpres Syrus (cujus autoritas non est contemnenda) γράβω hoc loco vertit, Consilium, Cam. in Myr. Evang. Est viri boni equi rectum & verum judicium, Mag. in Arist. Ethic. li. 6. cap. 10. Sententia est quæ commodâ brevitate demonstrat, quid in vita sit agendum, aut quid fieri soleat, Susenbrot. Fig. Dictum est verum, ἀγὼ, ab omnibus receptum & approbatum, Salm. in Parab. The Vulgar Latine, Erasmus, and Rhemists render it, 1 Cor. 7. 25. Counsell. The Greek word importeth more than a Counsell; for it significeth a grave and sound sentence and judgement. Sententiam meam vobis prescribo, Beza. Yet learned Cameron defendeth the former translation of this word, and saith it may well be rendred Counsell, in that 1 Cor. 7. Vide de hoc argumento Willetum in Synopsi, qui præclare hunc nodum solvit.

Γνῶσις, Cognitio, often. Vera, certa, ac solida cognitio, Zanch. It is used for saving knowledge, Luke 1. 77. 1 Cor. 1. 5. Col. 2. 3.

Γνώσθης, Gnatius, Acts 26. 3.

Γνώσθης, Notus, often.

Γογγύζω, Murmuro, Matth. 20. v. 11. Luc. 5. 30. Joh. 6. 41, 43, 61. & 7. 32. 1 Cor. 10. 10. Submissâ voce murmurat, & tamen petulantî lingue fræna laxo. In the Old Testament it answers an Hebrew word, quod significat murmurando se alicui opponere, alicui resistere, as the Israelites did Mo-

tacitè obloqui, cum quadam impatientiâ & contradictione contradicere, Gerh. in 1 Pet. 4. 9. Numb. 17. 10.

r Varius derivat à γογγύζω, quod grunnire significat, To grunt as fat swine, suum more grunnire, Arret. Γογγύζω est murmurare, odii significatione, Exod. 16. 7.

ses and Aaron. Chemnit. in Harm.

Γογγυσμός, Murmur, Joh. 7. 12. Act. 6. 1.

Phil. 2. 14. 1 Pet. 4. 9. <sup>a</sup> *Mussitatio*, Beza. Joh. 7. 12. Sermo clancularius, absq; tamen indignatione, vel offensione adversus Christum, ut proprie vox hæc declarat, Joh. 6. 41. 42. 61. Idem, ibid. Generatim murmur obscurum, sermones clancularii, sive susurri, hoc loco indicantur, ut Joh. 1. 32. cum aliis speciatim denotet murmur indignationis & offensionis, vide Cap. 6. 41. 43. 61. Paulus Tarnovius in loc. Et fateor sic à Latinis etiam Murmur dici.

Γογγυσις, Murmurator, Jud. 16. ut Porcus saginatus, Aret.

Γόης, Impositor, 2 Tim. 3. 13. The word significeth them, that by any craftie packing, or conveyance, beguile men with false colours, flatteries, and illusions.

Γόμῳ, Onus, Act. 21. 3. Revel. 18. 11, 12. Significat proprie, Onus quo repleta est navis, ὅθεν τὸ γέμειν, id est, plenum esse; & generaliter, quodlibet onus, Piscat. & alii. Merces quibus naves onerantur, Camerar.

Γοῦς, Parens, often. It is used in the plural number, Ephes. 6. 1. and significeth such as beget and bring forth children: and he expresseth there <sup>a</sup> Parents in the plural number, to shew that he meaneth both sexes, father and mother, as the Law expresseth both.

Γόυ, often. Whence Lat. *Genu*.

Γογυρέω, Ad genua accido, Steph. Procido, Beza. In genua coram aliquo procumbo, Piscat. Genua flecto, Eras. Matth. 17. 14. & 27. 29. Marc. 1. 40. & 10. 17. Plus est quàm Genua flectere, nempe, In genua procidere, Piscat. Γογυρέειν modò est Genibus advolvis, ut Marc. 10. 17. modò in genua procidere, qui gestus diversi sunt, Grotius.

Γέγραμμεν, (whence Grammatica) Litera, Luc. 33. 38. Tabula, seu Chirographum, Luc. 16. 6. Epistola, Act. 28. 21.

Γέγραμμεν, Scripta, Liber, Joh. 5. 47. Litera, eruditio: pro studiis sacris accipiuntur, Act. 26. 24. 2 Tim. 3. 15. It is often used besides: à γράφω, scribo, quia litera scriptione efficiuntur.

Γέγραμμεν, Scriba, very often. Significat Scribam publicum & Cancellarium; cujus officium erat, publica scripta servare, eademq; si poscerentur, lectitare, Jansen. Scribarum tria genera in sacris literis reperiuntur; quorum unum fuit eorum, qui regibus apparebant, quodcumque tandem eorum munus fuerit, de quibus vide 2 Sam. 9. 3. & 20. 25. & alibi. Alterum eorum, qui privatorum contractus & instrumenta videntur descripsisse, quos Notarios vocamus: ad quos videtur Propheta allusisse, Psal. 45. 2. Tertium eorum, qui legem, tum in Synagoga, tum in Templo docuerunt, Matth. 7. 19. & 17. 10. Tarnovius in Joh. 8. Non Scribæ à Vide de Dies scribendo dicuntur, sed à Scripturis in Act. 19. 35. vid. Jer. 8. 8.

scribis, quia ipsorum munus ac professio erat, sacras Literas evolvere & s rutari, eas populo prælegere & exponere, ac, siquid dubii oriretur, ex illis responsa dare; ut colligitur ex Matth. 2. 4. & 7. 29. & 23. 2. 1 Cor. 1. 20. Antiqui Ebraei, Sapientes, quos nunc dicimus, aut Magistros, Scribas appellabant. Elias Thesbite, Scribæ sunt Sapientes, qui alio nomine vocantur Magistri. Idem nota, indiscriminatim ponit Sopher, Scriba, pro Rabban, Magister, Dns. Ebr. Quæst. lib. 36. q. 57. Vide Amamæ censuram in Deut. 1. 12. & Spanhem. de Dub. Evangel. partem secundam. Dub. 40.

Γεγραμμεν, Scriptura, scriptio, often. Ita Interdum peculiariter in Novo Testamento, de certo quodam Scripturæ loco dicitur, Alsted. in Lex.

Γέγραμμεν, Scribo, viz. insculpendo literas (vel notas, literarum loco) in lapidem aut lignum. Latini Exarare de literis etiam dicunt. Apud Homeri posteros generaliter Scribere significat, Scap. It is often used in the New Testament.

Γεγραμμεν, Scriptus, Rom. 2. 15.

Γεγραμμεν, Anilis, 1 Tim. 4. 7.

Γεγυρέω, Vigilo, often. Such a watch as significeth waking. Whence Gregorie had his name, because he was so studious: Gregorius, id est, Vigil:

N 2 Latinè

<sup>a</sup> *Mussitatio*, id est, susurri, & sermones clancularii, ac mussitando pronuntiati. Neque enim nomen γογγυσμός (quod proprie Murmur significat) hoc loco indignationem, aut offensionem notat, ut cap. 6. ver. 41. 43. 61. T. f. c. Schol.

<sup>a</sup> Hoc vocabulo uterq; parens concluditur, Episc. Dav. in col. 3. 20.

<sup>y</sup> Refertur ad genua adorantis, non autem ejus qui adoratur, Ex nomine γόυ, genu, & verbo γίγναι, quod est nasci, Cadeva, Piscat. in Marc. 1.

<sup>z</sup> Literam sonat, aut scriptum, aut Syngrapham, aut Codicillos, aut Libellos, aut hujusmodi quippiam, Eras. in Luc. 16. 6. 7.



Latine *Vigilantius, Vigilus*. Proprie de corporis vigilia accipitur, Neh. 7. ver. 3. Matth. 26. 40. Mark 14. 37. 1 Theff. 5. 10. Lxx. utuntur pro Shakad, quod est, intentus fuit ad negotium aliquod; interne observavit, & cum alacritate ad rem aliquam invigilavit, Jerem. 1. 12. and 31. 28. and 54. 27. The Syriack in Matth. 26. hath a word which properly notes the watching of the eyes, and Mark 14. a word which is applied to the watching of the mind. Metaphorice de animi vigilia accipitur: quæ significatio Christo & Apostolis longè usitatior, Matth. 24. v. 42. & 25. 13. Marc. 13. 35. Luc. 12. 37. Act. 20. 31. 1 Cor. 16. 13. Col. 4. 2. 1 Theff. 5. 6. 1 Pet. 5. 8. Apocal. 3. 2. & 3. 3. & 16. 15.

f Unde γυμνασιον, locus in quo nudi se exercebant. Jam sumitur pro ludo literario, ubi puerorum ingenia literis discendis exercantur.

Γυμνός, Nudus, often. Α γυμνα μόνον ἔχων, solam cutem habens. Hebræi vocant eum γυμνόν, qui superiori veste exutus est, ut 1 Sam. 19. 24. 2 Sam. 6. 20. Isa. 20. 7. Acts 19. 16. Germanos Mela plerumque nudos egisse dicit. Interpretatur id Tacitus, Rejctâ veste superiori, *Grolius*.

Γυμνασιον, Exerceo, 1 Tim. 4. 7. Heb. 5. ver. 14. Exercised, γυμνασασθαι. The word properly significeth such an exercise as wrestlers, or such as contend for victory doe use; which is with all their might and strength, being trained up unto it by long exercise. So it is used, Heb. 12. 11. 2 Pet. 2. 14. Proprie, Exerceo me certamine gymnico, apud Thuc. Dicitur & de qualibet exercitatione.

Γυμνασιον, Exercitatio, 1 Tim. 4. 8. Γυμνός, Nudus sum, 1 Corinth. 4. 11.

g It significeth indifferently a woman, in respect of her sexe; a wife, in respect of her calling: quasi γυνή. Femina à γυνή. Mulier quasi mollior: ἡ ἄρσας quasi unxor: Domum enim viri deducta, oleo postes inungebat, *Minsheu*.

Γυνή, Mulier, uxor, often. Steph. Illyr. Hieron. Eras. Cornel. à Lapide, Mulier, Matth. 7. v. 26. Uxor, Matth. 1. 20. Tit. 1. 6. Revel. 21. 9. Luk. 14. 20. 1 Cor. 9. 5. The word significeth both woman and wife; and therefore our last Translation hath woman in the margin: but whether of them is fit to be received into the text, our text it self shewes. For,

albeit that the word signifie sometime a woman, yet being placed there after sister, it cannot but signifie a wife; for the word sister implyeth a woman. Yet the Rhemists (contrary to all the Greek copies, the Syrian Paraphrast, and to their owne Vulgar) have inverted the order of the words, and say, a woman, a sister. Beza truly translates ἀδελφὴν γυναῖκα, a sister to wife, because the word sister is first placed, which comprehendeth a woman, and therefore the word γυναῖκα following, must needs explicate what woman hee meaneth, namely, a wife: For it were absurd to say, a sister, a woman. Therefore the Vulgar Latine Interpreter perverteth the words, and saith, mulierem sororem: Dr Fulke in his Defence of the English Translation of the Bible, against Gregory Martin. Γυνή significeth a wife, or woman, as the circumstance of the place requireth, where it is used, *Id. ibid.* Hic obijciunt Rhemeneses, γυναῖκα significare tam mulierem, quam uxorem: Et quod absurdè sonat sororem mulierem; (quasi soror aliqua esset quæ non sit mulier, sicut frater aliquando fuit, qui non erat vir, viz, Joannes VIII. alias Joanna prima) ideo, inverso verborum ordine, ex Vulgata editione legunt, mulierem sororem: quamvis non sint nescii, Montanum hoc mendum emendasse. Itaque Hieronymus ipse (adversus Helvidium) qui virginitatem plus satis deperibat, hunc locum sic reddit, Nunquid non habemus potestatem uxores circumducendi? Butleri Syngenia. 2. The other Greek

word, to lead about, implyeth a superiority and authoritie, such as the husband hath over his wife. Γυναῖκα, Mulierculæ, 2 Tim. 3. 6. Γυναῖκα, Muliebris, 1 Pet. 3. 7. Γυνή, Angulus. Gall. Coin. Angulus platearum, ponitur pro loco abdito, Acts 26. 26. Sed Matth. 6. 5. Παλιν, ubi desinunt viæ in angulos: ibi enim sunt bivvia, aut trivia, in quibus ferè habentur borninum conventus, Beza. It is used also, Matth. 21. 42. Mark

Carewright in his Annotations on Rhem. Test.

h Significat jus mariti in uxorem, aut heræ in ancillam.

Γυναῖκα, Mulierculæ, 2 Tim. 3. 6.

Γυναῖκα, Muliebris, 1 Pet. 3. 7.

Γυνή, Angulus. Gall. Coin. Angulus platearum, ponitur pro loco abdito, Acts 26. 26. Sed Matth. 6. 5. Παλιν, ubi desinunt viæ in angulos: ibi enim sunt bivvia, aut trivia, in quibus ferè habentur borninum conventus, Beza. It is used also, Matth. 21. 42. Mark

12.10. Luk.20.17. Acts 4.11. 1 Pet.  
2.7. Rev.7.1.

Δ.

Δαίμων, *Dæmon*. Matt.8.31.  
Δαίμων, *Dæmon*. Marc.5.12. Luk.8.29. Apoc.16.  
v.14. & 18.2. Vocabulum medium,  
seu indifferens, quod & in bonam, & in  
malam accipitur partem. Homer cal-  
leth all his gods, *δαίμονες*, and He-  
fæd, *The worthies of the golden age*. But  
the Scriptures take it in ill part.  
*Δαίμωνιον*, *Dæmonium*, often. *E-*  
*tiam genus quoddam furoris*, Beza.  
It is a diminutive of *δαίμων*, saith  
Tertullian. *ubicunque autem sacrorum*  
*librorum nomen sive Dæmonis, sive Dæ-*  
*moniorum scriptum reperitur, semper in*  
*malam partem sumitur*. Danæus scri-  
bit se unum in libro *Actorum locum*  
*observasse, in quo δαίμωνιον vox mediâ*  
*quâdam significatione sumitur*, Acts  
17.18. *Ξένων δαίμωνίων*, of strange,  
or new devils, or new gods; (for the  
gods of the Gentiles were devils)  
and the word *δαίμωνιον* is of the mid-  
dle signification, and signifieth ei-  
ther a good angel or a bad, B.  
Smith. So 1 Tim. 4.1. *διδα-*  
*σκαλίας δαίμωνίων, doctrinæ of Dæ-*  
*mons*; not which Dæmons or Devils  
are authours of, though it be true;  
as if the genitive case were active:  
but doctrinæ concerning Dæmons,  
the genitive case *δαίμωνίων* being  
here to be taken passively, for the  
object of these doctrinæ, (as Acts  
13.12. *ἀπὸ δὲ τοῦ Κελλεῖ, the doctrine*  
*of the Lord*; that is, concerning him)  
that is, the Gentiles idolatrous  
Theology of Dæmons should be re-  
vived among Christians, *Medes A-*  
*postatæ of the later times*. Idols

are called *δαίμονια*, 2 Chron. 11.  
ver.15. 1 Corinth. 10.20. Revel.9.  
ver.20.

*Δαίμονιζομαι*, *A Dæmonio vexor*, Matth.  
15.22.

*Δαίμονιζοῦμαι*, *Dæmoniacus*, id est, à  
*Dæmonibus obsessus*, often.

*Δαίμονιάδης*, *Dæmoniacus*, Jam.2.15.

*Δάκνω*, *Mordeo*, Gal.5.15.

*Δάκρυ*, *Lacryma*, Luk.7.44.

*Δάκρυον*, *m. Lacryma*, often.

*Δάκρυον*, *Lacrymor*, Joh.11.35.

*Δάκρυον*, *n. Dignus*, Mar.7.33. *Vir-*  
*tus, potentia*, Exod.8.19. Luk.11.  
ver.20. It is used also, Matth.

23.4. *Εὐκ.11.46. and 16.24. Joh.*  
*8.6. and 20.25, 27.*

*Δακτύλιος*, *Annulus*, Luk.15.22.  
*Anellus propriè, qui digito ornatus gra-*  
*tiâ inseritur*.

*Δαμάζω*, *Domo*, Mark 5.4. Jam.3.7.8.  
*unde Adamas lapis, quasi indomitus*  
*ex a privat. & δαμάζω, domo, quod*  
*nullis ictibus cedat: Nothing will*  
*break it.*

*Δαμάζομαι*, *Domor*, Jam.3.7.

*Δαμάλις*, *Juvena*, Heb.9.13. *Ἀπὸ*  
*τῆς δαμάζω, à domando.*

*Δάνειον*, *Mutuum*, id est, quod de meo  
fit tuum, Matth.18.27. *Vel*, ut Eras.  
*Es alienum, quum aliqui significat*  
*propriè quod mutuo sumptum est: Hic*  
*autem accipitur pro eo quod ex bonis heri-*  
*servus interverterat, ac proinde cui re-*  
*sistendo tenebatur, Beza in loc. O-*  
*lim quidam de mutuo gratuito, postea*  
*& de usurario. Quo nomine tam fœ-*  
*nus quàm mutuum comprehendit. Imò,*  
*& transit in contrariam significationem,*  
*& pro fœnore tantum usurpari cœptum*  
*est; pro fœnore, inquam, id est, credita*  
*sub usuris pecunia, non pro usura, Sal-*  
*maſtus de usuris.*

*Δανίζω*, *Mutuum do*. *Meliùs scri-*  
*beretur δανίζω, quomodo & in anti-*  
*quissimis manu exaratis exemplaribus*  
*scriptum reperitur. Primitivum est δα-*  
*νῶ, unde δανίζω nihil aliud est quàm*  
*mutuum dare, & quidem sine usuris.*  
*Septuaginta Interpretes usi sunt eâ voce*  
*pro simplici absq; usuris mutui datione*  
*ut, Exod.22. Salmaf. de usuris. Si-*  
*gnificat mutuo dare, sive cum usura*  
*id fiat, sive gratuito, sine omni usura,*  
*Jansen.*

*m Lacryma,*  
*à lacrymā,*  
*from the la-*  
*ceration of*  
*the heart; as*  
*our English,*  
*Tears, from*  
*tearing the*  
*heart.*

*n Dignus, à*  
*digerendo,*  
*quod natura*  
*miro decer-*  
*tique ordine*  
*digitos di-*  
*gesserit, id*  
*est, disposue-*  
*rit.*

*o A δάκτυ-*  
*λος, quod in*  
*digito gesta-*  
*ri solet. An-*  
*nulus ab an-*  
*no, In se re-*  
*volvitur.*

*p Quæ vox*  
*propriè dicitur*  
*de ipsa*  
*forte, quæ c-*  
*locatur; hinc*  
*diminutivum*  
*Latinis ortum*  
*videri po-*  
*test, quia fors*  
*amissa dam-*  
*num facit,*  
*Aret. in Pro-*  
*blema.*

*q Notat Me-*  
*cerus vocem*  
*Hebr. דָּאַן,*  
*Naschah, re-*  
*spondere ver-*  
*bo Græco*  
*δανίζω, &*  
*δανίζω, &*  
*δανίζω, quod*  
*ex a quo & dare,*  
*& accipere*  
*fœnori signi-*  
*ficat, & citra.*  
*fœnus, hoc*  
*est, mutuum*  
*& mutuari.*

i Quasi dæ-  
mon, gæritus,  
peritus, Plat.  
in Cratyllo.  
Full of skull,  
learning,  
knowledge.  
It signifieth  
properly, di-  
vinus, sapi-  
ent, sciens, k  
fortunatus,  
salvæ, Aug.  
lib.9. de Ci-  
vitate Dei.  
& Laet. lib. 2.  
It was of old  
taken for an-  
gels, good or  
bad: now in  
the worst  
part.  
k *Dæmonia*,  
sic in his sa-  
cris literis  
vocantur im-  
puri spiritus,  
qui sunt à  
profanis pro-  
diis culti &  
habiti, & hoc  
ipso nomine  
Græcè voca-  
ti; sed tan-  
quam hono-  
rifico, quasi  
*Scienses*, sive  
*Sapientes* ap-  
pelles, pro-  
pter Oracu-  
la. viz. Ap-  
pellatione  
certè mirè  
congruente  
cum historia  
arboris sci-  
entiæ boni  
& mali, Be-  
za in Matth.  
7.22. Vide

*Grotium in Matth. 4.24. 1 ubi habetur prophetia ce-*  
*leberima de apostasia illa quæ in papatu in his novissimis*  
*temporibus luce clarior est. Et per doctrinæ Dæmoniorum*  
*intelligere non incommode possumus cultum illum, sive in-*  
*vocationem sanctorum apud Pontificios. Cum enim δα-*  
*ίμων sit μίση λήϊς, (ut patet ex Act. 17.18. & quampluri-*  
*mis aliis locis, tam apud sacros quam profanos autore) & si-*  
*gnificet omne illud quod pro Numine divino, aut religioso*  
*cultu a toratur; quid impedit quo minus S. S. doctrinam il-*  
*lam de invocatione sanctorum perstringat?*



Janfen.Scap. Erasim. Aret. in Probl. The word is used in both senses, Luk.6 34,35. Math.5.42. And as that word is so used in Greek Authours, so *Fœnerare*, and *Fœnerari*, in Latine translations, are more often used in the signification of free lending, than of lending upon usurie: Math.5. it is used of free lending.

Grotius.

† *Fœnerator*, *Δανστής*, Creditor, Luc. 7. 41. *Nomen verba'e.*

*Δαπάνη*, *Sumptus*, Luk. 14. 28.

*Δαπάνω*, *Expendo*, Mark 5. 26. Luke 15. 14. 2 Cor. 12. 15. Jam. 4. 3.

*Δέ*, *verò*, exceeding often.

† *Oratio* quâ à malis imminetibus liberari cupimus, *Αἰτίσις*, *Deprecatio*, often. The deprecation of some evil. *Est supplicatio adversa deprecantis: Est etiam simpliciter rerum necessariorum supplicatio*, Aret. in Probl. *Est petitio opis quâ egemus ad avertenda mala; nam δέω est Egere. Quia precibus testamur apud Deum egestatem nostram.* Cameron. *Quâ mala deprecamur, tam spiritualia, quàm corporalia, tam temporalia, quàm æterna.* Zanc.

Egestas preces parit.

*Δεινός*, sive *δεινότης*, *Offendo*, *indico*, often. De corporali offensione ut plurimum usurpatur, Marc. 14. 15. Luc. 22. 12. Joh. 2. 18. *usurpatur de tali offensione, quæ accuratam alicujus rei contemplationem requirit; sic* Matth. 8. 4. Marc. 1. 44. Luc. 5. 14. In Vet. Test. Lxx Interpretes sæpe hoc vocabulo usi sunt, quando Deus hominibus rem aliquam ita dilucide manifestavit, ut quasi ad oculos picta fuerit. Sic Gen. 41. 25. 2 Sam. 15. 25. 2 Reg. 8. 13. Chemnit. in Harm.

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*δειγμα*, *Exemplum*, Jude 7.

*δειγματίζω*, *Traduco* palam, Col. 2. 15. *Offentavit*, Erasim. *Traduxit*, Beza. id est, Tanquam victor captivos ignominie causâ transvexit, Beza. Significat, aliquem per publicum cœtum spectantium ducere ac trahere, sicut olim Romani victores hostes victos, manibus victis devinctis in conspectum hominum, ad perpetuam illorum ignominiam, suam verò gloriam, ducere solebant, Zanch. in loc. Est circumducere & offentare hostes in triumpho, Cornel. à Lap. Significat offentare, & spectandum omnibus pro-

ponere, Bulling. He made them a publike spectacle of scorn and derision; he hath exposed them to shame and much disgrace. He alludes to the pomp of the triumphers, in which the victors were wont to lead the captives chained together after their triumphall chariot into the Citie with great pomp, the people looking on, and applauding it.

*δειδός*, *Timidus*, Matth. 8. 26. Revel. 1. 17. 8. Mark 4. 40. *Why are ye fearful? and not, why are ye afraid?* Yea, as if the word were not sufficient to expresse the measure of their consternation (which yet is very significant) he addeth thereunto an Adverb of affirmation, (*Τί δειδός ἐσθε ἔτι;* *Quid [ita] timidi?*) So; that is, Why are ye so exceeding fearful? so fearfull beyond bounds and measure?

*δειλός*, *Timiditas*, 2 Tim. 1. 7. It is a word of harsh signification, both amongst profane Authors, and in the Scriptures. Aristotle opposeth it to Fortitude.

*δειλός*, *Formido*, Joh. 14. 27. *Ob ignaviam & timiditatem refugio devictos; periculum, Timido animo sum*, Steph. in Thef. & Erasim.

† *δείνα*, *Quidam*, Matth. 26. ver. 18. *Quispiam, aliquis, quidam.* Græci, si quando usus venerit, ut non sit necesse vel tutum, nomen indicare proprium, in utroque numero & omni genere appellant *δείνα* ut Hebræi, quando nolunt nominare hominem, de quo agunt nomine fictitio eum designant Peloni. Tarnovius in exercit. Bibl. *Vocabulum est quo utuntur (præfixo articulo) loco nominis ejus de quo loquuntur, ut quum Gallicè dicunt, Un tel. q. d. Quidam, nescio quis.*

*δείνως*, *Vehementer*, Matth. 8. 6. Luke 11. ver. 53. *δείνως*, *Cæna*, often. *Proprie prandiculum seu jentaculum, vel prandium vernustioribus Græcis, significavit. Cui Synonymum est δείσων* quam der à laboribus: vel

quasi *δαιτυμένης*, quod non tam facile ut prandium pareretur: nam veterum prandium parcius & frugalius erat; cæna verò aliquantò exquisitior & lautior, quum finitis diei laboribus, genio hilarius & plenius indulgebatur.

unde

unde quod Matthæus δεισων, c. 22. 4. id Lucas δειπνον, c. 14. 16. vocat. Quamvis ea, interdum variè distinguantur: ut δειπνον, jentaculum; δεισων, prandium, designet: vel contra. Impropriè verò, primò per catachresin, pro vespertina seu cibo vespertino, à comicis & plerisque recentioribus Græcis usurpatur, & sic distinctè à Luca, δεισων ñ δειπνον, c. 14. 12. connectuntur. Secundò, per Synecdochen, aut utrumq; significatum, prandii ac vespere completitur, aut pro cibi potusq; victu, & καὶ ἐσθλῶν, pro convivio, seu epulo, Matth. 23. 6. Mark 6. 21. accipitur. Gomarus in Theſibus. Plerumq; significat Cœnam, sive Convivium sub vespere instructum, Luc. 14. 12. Joh. 13. 2. & 21. 20. Interdum generaliter pro quovis convivio usurpatur, Matth. 23. 6. Marc. 6. 21. Gerh. in Harm. Laxà significatione vocis & Anticœnia, & missus omnes cum bellariis continentur: peculiari tamen notione ita vocabant missum medium, qui ex solidioribus cibis constabat, Casaub. in Athenæum.

Δειπνέω, Cœno, Luc. 17. 8. & 22. v. 8. Apocal. 3. 20. 1 Cor. 11. 25. μέλα τὸ δειπνέω, Postquam cœnasset. Ad verbum, Post cœnavisse. Galli Hellenismum hunc eleganter exprimunt, Apres avoir soupé.

Δεισιδαιμονέες, Religiosior, Steph. Beza, Piscat. Act. 17. 22. οὐκ δεισιδαιμονέεσσι, Too full of Demons already; I shall not need to bring any more amongst you; for thus the word Δεισιδαιμον by etymologic signifies, a worshipper of Demon-gods, and was anciently so used, Medes Apostasie of latter Times. Vulg. Superstitiosior. Fr. B. Par trop devotieux. To which is added this note in the margin, Le mot signifie ce qui est exposé en vue, a fin qu'on y rende quelque service de Religion.

Δεισιδαιμονία, Superstitio. Gall. Superstition. Angl. Superstition. Timor Dei inanis, Cicero. Ex δειδω, Timor, & δαίμων. Dæmonum, Deo-

rumve metus superstitiosus. Explicat Plutarchus, Nimium & importunum Deorum cultum, unde exorta sunt superstitiosæ ceremoniæ. Budæus aliorum autorum exemplis demonstrat, accipi quoque absolute pro Religione, & Latine quoque Superstitio bene interdum sonat, Lorinus. Acts 25. 19. the word doth also signifie Religion: but he speaketh in contempt of the true Doctrine.

Δεκά, Decem, often. Of which the word Deane is derived, because he was anciently over ten Prebends.

Δεκάδω, Duodecim, Acts 19. 7. and 24. v. 11.

Δεκαπέντε, Quindécim, Joh. 11. 8. Acts 27. 28. Gal. 1. 18.

Δεκατέσσαρες, Quatuordecim, Matth. 1. 17. Gal. 2. 1.

Δεκάτη, Decima, Heb. 7. 2, 4, 8, 9.

Δέκατος, Decimus, Joh. 1. 39. Rev. 11. 23. and 21. 20.

Δεκάτω, ἡμέραι, Decimas accipio, Decimor, Heb. 7. 6, 9.

Δεχτός, Acceptus, Luc. 4. 19. ἐνταύθην 2 Quasi dicas acceptabilis, unde & pro Isai. 61. 2. & 49. 8. Significat annum (ut ita dicam) liberalitatis & beneficii plenum; annum quo Deo placeat liberaliter hominibus beneficia largiri. Omnes fatentur, neque id est dubium, ad annum Jubilei phrasin alludere. Maldon. ad loc. Luc. 4. 24. Acts 10. 35. 2 Cor. 6. 2. Phil. 4. 18.

Δεδέω, Inesco, 2 Pet. 2. 14. Sumt à scilicet metaphorâ, vel ab aucupibus, qui risco, aut alio artificio nōrunt aves in retia sua pellicere atque attrahere; vel etiam à piscatoribus, qui hamis suis escam imponunt ut pisces capiant. Laurent. & Gerh. in loc. 2 Pet. 2. 18. Inescant, id est, quasi pisces hamo capiant, Beza. The word significeth, baiting us, as men doe bait for fishes, cozening sometimes the eye, sometimes the taste of the silly fish.

Δεδέωμαι, Inescor, Jam. 1. 14. Is deceived, as the silly fish by the bait covering the hook; as the word significeth.

Δείδω, Arbor, arbor fructifera, Gerh. often.

Δείδω,

y δεισιδαιμονία solet in vitio, id est, pro Superstitione poni: sed nunquam defuerunt, qui, nullâ ratione habitâ quomodo Numen colerent, existimarent sese tantò esse religiosiores, quantò in hoc vel illo faciendo magis laborarent. Syrus & Arabi videntur comparativum pro superlativo usurpasse; quasi scriptum sit, οὐκ δεισιδαιμονέστερος, quàm religiosissimos; quibus opponitur qui in Horatio, Paveo Deorum cultor, dicitur, Beza in loc.



**Δεξιός, Dexter, Matth. 5. 29. Mar. 16. 5. Luk. 22. 50. Rev. 10. 2.**  
**Δεξιὰ, Dextra, often. (Subintel. χεῖρ.)**  
**Δεξιολάξ, Stipator, Aët. 23. 23. Luccarius, Vulg. Jaculator, Arabs. Dexter, id est, peritus jaculator, Beza. Sive hoc accipere liceat de ipsius Tribuni stipatoribus, sive ita vocentur quibus propriè committebatur deducendus Paulus, ut, quoad extra periculum esset, ab ejus latere non discederent, Beza in loc.**  
**Δεῖ, Oportet, often.**  
**Δέωαι, Rogo, precor, often. Propriè, ego; deinde precor, per Metonymiam efficientis: nam egestas preces parit, Piscat.**  
**Δέω, cado, or, often. Non tantum significat excorio, sed etiam percutio. Propriè quidem excorio: per Metonymiam verò finis, percutio, cado. Sic percutimus vulpem, ut pellic ei detrahatur. 1 Cor. 9. 26. ὡς ἐκ ἀέρος. Δέω, Tanquam non verberans aërem, Proverbium hoc desumptum à pugilibus: etiam profanis scriptoribus usitatum est, Plaut. in Epid. Erasm. in Chilliad. Quemadmodum qui in certaminum aut praeliorum profectionibus brachia jactabant: quod ventitare, sive ἀέρεν δέειν, dicebatur. Heinsius. Sic 2 Corinth. 11. 20. Matth. 21. 35. Marc. 12. 35. & 13. 9. Luc. 12. 48. & 20. 10, 11. & 22. 63. Joh. 18. 23. Aët. 5. 40. & 16. 37. & 22. 19. accipitur pro percutere.**  
**Δέρμα, Pellis, Heb. 11. 37.**  
**Δερματίν, Coriaceus, Matth. 3. 4. Mar. 1. 6.**  
**Δεσμός, Vinculum. Τὰ δεσμά, vincula. Δέσμαι, fasciculi, often.**  
**Δεσμός, Vincio, Luk. 8. 29.**  
**Δεσμός, Ligo, vincio, Matth. 23. 4. Δεσμοῖσι, ligant, ut solent onera jumentis ligari, ne decidant, Aët. 22. 4. Velut in fasciculos accumulo, & coarctuo, Gerh. in Harm.**  
**The Serpuaugit use this word, pro colligatione manipulorum, Gen. 37. 7. Pro Ligatone captivorum, Jud. 7. 9.**  
**Δέσμι, Vinculus, often.**  
**Δεσπότης, Vinculus, Aët. 27. 1, 42.**  
**Δεσπολήτωρ, Carcer, vincitorium. Matt. 11. 2. Ἐν τῷ δεσπολήτωρ, In vinculis,**

Beza, Vulg. In carcere, Erasm. à δεσμός vinculum. Latinis vinculorum appellatione tam compedes quam carcer ipse significatur, Beza in loc. Aët. 5. v. 21, 23, and 16. 26.

**Δεσμοφύλαξ, Commentariensis, Aët. 16. v. 23, 27, 36. Vincitorum custos.**

**Δεσπότης, Dominus. It significeth Master, or Ruler, and is commonly attributed to God the Father, Luke 2. 29. Aët. 4. 24. 1 Tim. 6. 1, 2. and 2 Tim. 2. 21. Tit. 2. 9. 1 Pet. 2. 18. and 2 Pet. 2. 1. Rev. 6. 10. It is derived from binding, and significeth one that ruleth over things, as if he had them tied with bands.**

**Δεῦρο, Adesdum, veni, Matth. 19. 21. Mark 10. 21. Luke 18. 22. John 11. v. 43. Aët. 7. 33, 34. Rom. 1. 13. Rev. 17. 1. and 21. 9.**

**Δεῦτε, Venite, often. Est hoc Adverbium hortantis simul, & accersentis. Adeste huc, Matth. 4. 19. & 11. v. 28. & 22. 4. usurpatur ab illis qui humanissimè incitant & hortantur ad aliquid faciendum; imprimis autem quæ sunt grata & jucunda. Tarnov, in medulla Evang.**

**Δεύτερος, often. Secundus, sive posterior. \* Secundus aliquando præstantiâ & virute, id est, inferior; ut Harm. Secundus quoque.**

**Δεύτερος, Secundâ die, Aët. 28. 13.**

**Δεύτερος, Secundo-primus, Luk. 6. 1. Syrus Interpres vocem hanc, ut sibi non intellectam (quod jure miris in homine Syro, cui ritus Judaici debuerunt esse noti) planè prætermisit. Arabs multò invecundiùs; qui compositæ vocis alteram partem dissimulavit, alteram expressit. Sic enim verba Lucæ transfert, quasi invenisset scriptum, Sabbatho secundo, Casaub. Exercit. 13. Sabbathum δευτέρου proculdubio est Pentecoste, quia est Festum secundum à Paschate, quod erat primum. Dicitur δευτέρου (ut doctissimus Scaliger tradidit) quasi dicat, ἀπὸ τῆς δευτέρας πᾶστων nam à secunda die post Pascha numerabant Judei quinquaginta dies ad Pentecosten, Meuchlius Harm. Evang. Vide Grotium in loc.**

**Δέχομαι, often. Recipio in me, vel ad me.**

**α** **Παρεῖ το**  
**δίζαδ, ab accipiendo.**  
**β** **Quod dextra mitteret hostilia, Eras.**  
**Est stipator qui alicui latius munit: siquidem qui ad sinistram ibat, in tutiore loco erat; nam à stipatore tegebatur, Drusius Præterit.**  
**γ** **Παρεῖ το**  
**δῖος, à timore oritur, Beza.**  
**δ** **Propriè, Excorio, pellem detraho, Gerh.**  
**Significat, verberare, & excoriare, Corn. à Lap. De opere inani. Cum enim aër istum non admittat, frustra proculdubio laborat, qui percutit aut ferit, Schorzius in Adagiis sacris.**

**ε** **Ed quod**  
**δέρμα, id est, Excoriari queat.**  
**Epidermis, quasi summa cuticula, aut extima cutis superficies, Fuchs. in instruct. med.**  
**Pellis, à pellendo, quod externas injurias tegendo repellat: cutis in vivis est; pellis vero à carne jam deducta.**

**f** **Jud. 4. Dominatorem & Dominum, id est, Herum Deum, & Dominum: si quid interest, δεσπότης privati juris nomen est; κύριος, honoris & auctoritatis: & matresfamilias ἐκ δεσποῦν jubentur, non κατὰ εἶν, Erasm.**

**g** **Primum Sabbathum quod proxime sequitur post solenne Paschatis, Euphan. Vide Beza & Pic. in loc.**

me. It signifieth sometimes *containe*, and sometimes *receive*, as also *capio* in Latine: but *containe*, Acts 3. 21. Aliquando significat *approbo*, Actor. 8. 14. & 11. 1. Unde est *exclēs*, id est, *gratus* & *acceptus*, Actor. 10. 35. 2 Cor. 6. 2.

Δέω, Vincio, ligo, often.

Δι, In prosa semper postponitur, & vertitur, *sand*, 2 Corinth. 12. 1. videlicet, Matth. 13. 23. igitur, 1 Cor. 6. 20. Redundat Act. 13. 2. & 15. 36. Δίηγε, Heb. 2. 16.

Διῆλθε, Manifestus, perspicuus. Whence (say some) cometh the Iland <sup>h</sup> Delos, because the Sunne doth alwayes shine there: Aut quid inde petebantur oracula, & manifesta fiebant. Mat. 26. 73. 1 Corin. 15. 27. Galat. 3. 1. 1 Tim. 6. 7.

Διῆλω, <sup>h</sup> Declaro, or, 1 Cor. 1. 11. & 3. 13. Col. 1. 8. Heb. 9. 8. & 12. 27. 1 Pet. 1. 11. 2 Pet. 1. 14. 1 Corinth. 1. 11. ἐδὴλῶν, Declaratum est, Beza. Vulg. & Erasmi. Significatum est. Aliquid enim amplius significat quàm σημαίνω, ut apud Latinos differunt declarare & significare. Sic enim Cicero ad Lucretium scribens: Itaque (inquit) hoc sæpius dicendum, tibi que non significandum solum, sed etiam declarandum arbitror, nihil mihi esse potuisse tuis literis gratius. Pertinet hujus vocabuli explicatio ad sententia pondus, nè viz, Apostolus cuius delationi temerè videatur credidisse, Beza in loc.

Διηγορέω, Concionor, Orationem ad populum habeo. Ex διῆμι & populus, & ἀγορέω loquor, Acts 12. 21.

Διημμερῶς, Conditor, Hebr. 11. ver. 10. Quasi dicas, qui publicè operatur, vel opifex publicus.

Διῆμι & Populus, Acts 12. 22. and 17. 5. and 19. 30, 33. Αδέω <sup>k</sup> ligo. Propriè significat, hominum multitudinem, seu hominum multorum cœtum; quasi δεσμός vinculum, Steph. in Thes. Græc. Ling.

Διημοσίω, Publicus, Acts 5. 18.

Διημοσία, Publicè, Acts 16. ver. 37. and

18. ver. 28. and 20. ver. 20.

Διῶδεον, Denarius, often. Denarius, à denis æris. Hoc vocabulum in Ebraeam translatus fuit linguam, ut & Syram: & ex Ebræo Matthæus Hellenistico suo id admisit sermoni. Patet hoc ex Targam Jonathanis, 2 Reg. 5. 5. Habet idem vocabulum & Syrus. Est & in scriptis Rabbiorum obvium nomen Dinar, denarius. Quin & in lingua Arabica usurpatur, Maycurus in Philol. sac.

Διὰ, Per, very often. Augēt significationem, sicut apud Latinos, Per. This preposition increaseth the signification of words. Pro ἐν ponitur Rom. 4. 11. τῶν πρὸς δούλων δι' ἀρεθὺς ἰας, id est, ἐν ἀρεθὺς ἰα. Sic 1 Tim. 2. ver. 15. Vide Beza ad locum. 2 Cor. 6. 8. Non significat instrumentalem causam; sed ita accipitur, ut quum dicimus, Per campos & per urbem incedere: describit enim veluti iter difficillimum quo contendatur ad metam, Beza in loc. Διὰ, construed with a genitive case, doth not signify the occasion; but the organ, cause, way, Matth. 2. v. 12. and 4. 4. and 7. 13. and 8. 17, 28. and 12. 43. Rom. 1. 5. and 2. 23. and 3. 20.

Διαβαίνω, Transeo Luk. 16. 26. Act. 16. v. 9. Heb. 11. 29.

Διαβόλλομαι, Defero. Luk. 16. 1. Dissamatus est, Vulg. Græc. διαβόλλω, quod magis sonat, delatus est: quanquam hoc interest; \* Calumniator falsè defert, at defertur etiam qui merito accusatur.

Διαβεβαίνομαι, (Ex διὰ per, significationem intendit, & βεβαίω stabillio.) Asserevo, affirmo, to assure, or, assuredly to affirm, 1 Tim. 1. 7. Tit. 3. 8. The original word is a borrowed speech from those that give or sell a thing to another, who are bound to defend the title, gift, or sale of it against all claims, suits, and entanglements, Dr. Taylor.

<sup>a</sup> Tit. 3. 8. We translate it, to assure

<sup>1</sup> Per addit durationem: addeth ever a continuance where it is added: as is evident by persist, permanent, perdurable, perseverance, persistit, Bishp. And.

<sup>m</sup> Unde Diabolus, Calumniator.

\* Erasmi in Annotat. in Nov. Test.

<sup>n</sup> Pertinet

sonam Tui, tum ad auditores; significat autem confirmari, & viribus ac animo crescere in re quamvis, Arrius in locum. Nam διὰ augēt significationem, ut in δι' ἀρεθὺς ἰας, διαγνώσκων.

O

constantly:

<sup>h</sup> Delos insula sic dicta, quod cum antea aquis esset operta, subito emerfit, & facta est conspicua. Sic Plin. ex Aristot. 4. cap. 12.

<sup>i</sup> Lat. Creator. Gall. Createur. Angl. The Creatour. Ex διῆμι & Publicus, & ἔργον opus, qui publicè operatur, publicus opifex.

<sup>k</sup> Populus enim sanguinis, affinitatis, legum, institutorum, & aliarum multarum rerum, ut voluntatum præcipuè, societate, & communionem inter se devinctus est.



constantly: it signifieth rather, to as-  
firm strongly, to presse it home with  
all the strength we have. Διαβε-  
βαιῶ, *Asserere*, id est, ut rem cer-  
tissimam, & de qua minimè sit ambi-  
gendum, asserere. Est enim apud Græcos  
etiam activa hujus verbi significatio; &  
sic etiam Cicero de clar. Orat. inquit,  
Interest videre quemadmodum adver-  
sarius de quaque re asseveret, Beza in  
locum.

Διαβλέπω, *Dispicio*, Matth. 7. 5. Luc.  
6. 42. *Perspicio*, vel *Visu pectro*. Si-  
gnificat accuratam circumspeditionem,  
Chemnit.

Διάβολος, *Lat. Diabolus, Calumniator*,  
often. Gall. *Diable*. Ital. *Diavolo*.  
Ἀπὸ τοῦ διαβάλλειν, à trajiciendo, be-  
cause he striketh thorow with his  
darts. Aretius saith, it signifieth,  
Treacherously to take or deceive by  
false and lying words. Falsè accu-  
ser, Calumniator, or Make-bate. Cal-  
umniator, Criminator, Isidore. Delator,  
Tertull. Græci de extremè impio  
nuntur voce διάβολος, & in Plauti  
Afinaria adolescens nihili ac nulla bo-  
næ rei Diabolus vocatur. The Dev-  
il by an excellencie is so called,  
because he is Artificer calumniandi,  
Matth. 4. 1. 1 Pet. 5. 8. Quia calum-  
niosè nos traducit & accusat. Etymolo-  
gia Diaboli explicatur, Apoc. 12. 9, 10.  
Judas is called a Devil, Joh. 6. 70.  
Calumniatrix, Tit. 2. 3. Calumniator,  
2 Tim. 3. 13. The Scripture hath  
appropriated this word to signifie  
Satan, the Prince of Hell-hounds, fol-  
lowing therein the Seventy (which  
first gave it this notion, no where  
else sampled in any Greek Author)  
yet is this word διάβολος in the  
New Testament it self three sever-  
all times used in the common sense,  
for a slanderer or falsè accuser, and  
that in three severall Epistles, both  
to Timothy, 1 Tim. 3. 11. and 2 Tim.  
3. 3. and that to Titus, Tit. 2. 3. Mr  
Medes Apostasie of the latter Times.  
1 Tim. 3. 11. women must be grave,  
not slanderers: the word in the ori-  
ginall is, they must not be Devils;  
to carry slanders is the work of the  
Devil, Mr Bur.

Διαγέλλω, *Annuntio*, Luk. 9. 60. Acts  
21. 26. Rom. 9. 17. It signifieth, to  
make manifest, to discover, to make  
known, to set forth to open view,  
Heron. And being applied to Mi-  
nisters, is translated by the word  
preach, as Luk. 9. 60. The Lxx use  
it Levit. 25. 9. Psal. 2. 7.

Διαγνώμην, *Exactus*, Mark 16. 1.  
Acts 25. 13. and 27. 9.

Διαγινώσκω, *Per cognosco*, hoc est, Plene  
cognosco. Acts 23. 15. and 24. 22.

Διαγυαλίω, *Divulgo*, Luk. 2. 17.  
Διαγυαλίεω, est propriè, *Divulgare*,  
ac notum aliis facere, Gagneius.

Διάγνωσις, *Cognitio*, Acts 25. 21.

Διαγογγύζω, *Murmuro*, Luke 15. 2.  
and 19. 7.

Διαγρηγορέω, *Evigilo*, Luke 9. 32.

Διῶγω, *Dego*, 1 Tim. 2. 2. Tit. 3. 3.

Διαδέχομαι, *Accipio*, Act. 7. 45. Δια-  
δέχομαι, *Acceptum*, id est, per ma-  
nus traditum: Nam διαδέχεται id  
dicimus, quod de manu (ut aunt) in  
manum traditum ad nos pervenit, ut  
patrimonia & quæcumque alia per varios  
gradus successionis ad nos deveniant.  
Erat. Qui successerunt: quæ Inter-  
pretatio mihi non satis probatur, quia  
διαδέχεται plerumq; est activum,  
Beza in loc.

Διάδημα, *Diadema*, Revelat. 12. 3.  
and 13. 1. and 19. 12. Properly it  
signifieth a wreathed hat-band, with  
which the ancient Kings contented  
themselves, as thinking the Crown  
only belonged to their gods, Min-  
shew.

Διάδοχος, *Successor*, Acts 24. 28.

Διάζωγος, *Præcingo, Succingo*, Joh. 13.  
4, 5. & 21. 7. Quia subligacula Ori-  
entalium infernè angusta, supernè laxa,  
crumena instar, contrahuntur, & rursus  
laxantur; διαζώγος dicitur, quando  
ad lumbos contracta, eos cingunt, & con-  
stringunt: unde & subligacula διαζώ-  
γοι vocantur, Lud. de Dieu.

Διαθήκη, *Testamentum*, often. Vox  
capitis redimiculum erat, Nomen Chaldaicis & Syris  
usitatum, Beza in Heb. 1. It signifieth both Covenant and Te-  
stament: but most fidly Covenant, Rom. 11. 27. Heb. 7. 21, and  
Testament, Heb. 9. 17. Gal. 3. 17. Neq; Testamentum, neque  
fecus, neque passionem significat, sed, prout simpliciter nota-  
tio vocis postulat, Dispositionem, vel institutionem Dei, Jam  
in Parallel, Vide Bezam in Matth. 26. 28.

Est verbum  
emphaticum,  
& significat,  
Passim & per  
omnia loca  
annuntiare,  
Piscat. in  
Rom. 9.  
Nuntio cir-  
cumquaque,  
vel Per di-  
versa loca  
divulgo,  
Plus.

p Didio an-  
ceps est: si-  
gnificat enim  
cognoscere, &  
divulgare: s;  
quorum fe-  
quendum huic  
loco potius  
quadrat; se-  
quitur enim,  
Et omnes

qui audie-  
runt, mirati  
sunt, Janfen.  
Sic Maldo-  
nat. a 1 Cor.  
qui Vulga-  
tum Inter-  
pretem hinc  
(sc. Luc. 2.  
19.) tueri co-  
natur, sed  
frustrâ; nam  
verba in 12<sup>o</sup>  
aliter usur-  
pari solent,  
ita nempe ut  
actionem  
transluentem  
denotent.

q Δι' αὐτὸ  
significatio-  
nem,

r Propriè,  
Accipio per  
alium, vel  
per alios.  
Vertitur, Ex-  
cipio, Succo-  
do.

s Diadema,  
Lat. Fr. Dia-  
deme. Ang.  
Diademe.

Ex δια, cir-  
cum, & θέω,  
ligo, quia Re-

Hebraea בְּרִית, Berith, (ut & Græca, & Latina Fœdus) significat in genere, quamvis dispositionem, institutionem, siue declarationem voluntatis, consilii, aut promissionis, aut siquid est ejusmodi; siue dispositio illa ab uno proficiscatur, siue à pluribus, siue unius sponsione purâ, siue mutuâ inter partes responsione, & restipulatione, Polanus. Hellenistæ διαθήκην usurpant pro συνθήκῃ. Drus. ad Act. 3. 25. & ad Ebr. 9. 16. Vide Estium ad Ebr. 8. 8. & ad Gal. 3. 17. & Grotium in Evangel. p. 1. & 2. See my book of the Promises, title Covenant.

Διαίρεσις, Divido, Luk. 15. 12. 1 Cor. 12. v. 11.

Διαίρεσις, Discrimen, 1 Cor. 12. 4, 5, 6.

Διακαθαρίζω, Perpurgo, Matth. 3. 12. Steph. Beza. Id est, Omnino purgo: nam hæc est vis præpositionis δια. Repurgo, Erasmi. Permundo, Vulg. Luke 3. 17.

Διαλεγέσθαι, Magis ac magis redarguo, Act. 18. 28. τοῖς Ἰουδαίοις διαλεγέσθαι. Vulgat. & Erasmus verterunt Judæos revincebat. Beza, Magis magisque redarguebat: ut vim Præpositionis δια, quâ augeri significationem vult, exprimeret: sed vis potius Præpositionis ἐν attendenda, quæ ut verbo cum quo componitur, dat ut construatur cum Dativo τοῖς Ἰουδαίοις, ita eidem actionis significationem dare videtur, quâ agebat Apollon adversus Judæos: adeo ut non gravatè verterem, adversus Judæos arguebat. Ita sanè Syrus, disputabat contra Judæos. Ludov. de Dieu in loc. Verbum decompositum ex δια & λελέσθαι, Redarguo, convinco. δια hic auget significationem. " Confute mightily, and with great vehemencie.

Διακονέω, Ministrō, often. Verbum διακονέω scriptores nostri usurpant sæpe de iis ministris quæ ad vitæ hujus necessitates pertinent, ut videre est Matth. 8. 15. & 25. 44. & 27. 55. Marc. 1. 31. & 15. 41. Luc. 4. 39. & 8. 3. Joh. 12. 2. Act. 6. 2. Heb. 6. 10. Grotius. Though generally it significeth any office of the Ministerie, or

Ecclesiasticall Function, yet it is taken more specially for the Function which was peculiar to the Deacons, in distributing of almes to the poore, Acts 6. 2. Rom. 15. 25. 2 Cor. 8. 19. and 9. 12.

Διακονία, Ministerium, often. Tribuitur Apostolis, Act. 1. 17, 25. Col. 4. 17. Episcopis, 2 Tim. 4. 5. Angelis bonis, Heb. 1. 14. 1 Cor. 12. 5. we turne it Administration; it is Ministerie, or Service, and that on foot, and thorow the dust. The doctrine of the Gospel is so called, 2 Cor. 4. 5. and 6. 3. 2 Cor. 3. 7, 8. and 2 Cor. 5. 18. Rom. 11. 13. Ephes. 4. 12. The collection it selfe is so called, 2 Cor. 9. 1, 13. Rom. 15. 31. 1 Cor. 16. 15. Acts 11. 29. 2 Cor. 9. 12. H' διακονία, Subministratio, Vulg. Ministerium. Erasmi. Functio. Hoc vocabulum non illi modò convenit, qui collatam pecuniam administrat, sed in genere, omnibus qui in pauperum usus aliquid subministrant: quâ significatione satis liquet usurpari hoc in loco, allusione tamen factâ ad publica Ecclesiæ munera, quæ etiam in genere διακονία passim vocantur, Beza in locum.

Διάκονος, Minister, often. The Greek word significeth a Minister, or Deacon. It is a title of Office, Service, or Administration, given sometimes to Christ, Rom. 15. 8. 2 Ex dia, sometimes to Magistrates, Rom. 13. 4. yea, sometimes to Women, Rom. 16. 1. 1 Tim. 5. 9. sometimes to a speciall Calling, or sort of Church-Officers, Phil. 1. 1. 1 Tim. 3. 8, 12. to the Stewards of the Church-treasure, and those which tooke care for the poore, Acts 6. 2, 5. sometimes to the Ministers of the Gospel, 1 Cor. 3. 5. both ordinarie and extraordinarie: to Paul, Col. 1. 23, 25. 2 Cor. 3. 6. Timothy, 1 Tim. 4. 6. Judas, Acts 1. 15, 17. Epaphras, Col. 1. 7. sometimes to every worshipper of Christ, Joh. 12. 26.

ad eos qui reddituum Ecclesiæ & pauperum curam sibi commissam habebant. In genere significat personam in administrandâ Republicâ, Rom. 13. 4. vel familiâ, Mat. 22. 13. vel Ecclesiâ, Rom. 16. 7. serîd, & magno animo laborantem, Bucan.

O 2 Διαδίδωμι,

Tum officium docendi, Act. 6. 4. 2 Cor. 6. 3. Ephes. 4. 12. tum quamvis functionem ecclesiasticam denotat, 1 Cor. 16. 15. A. x. v. s. vel xoria, quæ cinerem & pulverem significat; hinc xoria servire, & in pulvere de- Ministerium. Hoc vocabulum non illi modò convenit, qui collatam pecuniam administrat, sed in genere, omnibus qui in pauperum usus aliquid subministrant: quâ significatione satis liquet usurpari hoc in loco, allusione tamen factâ ad publica Ecclesiæ munera, quæ etiam in genere διακονία passim vocantur, Beza in locum. The Greek word significeth a Minister, or Deacon. It is a title of Office, Service, or Administration, given sometimes to Christ, Rom. 15. 8. 2 Ex dia, sometimes to Magistrates, Rom. 13. 4. yea, sometimes to Women, Rom. 16. 1. 1 Tim. 5. 9. sometimes to a speciall Calling, or sort of Church-Officers, Phil. 1. 1. 1 Tim. 3. 8, 12. to the Stewards of the Church-treasure, and those which tooke care for the poore, Acts 6. 2, 5. sometimes to the Ministers of the Gospel, 1 Cor. 3. 5. both ordinarie and extraordinarie: to Paul, Col. 1. 23, 25. 2 Cor. 3. 6. Timothy, 1 Tim. 4. 6. Judas, Acts 1. 15, 17. Epaphras, Col. 1. 7. sometimes to every worshipper of Christ, Joh. 12. 26. Vocabulum est generale aliquando, & quemlibet quovis munere fungentē designat; aliquando speciale, & restringitur

u Judæos argumento concludebat. x Valde festino: δια enim in compositione significationem intendit; xoria; Festino. Metaphora est desumpta à cursoribus, qui inter deambulandum pulverem excitant. Vide Bezam in Act. 13. 2. & Rom. 15. 25.



*Διὰ δὲ διόλου, Tribuo, trado, Luke 11. 22. and 18. 22. John 6. 11. Acts 4. 35. Rev. 17. 13.*

*Διὰ δὲ διόλου, Ducenti, Mar. 6. 37. Joh. 6. 7. and 21. 8. Acts 23. 23. and 27. 37. Rev. 11. 3. and 12. 6.*

*Διὰ δὲ διόλου, Audio, Acts 23. 35. plenè audio, quasi dicas, peraudio.*

*Διὰ δὲ διόλου, Discerno, ambigo, certo, often. It signifieth to sever something, and to set it apart from the common use, and to esteem of it more highly and honourably, 1 Cor. 4. 7. and 11. 29. Jude 22. James 2. 4. Some read it, <sup>a</sup> Doe ye not judge in your selves? Tho. Aquin. Gorran. Is not this your owne corrupt judgement? and so a judgement proceeding from evill cogitations, and not of God. Others read it passively, <sup>b</sup> Are ye not judged?*

so *Oecum. Pareus*; that is, Are ye not convict in your own consciences, as guilty of evill and unjust imaginations? Jude 22. *Non arbitror rectè verti posse dijudicantes, ut quidam volunt: nec ut Interpres Vulg. judicatos, nisi forte ille legit διακρινόμενους, quod in quibusdam Græcis reperit Robertus (scil. Stephanus,) Estius ad loc.*

Jude 22. *Shewing mercy to some, putting difference.* The Vulgar Latine readeth it, *Reprove some as judged*; and so *Beza* saith, that hee found it in three Greek copies. <sup>c</sup> They which follow that, expound it of those that have openly separated themselves; reprove them as being without hope of recovery: but set the judgements to come before others, that being terrified herewith, they may be converted and saved. Some <sup>d</sup> read it, *Reprove some whilest yee are judged*, that is, condemned and censured by them. Ours follow the first and best reading, wherein the word *putting difference*, is <sup>e</sup> *διακρινόμενους*, being of the middle voice, and so may be taken actively as well as passively, and according to this reading the sense is plaine. Rom. 14. 23. <sup>f</sup> Doubteth.

<sup>a</sup> *Gagneius, Tho. Aquin. Faber, Szap.*  
<sup>d</sup> *Oecum.*  
<sup>e</sup> *Judas Epistolæ suæ versu 22. verbo διακρινόμενους utitur in significatione generali, pro discernere, ac delectum habere, consideratâ ipsâ rerum naturâ diversâ, Pisc. in Jac. 2. 4. f Discerneth, vulg. Lat. Judgeth, Vat. Maketh conscience, Great Eng. Bib. Is divided, Syriack. Gr. Doubting. Qui ambigit, vel hesitat, aut secum disceptat, Beza. Qui in facili scrupulo, Fr. B.*

*Vulg. Qui discernit. Erasmus & Hen-temus, Qui dijudicat: Alii, Qui hæsitat, ambigit, secum disceptat: quæ versio nobis probatur. Nam verb. medium διακρινόμενους passim accipitur pro hesitare, ac disceptare, Matth. 21. 21. Marc. 11. 23. Acts 10. 20. & 11. 12. Jac. 1. 6. Rom. 4. 20. & Jude 9. Numquam verò sumitur pro discernere, aut dijudicare; sed ubi hæc significatio occurrit, verbum activum est διακρινόμενους, ut Matth. 16. 3. Act. 15. 9. 1 Corinth. 4. 7. & 11. 29, 31. & 14. 29. Estius ad loc.*

The word signifieth to *discerne* sometime, and to *put a difference*, as a weak Christian holding this meat lawfull, and that unlawfulfull; this is more then to doubt, and so is <sup>a</sup> *minore* here included. But here it is better rendered *doubteth*: as also it is used Matth. 21. 21. Rom. 4. 20. Acts 10. 20. James 1. 6. And it is expounded by a learned man, <sup>b</sup> *Alternantibus sententiis secum disceptare*, when a man is at no certainty with himself, but at variance, sometime being of one mind, and sometime of another. Calvin and Aretius, with others, render it *dijudicat*, so Erasmus; <sup>b</sup> which is, when the judgement is carried into divers parts: so *divinus* signifieth such doubting, as when a man of two wayes knowes not which to take.

*Cum διακρινόμενους in passiva forma passim in Nov. Test. significet hæsitare, dubitare, adeoque & in hac ipsa Epistola supra cap. 1. 6. causam non video cur ab hac significatione hoc loco recedendum putent nonnulli; cum ea optimè hic quadret. Sensus nempe hujus loci hic erit, Eos, quos hic arguit Apostolus, non dubitasse an in ea πορνείᾳ peccarent, imò verò certò apud se statuisse, se in ea non peccare; quod proculdubio augeat eorum peccatum. Sic verò videtur reddendus hic locus, Neque dubitastis apud vosmet ipsos.*

*Διὰ δὲ διόλου, Certamen, discernio. Rom. 14. 1. Controverses of disputation, doubt-*

*scernere, ita ut aliud alii præferatur; hoc enim declarat τὸ διακρινόμενους activâ significatione, ut Jud. 22. Beza in Jac. 2. 4. Significat anteponere, discernere, & segregare, item discutere, & examinare, Cornel. à Lap.*

*subneſſe*

<sup>a</sup> Vulg. Lat. Nōne judicastis apud vosmetipsos?

<sup>b</sup> Erasmi. Et non dijudicasti estis in vobis ipsis? Beza, Nōne discernere feceritis apud vos?

<sup>c</sup> Gagneius, Tho. Aquin. Faber, Szap.

<sup>d</sup> Oecum.  
<sup>e</sup> Judas Epistolæ suæ versu 22. verbo διακρινόμενους utitur in significatione generali, pro discernere, ac delectum habere, consideratâ ipsâ rerum naturâ diversâ, Pisc. in Jac. 2. 4. f Discerneth, vulg. Lat. Judgeth, Vat. Maketh conscience, Great Eng. Bib. Is divided, Syriack. Gr. Doubting. Qui ambigit, vel hesitat, aut secum disceptat, Beza. Qui in facili scrupulo, Fr. B.

<sup>h</sup> Judicio in diversas quasi partes propendeo; nunc, scil. in affirmationem, mox in negationem, & vicissim, Disc. in Act. 10. 20. Proprie in utramque partem, discipulantium more, inquirere significat, Calv. in Jac. 1. 6. i Capel. Specil. in Jac. 2. ver. 4. Διακρινόμενους per Synecdochen generis hic significat, discernere, ita ut aliud alii præferatur; hoc enim declarat τὸ διακρινόμενους activâ significatione, ut Jud. 22. Beza in Jac. 2. 4. Significat anteponere, discernere, & segregare, item discutere, & examinare, Cornel. à Lap.

fulneſſe of diſputation, Great Engl. Bib. Diſceputation of thoughts, Vulg. Lat. To judge diſputations, Var. Be not divided in your cogitations, Syr. But the word διακεισται here rather ſignifieth a diſceputation, or controverſie; and διαλογιſμὸς, an outward diſputation, rather then an inward diſcourſe of the mind. It is uſed alſo, 1 Cor. 12. 10. and Heb. 5. 14.

Διακωλύω, Obnixè prohibeo, Matth. 3. v. 14. Significat volentem & conſtantem aliquid non admittere, ſed vel verbis vel factis, & quaſi injectis à manu arcere & prohibere, Chemnit. in Harm. Evangel.

Διαλάλῳ, Divulgo, Luke 1. 65. and 6. 11.

Διαλλάττωμαι, Reconcilior, Mat. 5. 24.

Διδάσκω, Lingua, Acts 1. 19. Διδάσκω late ſumptum, linguam alicujus regionis ac provincie denotat; atque, ſua Eraſm. aliſque Interpretes videntur hìc intelligere. Sed Druf. in Comment. poſteriore ad voces Nov. Teſt. c. 1. vocabulum illud ſtriſtè ſumit pro idiomate peculiari lingue Syre, Judæis tum vernacula: atque ex hoc loco collegit, idioma urbis pauld diverſum fuiſſe à vulgari Lingua Syra, quâ tunc Judæi utebantur, Mayer. Philolog. fac. Aſt. 2. 6, 8. (vide Beza) & 21. 40. & 22. 2. & 26. 14. Modus loquendi, Idioma lingua, Sermo unicuique genti peculiaris, Lingua, à διαλέσκειν.

Διαλογίζομαι, Diſcepto, ratiocinor, cogito, colloquor. Non tantum ſignificat, Interius ratiocinari, Animo verſare & cogitare, quomodo uſurpatur, Marc. 2. 5. Luc. 1. 29. & 3. 15. & 12. v. 17. Joh. 11. 50. ſed etiam, diſſerere, ac verbis inter ſe diſceptare, quomodo accipitur Matth. 16. 7. Mark 8. 16. & 9. 33. Sic Xenoph. & Plutarchus mutantur; & Lxx. Plā. 34. 20. Quandoque ſignificat, Rationes ſubducere. Anceps eſt ad cogitare, & diſputare,

Matth. 16. 7, 8. Et poteſt verti dupliciter; vel cogitabant intra ſe, id eſt, in ſeipſis, ut ſignificetur tacita eorum cogitatio; vel diſceptabant inter ſe, Janſen. Propriè dicitur de pluribus inter ſe colloquentibus, impropriè de eo qui ſecum ipſe diſſertat, Grotius.

Διαλογιſμὸς, Diſceptatio, cogitatio, often. Rom. 1. 21. it is Engliſhed imaginations, but ſignifieth more then thoughts, even reaſonings, diſputations, diſcourſes, done with weighing and poſying things. Diſceptatio, Luk. 9. 46. Cogitatio, ver. 47. Matth. 15. 19. Interdum declarat inanem concertationem verborum de rebus nihili, Eraſm.

Διαλέγομαι, Diſſero; unde dialeſtica, often.

Διαλύομαι, Diſſolvor, Acts 5. 36.

Διαμαρτυρέομαι, Teſtificor, obteſtor, often. Acts 18. 5. Διαμαρτυρέω & τεſtificans, Vulgat. Pergens teſtificari, Beza. Verbo pergendi exprimitur viſ præpoſitionis δια.

Vel potiùs exactè teſtificans, ut præpoſitio δια notet penetrationem controuerſie, Piſcat. At pluriſima ſunt loca Nov. Teſtam. ubi vim illam habere nequit. Ex Gr. Hebr. 2. 6. ubi ipſe Beza reddit ſimpliciter Teſtor, & apud Lxx. pro πᾶσι paſſim uſurpatur, Ludovic. de Dieu in locum. To charge, teſtifie, or conteſt: ſo it is taken 2 Tim. 4. ver. 12. Significat proteſtor, præſentibus teſtibus depono, deos hominèſque conteſtor: Et Jurisconſultorum verbum eſt: conteſtari in lite aliqua de ſcripto, & ut vulgè dicitur, coram omnibus proteſtari. Hic propriè ſignificat, Deum ipſum conteſtor, quod verba ſequentia indicant, Hyperius in loc.

Διαμαρτομέομαι, Depugno, Acts 23. 9. Acriter pugno.

Διαμείνω, Permaneo, Luke 1. 22. and 22. 28. Galat. 2. 5. Hebr. 1. ver. 11. 2 Pet. 3. 4.

Διαμετέλω, Partior, diſſideo, often.

Διαμειſμὸς, Diſſidium, Luke 12. 51.

Διάνημα, Serpo, Acts 4. 17.

Διανέω, Innuo, Luk. 1. 22.

Διάνοημα, Cogitatio, Luk. 11. 17.

P Διδόισα;

1 Διδ in compositione intendit significationem.

m Est suus & proprius cuiusque gentis sermo, id est, diversorum populorum discrimen loquendi, Cram.

n Et sermone, Mat. 21. 25. Mar. 2. 6. & 9. 33. Luc. 5. 22. & cum aliis consultare significat, Mar. 8. 16. & intra se, id est, apud se in animis suis, & inter se, id est, mutuo sive invicem, Mat. 16. 7. Mar. 2. 8. Ger.

in Harm. In themselves, or among themselves, Luk. 1. 29. Est autem διαλογίζεσθαι idem omnino quod ratiocinari, id est, rationes ſecum vel cum aliquo ſubducere; unde factum, ut pro cogitare, & animo verſare accipiarur: nam qui ſecum aliquid in utramque partem verſat, duplicem quodammodo perſonam ſuſtinet, Beza in Marc. 2. 6.

o Obteſtor, & Adjuro, Corn. à Lap.





they had been cut with a saw. It is used also, Acts 7.54. *Vellem Hellenistas inasperissent qui τὸ διαπείσας absolute nusquam, quod sciam usurpant: Cum à tormento potius orientalibus usitato de sumptum videatur, qui nocentes διαπείσιν solebant: qui & διαπείσας dicebantur. Ita 1 Paral. 20. 3. Nihil autem hoc ad dentes, satis testatur locus Act. 7.54. Heinsius in exercit. sac. where it significeth properly to saw with a saw, because their teeth went (saith One) as if they had been sawing with a saw.*

διαπρήνυμι, Dirumpo, Matth. 26. 65. Mark 14. 63. Luk. 5.6. and 8. 29.

Acts 14. 14.

διαπράζω, Diripio, Matth. 12. 29. twice. Mark 3. 27. twice.

διασαφέω, Planumfacio, Matth. 18. 31.

διασεύω, Concutio. usurpant hanc vocem Græcorum Scholiastæ, sed postquam Græcia facta erat Romani juris. Omnino arbitror expressam ex Latina voce Concutare, quod est, terrore injecto, pecuniam aut simile quid alicui exprimere. Grotius in loc. Metaphorice, Calumniis & falsis accusationibus evertere, ut doctissime observavit Camerarius: Sculeet. Delit. Evangl. Luc. 3. 14. Μὴ δὲ διασεύετε; Use no violence, Tosse no man to and fro. Ego existimo διασεύειν ad vim manifestam, συνκομίζειν ad rapinas ceterasq; fraudulentas potius quàm manifestè violentas iniurias referri, sicut apud Hebræos distinguuntur חָזַק (Gazal) & פָּשַׁע (hachak) Beza in locum.

διασκορπίζω, Dispergo, disicio, disippo. Propriè de ovibus usurpatur, Jer. 23. 1. Zech. 13. 7. Joh. 10. 12. Luke 1. 51. Scatter as darts, which being among the enemies, are lost. A Metaphor (saith Beza) from the whirlwind, which hurles the chaffe huc & illuc; or else thus, so splits them, that they shiver into pieces: this answereth that in that verse, He hath shewed strength, &c. Joh. 11. 52. usurpatur de gentilibus non solum ratione diversarum regionum & locorum, sed etiam respectu variorum rituum, superstitionum & idololatriarum dispersis. It is used Matth. 25. 24, 26. and 26. 31.

Mark 14. 27. Luke 15. 31. and 16. 1. Acts 5. 37.

διασπάρω, Disperpo, Mark 5. 4. Acts 23. v. 10.

διασπείρω, Dispergo, Acts 8. 1, 4. and 11. v. 19.

διασπορά, Dispersio. It is translated 1 Pet. 1. 1. scattering, but significeth Disseminatio, such a scattering, as when a man soweth seed abroad. Joh. 7. 35. Vox διασπορῆς Judæis Græcè loquentibus, quos Hellenistas dici mos habet, significat ea loca in quibus Israëlitis posteri exsulabant. Grotius. Ibi sumitur non pro ipsa dispersione, sed pro loco dispersionis. Loca illa Gentium, inter quas sparsi Judæi habitabant, vocantur διασποραί. Διασπορῆς ἐκδήνων generalis significatu, accipienda est non de gentium dispersione, sed de Judæorum inter gentes. Salmasius de Hellenistica.

It is used also, Jam. 1. 1.

διασέλλομαι, Interdico, præcipio. Mat.

16. 20. Τότε ὁ Ἰησοῦς, Non simpliciter Jussit, seu Prohibuit, sed Gra-

viter interdixit, significat hoc verbum.

διασέλλειν enim propriè est dividere &

diducere, unde postmodum διασέλλειν

dicitur de præcepto aliquo singulari (quo

scil. aliquid præcipitur vel prohibetur)

& ab aliis distincto, & quasi diviso, ac

separato. Atque hic est usus hujus verbi

in Novo Testamento: rarè apud profa-

nos, & exotics scriptores eà significa-

tione occurrit, Cam. in Myr. Evang.

It is used also, Mark 5. 43. and 7. 36.

and 8. 15. and 9. 9. Acts 15. 24. Heb.

12. v. 20.

διαστήμα, Intervallum, Acts 5. 7.

διασολή, Distinctio, Significat apud mu-

sicos harmonicam in tonis discretionem,

quæ sublatâ corrumpitur usus instrumen-

ti. Tale quid etiam Occumenius anno-

tavit. Estius in cap. 14. Epist. 1. ad

Cor. v. 7. Rom. 3. 22. and 10. 12.

1 Cor. 14. 7.

διασεύω, Perverto. Distorqueo, pro-

priè. Act. 13. 8. usurpatur pro Aver-

sione à fide, sicut & falsi Doctores

Act. 20. 30. dicuntur loqui ὁ δια-

σευόμενος, Perversa, & Depravata,

Exod. 23. 6. Pervertere causam paupe-

ris, id est, falsâ sententiâ eam distor-

quere: & viâ impiorum dicuntur Per-

vertæ,

Of δια & ποίω, Se-  
mino.

Evangelista utitur peculiari verbo: non propriè significat Provocare, sed Ceteris mandatis ali-quem informare. Sicut Neh. 8. 8. usurpatur pro, Distincte & explanare legere. 1 Sam. 3. 1. accipitur pro visione aperta, & prophetia manifesta, quæ publicè innotesceret, Chemnii in Harm.

ὁ διασευόμενος apud Hippocratem vocantur qui habent distortos oculos.



verſa, Jud. 5.6. Prov. 10.10. id eſt, *Obliqua et depravata.* It is uſed alſo, Matth. 7.17. Luke 9.41. and 23.2. Act. 13.10. Phil. 2.15.

Διαſάω, *Servo*, Luk. 7.3. Act. 23.24. and 27.43.

Διαſάωμαι, *Servor*, Matth. 14. v. 36. Act. 27.44. and 28.14. 1 Pet. 3.20.

\* Significat  
diſpoſitionem, ordina-  
tionem, præ-  
ceptum. Cor-  
nel. à Lap.

Διατάξις, *Diſpoſitio.* An ordinance, a word of high authoritie. The Imperiall Decrees are called Διατάξις. unde Syruſet Vatablus vertunt, Act. 7. 53. per præcepta et mandata Angelorum. Vox, haud dubio, non è Græcorum, quod eruditis hic impoſuit, ſed Chaldaeorum uſu tum recepta : Id videlicet quod aliàs, ſed à poſterioribus ditagma; interdum verò (ut non raro iſta varie ſcribuntur) ditagma, quod eſt διατάγμα, ſcribitur. Id verò vel exemplum, vel (ut barbari loquuntur) copia epistolæ, aut ſcripti alicujus. Hoc autem loco, ut et ad Galatas 3. Διατάξις, interpretatio, reſentatio : Quemadmodum qui legem vel interpretantur, vel propagant, Διατάξις ſunt, Heinſius in locum. Galat. 3. 19. it is put for διακονία, *Ordination* : for *Ministration*, ſo Stephen uſeth the word, Act. 7.53. By the diſpoſition of Angels. It is uſed alſo, Rom. 13.2.

Διατάξις, *Edictum*, Heb. 11.23.

Διατάξις, *Perturbo*, Luke 1. ver. 29. It is a metaphor taken from ſtirred water, and ſignifieth perplexitie of thoughts, when one cannot tell what reſolutely to think.

γ Eſt diſpo-  
nere quid ſuo  
ordine, uti  
militem in  
acie, Cornel.  
à Lap.  
Significat  
Collocare,  
diſponere,  
in ordinem  
componere  
Occurrit eti-  
am 1 Corin.  
16. 1. ubi  
clariffimè datur præceptum de obſervatione diei Dominicæ; eſt enim διατάξις ad ſingulas Eccleſias pertinens. Cum autem collectas imperat quæ ſeſebant in cœtu publico Eccleſiæ, proculdubio præcipit ſanctificationem hujus diei.

Διατάσσω, *Præcipio*, often. *Edicere declarat*; unde διατάξας & διατάγματα dicuntur Principum edicta, in Heb. 1.1.23. Sed hoc loco nihil aliud declarat quàm Præceptis aliquem formare & inſtituere, Beza in Matth. 11.1.

Διατελέω, *Permaneo*, Act. 27.33.

Διατηρέω, *Conſervo*, Luke 2. 51. Vide *Piſcat.*

Διατί, *Adverb. interrogantis*, (ex δια propter, & τί quid) *Quare*, often.

Matth. 9.11. and 15.3. Luk. 19. 23. and 24. 38. Non eſt interrogantis, & cauſam explorantis, ſed potius indignantis & exprobrantis, Gerhard. in Harum.

Διατίθεμαι, *Paciſcor, teſtor.* Teſtamento meo aliquid mando hæredibus, Steph. Budæus. Verbum eſt valde emphaticum, quippe quod habet ſignificationem, primò pactonis & conventionis; ſecundò, teſtamentalis diſpoſitionis, Act. 3.25. Hebr. 8.10. and 9.16,17. and 10.16. Optimè conuenit hic uſus verbi διατίθεμαι, cum Gallico diſpoſer, cui reſpondet ad verbum: Dicimus enim aliquem diſpoſer de ſes biens, quand il fait ſon teſtament. Aut etiam, Diſpoſer de ſes biens par teſtament. Talem certè uſum verbo diſponere dedit Vet. Interp. in Epist. ad Hebræos, quum διατίθεμαι διαθήκην vertit, diſponere teſtamento (ſed nullo, ut opinor, exemplo) Ibidem vertit & Teſtari teſtamentum. Quidam, Condere teſtamentum: Sed alii maluerunt, Paciſci cœdus, Stephanus in Theſ. Græc. It is alſo uſed, Luk. 22.29.

Διατίθεω, *Commoror.* Ad verbum ſignificat contero: licet primariâ ſignificatione ſit tempus terere, & immorari †; ſignificat tamen ſtudioſè etiam in re quapiam verſari, et ſeriò in diſputatione, aut in quaſitione aliqua occupari. Act. 16.12. Conferentes, Gloſſ. ordin. interlin. Lyran. Lorin. Conſiſtentes, Vatab. Cajet. It is uſed alſo, Joh. 11.54. Act. 12.19. and 14. ver. 3.28. and 15.35. and 20.6. and 25.6,14.

Διαδοχή, *Alimentum*, 1 Tim 6.8.

Διαυγάω, *Illuſceſco*, 2 Pet. 1.19.

Διαγανής, *Pertucidus, transparentis*, Rev. 21.21.

Διαφέρω, *Præſto*, often. Non tantum diſferre, ſed etiam præcellere ſignificat, Eraſm. Scult. Matth 6.26. Magis antecellit, ſive præſtat illis, Eraſmus optimè vertit, Nonne vos longè præcellitis illas? Comparativus enim μάλλον verbo διαφέρεω (cui et ipſa vis comparativi ineſt) conjunctus, in ſignem hominum præ avibus excellentiam notat. a Mat. 10.31. Δίω διαφένει. Multis pite υμείν

z Significat  
non ſimplici-  
ter commo-  
rari in aliquo  
loco, ſed la-  
boribus inſi-  
ſtere, in re a-  
liqua cum in-  
tentione, &  
ſummo ſtu-  
dio immora-  
ri. Hinc δια-  
λέξην, exer-  
citatio dicitur;  
quo ad-  
monemur,  
Chriſtum il-  
lic docendi  
cauſâ fuiſſe  
commora-  
tum, Aret.  
in Job. 3.22.  
† Eſt tempus  
extrahere, &  
mora diu-  
turniori in  
loco aliquo  
commorari,  
Tarnovian.

*Multis passerulis præstatis vos*, Beza. *Multis passeribus meliores estis*, Vulg. *Vos plures estis quam multi passeruli*, Erasmi. *Ante statis*, Tertull. *Vos passeribus multo estis præstantiores*, Castellio. Rom. 2. 18. τὸ διαφθέρειν.

Hæc vox et differentiam, & excellentiam significat; quæ utraq; hic conjungi potest. Judæi enim legisperiti utrumque faciebant: hoc est, explorabant ea quæ maximè in lege excellere; item ea quæ à lege discreparent, Vorstius in locum. Vulg. *Probas utiliora*; quomodo etiam interpretatur Theophylactus. Beza, *Exploras quæ differunt*. Τὸ διαφθέρειν interdum accipitur pro utilem esse, ut prolatis exemplis ostendit doctissimus Budæus. Erasmus de eo videtur dubitare; ideoque convertere maluit, *Probas eximia*. Lector quam maximè probabit ex his interpretationibus sequatur, Beza in loc.

διαφθέρειν, Discrepantia, Steph. Beza, *Quæ discrepant*. Præstantia, Erasmi. *Potiora*, Vulg. *Quæ excellunt*, Pisci. Phil. 1. 10.

διαφορῶ, Diverfus, Rom. 12. 6. Heb. 9. 10.

διαφορώτερος, Excellentior, Heb. 1. 4. and 8. 6.

διαφθείρω, Corrumpto, Luke 12. 33. 2 Cor. 4. 16. 1 Tim. 6. 5. Rev. 8. 9. and 11. 18.

διαφθορά, Corruptio, Lat. Gall. Corruption. Angl. Corruption. Græcorum Theologi subtiliter inter φθορά, διαφθορά, et καὶ διαφθοράν distinguunt: ut sit φθορά, cum à corpore tantum separatur anima, quod morientibus contingit: διαφθορά, cum corpus sic consumitur, ut sola relinquantur ossa: καὶ διαφθορά, cum ea quoque dissolvuntur: quod Dominico mox applicat corpori, Heinsius in Exercitat. sac. Act. 2. 27, 31. and 13. 34, 35, 36, 37. It is used by the Greek Interpreters of the old Testament, to signify, not the corruption it self alone, but the very place of it likewise, as Psal. 9. v. 15. Pro. 26. 27. Propriè quidem corruptionem significat; sed pro sepulchro ponitur cum alibi, tum Psal. 29. v. 10. & pro fovea, Psal. 9. 16. Ergo vi-

dere corruptionem, Psal. 16. 10. Non est corrumpi simpliciter, sed corrumpi, in sepulchro constitutum, Drus.

διασπέρω, Spargo famam. Matth. 9. 31. ad verbum, *Disfamârunt eum*; sicut etiam vertit Vet. Interp. Sed præterquam quod hoc verbum rariò à Latinis usurpatur, etiam in vitio ponitur, Beza.

διασπρίζω, Divulgo. Significat, *Famam ubique per omnia spargere*. Vulg. Mar. 1. 45. *Diffamo*. Sed hoc verbum à Latinis semper in vitio ponitur. It is used also Matth. 28. 15.

διαφένγω, Effugio, Acts 27. 42.

διαχέριζμα, Inversio. Act. 5. v. 30. Græce loquitur emphaticè; *Vos* (inquit) *dischérizadè*, id est, præ furore & ira, si licuisset, manibus discerpissetis, Aret. in loc. Acts 26. 21. *Injectâ manu violare*, Eras.

διαχωρίζουαι, Discedo, Luk. 9. 33.

διδάσκω, Docet, Joh. 6. 45. Docti à Deo, δίδασκoi τῶ Θεῷ, id est, ut habet ad verbum Syrus Interpres, Docti Dei. Plus enim est δίδασκων esse, quam μαθητῶν. Multi enim discipuli discedunt, quia non didicerunt, ut infra versu 66. Vulgata, *Docibiles Dei*, barbarè, & non expresso sensu. Nec enim ὁ δίδασκός eum significat qui se docendum præbet, sed eum qui jam didicerit quæ est edoctus, Beza in locum. 1 Corinth. 2. 12, 13. à δίδασκω doceo.

διδάσκων, Aptus ad docendum, Steph. Beza. 1 Tim. 3. 2. Vulgar. *Doctior*. Sed multi sunt doctores, qui aptiores essent ad servam; neque hoc declarat Græca vox, Beza in locum. Significat, non simpliciter doctorem, sed facultate docendi præditum, & ad docendum appositum, Musc. in loc. com. It is used also 2 Tim. 2. 24. Wee render it in both places, *Apt to teach*.

διδάσκω, Docco, often. It may be generally taken for all the parts of the Apostolicall and Ecclesiasticall Ministerie, Matth. 28. 20. <sup>t</sup> It is f. Gerhardus distinguished from μαθητῶν, (Mat. 28. 19.) as species à genere. Μαθητῶν δὲ: non incommode exponimus de generali mandato, ut Apostoli omnes gentes,

b τὰ διαφθέρειν, Quæ excellunt, Piscat. Vel ut Eras. Eximia, ut sensus sit, Exploratur quæ bona opera, quibus præstent & antecellant. Certè διαφθέρειν, activâ voce, pro excellere, seu præstare, sepius usurpatur: At pro discrepare, seu dissidere, exemplum nullum satis commodum memini in voce activa, sed in passiva διαφθέρειν, quod est quasi dicas, differri, hoc est, in diversas partes ferri, Piscat. in Schol. c Διαφορώτερος, Primò est, differentius. Secundò, præstantius & excellentius, Cornel. à Lap.

d Interemissus, Vulg. Gr. est, Manibus violentis occidere: nam interimitur, & qui jure meritòque plectitur, Eras. in Annotat.

e Docibilis; sed activè intelligendum est, viz. qui docere possit, Bulling. The French in 1 Tim. 3. Propre à enseigner. In 1 Timoth. 2. Propre à enseigner.



gentes, quæ antebac in varias sectas dispersæ fuerant, Christo adducerent, ut ab hoc uno denominarentur; Διδασκοῦντες de speciali & exacta doctrina intelligi potest, quæ in nomen Christi per baptismi tesseram initiatis, omnes & singulos fidei Christianæ articulos explicatius tradit & inculcat. Zepperus de Sacramentis.

g Sanam doctrinam significat. Διδασκαλία, Doctrina, 2 Tim. 3. 16. It is used often elsewhere in Scripture.

h Ἄνθρωπος διδάσκων. Sic Latinis Doctor à docere. Διδάσκων, Magister, often. One who soundly teacheth the Doctrine of Christ, Ephes. 4. 11. Tribuitur Διδασκων appellatio, Christo, Mat. 17. 5. Joh. 13. 14. Matth. 8. 19. & 9. 11.

2 Cuius Doctori, Mat. 10. 24. Luc. 6. 40. Heb. 5. 12. Jac. 3. 1. 3 Ecclesiæ Ministris, ut potest 1 Synagoga Israeliticæ Doctoribus, Luc. 2. 46. Joh. 3. 10. Rom. 2. v. 20. 2 Apostolis Christi, 1 Tim. 2. 7. 2 Tim. 1. 11. 3 Quibusvis Ecclesiæ Doctoribus, Act. 13. 1. 1 Cor. 12. 28. Ephes. 4. 11. Gerh. in loc. Theolog. It significeth a Teacher of letters, † manners, or any Art; in relation whereunto they were called Disciples, Scholars, or Learners. Doctor sive Præceptor. Nam Præcipere potius est Docere, quam Mandare; ut apud Placcum,

Quicquid præcipies, esto brevis. — Vulg. & Erasmi. Magister. Quod generalius est, & præfecturam etiam docerat: quamvis illud non ubiq; repudiat, Beza in Matth. 19. 16.

Διδάχνη, Doctrina, often. Tam Græcè Διδάχνη, quam Latine Doctrina, & actum docendi significant, & præcepta, seu documenta à magistro tradita.

Διδραχμή, Didrachma. Vox est Græca, attamen usurpata ab Hebræis, qui scripserunt Græcè, etiam tum quum agunt de rebus Hebræorum, ut à Josepho. Sed quid significet hoc loco, non constat apud omnes. Dissentiant hic Interpretes: nam pleriq; putant hic agi de tributo quod Capitationem Romani vocabant; estq; hæc sententia vulgo recepta. Alii putant hic agi de dimidio Sicti Sanctuarii, ut interverso à Romanis. Alia est sententia quæ videri potest nova, nempe hic agi de dimidio sicti quatenus depen-

debatur in usum Sanctuarii: quam sententiam confirmat Camero Præf. in Matth. 17. 24. Tota (inquit ille) hujus obscuri loci explicatio pendet à significatione hujus voculæ. Matth. 17. 24. we English it, Tribute-money. It was of value about ten pence of old Sterling money; and the Israelites paid it once by the Law, Exod. 30. 13. and at this time they paid it to the Romans.

Δίδωμι, Do, tribuo, very often. Permitto, sive concedo, Acts 13. 35. and 2. 27. Apoc. 13. 7.

Διεγείρω, Expergefacio, insurgo. Of Διδ and γείρω, Excito. Matth. 1. 24. Διεγέρθη δὲ Ἰωσήφ, Experrectus Joseph. Vulg. Exsurgens Joseph. Eras. Excitatus Joseph. Sed hoc quidem loco plus est τὸ διεγείρεσθαι, quam excitari, Beza in loc. Mark 4. 38, 39. Luke 8. 24. Joh. 6. 18. 2 Pet. 1. 13. and 3. 1. It significeth to awaken out of sleep. Verbum διεγείρω, 2 Pet. 1. 13. reddiderat per suscitare: hic rectius exprimit per excitare ex vterno sc. torporis, temporis & oblivionis, Gerh. in 2 Pet. 2. 1. Hujus verbi usus ad tria solet accommodari; ad eum, qui surgit, qui reviviscit, & expergescit, Eras. in Annot.

k Διέξω, Compitum, Mat. 22. 9. Ex Δις, Bis, & έξω, Via quæ exitur, aut ubi dua viæ se intersectant. Mat. 22. 9. Compita, Beza. Vulg. & Eras. ad verbum, Exitus; quod mihi visum est obscurius. Compita autem Latini vocant laxiora in urbibus spacia, in qua vici plures exeunt, id est, Desuunt. Alii interpretantur Vicos urbis frequentes, quos vernaculo sermone vocamus Les Rues passantes, id est, quibus pleriq; præterenti: Sic autem allegoricè intelligit Christus, gentes per orbem terrarum dispersas, prædicatione Evangelii aggregatas, Beza in loc.

Διέκλυσθαι, Interpretor, Luke 24. 27. Acts 9. 36. 1 Cor. 12. 30. and 14. 5, 13, 27.

l Διέκλυσθαι, Interpres, 1 Cor. 14. ver. 28.

Διέξωμαι, Transeo, eo, trajicio, dimano, vdeo, prætereo, perago, progredior, obambulo, pervenio, pergo, often. Rom.

i Nummus qui duas drachmas continet ex Δις, quod est à Δις bis, & έξω, drachmæ.

k Et transitum & exitum significat, Gerh. in Harm. Lxx utitur pro ΔΙΕΞΩ quod idem pro utroque usurpatur, Num. 34. 4. Jos. 15. 4.

l A Δις & Έρως, Mercurius, quia Mercurius erat Interpres Deorum.

† Magister propriè literarum, aut morum, Luc. & generaliter quicunq; rei alicujus artem docet, Moserat.



Rom. 5. 12. pervasit, διήλθεν quemadmodum lucis gregem aliquem pervasit, & singulas oves contagio inficit, Piscat. in loc. Luc. 2. 15. Græcis διελθὲν nonnunquam dicuntur, qui susceptum iter vel perficiant, vel ultra se conferre pergunt: Vetus, Transeamus usque Bethlehem: Pro quo Recentior, Eamus: quod dilutius, ni fallor, ut omittam, transire hinc domum, Latiniissime dici. Heinsius. Hoc verbum aliquoties habet inclusam significationem futuri temporis, ut Matth. 11. 31. Apoc. 1. 4. sicut Syrus & Arabes rectè hoc loco interpretantur, Beza in 1<sup>a</sup> Cor. 16. 5. Aliàs Transire, aliàs Obire significat, ut Luc. 9. 16. Beza.

Διέγωμαι, Percutor, Acts 10. 17.

n Ex si pro " Διέλις, Eimulus, Matth. 2. 16.  
dis, & in " Διέλις, Biemium, Act. 24. 28. & 28. 30.  
Annus. Duorum annorum spatium, Eras.

o Pleniorem o Διηγέμεναι, Narro, Mark 5. 16. and  
alicujus rei expositio- 9. 9. Luke 8. 39. and 9. 10. Acts  
nem, vel narra- 8. 33. and 9. 27. and 12. 27. Heb. 11.  
tionem asferre, ver. 32.

Διήγησις, Narratio, Luk. 1. 1. Διηγέμεναι appellationse Lucas intelligit libros ipsos de Christi dictis ac factis conscriptos; quemadmodum ipse explicat, Act. 1. 1. ut διὰ διήγησιν διήγησιν, nihil aliud declarat, quam historiam conscribere, Beza in loc.

Διωκέω, Perpetuum, Hebr. 7. 3. and 10. 1, 12, 14.

Διδαζαω, Bimaris, Act. 27. 41. Sic propriè vocatur Isthmus, quod attingit mari alluatur. Vulgo vocant, une langue de terre entre deux mers, Beza.

Διιγέμεναι, Pertingo, Heb. 4. 12.

Διίστημι, Disiungo, Interpono, sepono, sepono, Luke 22. 59. and 24. 51. Acts 27. 28.

p Of dis and p Διιγχεῖναι, Affirmo, to affirm constantly, Luke 22. 59. Est affirmando contendere, summis viribus aliquid confirmare; est enim ab ιγχεῖν robustus ac firmus, Act. 12. 15. illa διιγχεῖν assertionem suam fortiter tuebatur, revera sic se rem habere confirmans, Gerh. in Harm. Asservo, Beza.

Διικονομία, Justum iudicium, Rom. 2. ver. 5.

Δίκαιος, Justus, often. Dicitur tam de re, quam de persona. Pietatis & Justitiæ studens, 1 Pet. 4. 18. Justus, 1 Joh. 3. 7. Tribuitur Deo, Joh. 17. 25. 2 Tim. 4. 8. Hominibus, Matth. 5. 45. 1 Tim. 1. 9. Probis seu bonis, Matth. 1. 19. Ferè ex perpetuo Hellenistarum usu est fidelis aut pius. In Actis Apostolorum (Act. 3. 14.) Christus dicitur propriè & per excellentiam Ille Justus, δίκαιος. Vide cap. 16. Sculceti in Matth. & Marc. Justitia in sese virtutem amplectitur omnem, Arist. Et δίκαιος pro quovis peccato usurpant sacra literæ. Innocens, Matt. 23. 35. Justus ex justitia Christi imputata, Rom. 1. 17. ex justitia inherente, 1 Joh. 3. 7.

\* Δικαιοσύνη, Justitia, often. Est ipsa animi integritas, & qualitas nobis inherens, Alsted. Est ipsa animi integritas, sanctitas, & innocentia, per quam sanctè vivimus & placemus Deo, vel bonis viris, Rom. 4. 5. Ergo quæ differentia est inter abstractum & concretum, eadem est inter Δικαιοσύνην & δικαιοσύνην, Danæus, li. 4. de Fide, c. 27. Hæc vox in Scriptura s. latissime sumitur, & significat interdum Veritatem & Fidelitatem, interdum Bonitatem & Misericordiam, Spanhem.

Δικαίω, Justifico. Verba Hitzdik & Δικαίω propriè sumpta, sunt vel forensia, nec mutationem physicam notant, sed forensiem; absolutionem nimirum judicialem oppositam condemnationi, prout Paulus opponit τὸ Δικαίω & τὸ καταγγεῖν τὸ Δικαίω in Scriptura sumitur; 1. Effectivè, & notat quandoque justum constituere, non per infusionem justitiæ, sensu Pontificio; sed per ejus imputationem, sensu Scripturæ. 2. Declarativè, et notat justum reputare; idq; vel gratis, quando terminatur ad homines; vel meritiò, quando terminatur ad Deum. Spanhem. in Dub. Evangel. It is a judicial word taken from Courts of Justice, which being attributed to the Judge, is opposed to condemn; and significeth to absolve, or to give sentence with. It hath two speciall significations. 1. To acknowledge, and declare one to be just, Matth. 11. 19. and 12. 37.

P 2 Luke

9 Quasi distans, from distans, Bepertito, SO Aristotele in his Ethicks. Quod justus in duas quasi, hoc est, æquales partes rem dividat: hæc originatione optime convenit justitiæ distributivæ, quam vocant, Alsted.

\* Est justitia ea quæ est in nobis, Cornel. à L. p.

† Quamvis vulgò justificare videatur idem esse quod hominem justum reddere per impressam justitiæ qualitatem, tamen nec apud probatos Latinitatis auctores (quod sciam) hoc sensu usurpatur; & apud Græcos & Hebræos non qualitatibus infusionem, sed sententia promissionem denotat.



Luke 7.29.35. and 16. 15. 1 Tim. 3.16. James 2.21. 2. To *absolve* and *acquit* in judgement, or, to *pronounce innocent*, Matth. 12.37. A&E. 5. v.18. and 8.34. and 13.38,39. Rom. 8.30,33.

**Δικαιοσύνη, Justificor.** It signifieth, 1. To be made just, Rev. 22.11. 2. To be freed, Rom. 6.7. 3. To be declared just, Luke 10.29. 1 Tim. 3.16. 4. To be pronounced just, or *absolved* in the judgement of God, Matth. 12.37. Luke 18.14. A&E. 13. v.39. Rom. 2. ver.13. and 3.4, 20, 24, 26, 28, 30. and 4.2, 5. and 5.1, 9. and 8.30, 33. 1 Corinth. 4.4. and 6.11. Gal. 2.16, ver.17. and 3.8, 11, 24. and 5.4. Tit. 3.7.

**Δικαιοσύνη, Justificatio, Constitutio.** Est opus ipsum, per quod rei & accusati justitia illucescit, aut in quo rei innocentia & purgatio sua est. Nos Galli dicimus factis justificatis, Danæus. It is diversely used, both in the plurall and singular number: In the plurall, it signifieth *Jura*, the Lawes and Commandements of God, either in generall and indefinitely, viz. where no other word of the like signification is joyned with it, as Psal. 119.8. Rom. 2.26. Or more particularly, the precepts of the Ceremoniall law: and this sense is most usuall, when it is joyned with words signifying other lawes or precepts, Luke 1. v.6. It signifieth the judgements of God, Revel. 15. ver.4. In the singular number it signifieth that which is just, either as the Law of God, prescribing righteousness, Rom. 1.32. or as the whole righteousness, which, as the Law, is prescribed; and so it is used, Rom. 5.14. Revel. 19.8. The Lawyers call that a mans justification, which maketh neither the man nor his cause just, but declareth them to be just. Againe, the word is not Justification, but Justifications, (in the plurall number) or Righteousnesses of the Saints, both Justification and Sanctification. *Sententia absolutoria*, Rom. 5. 16. *Justitia*, Rom. 5.18. *Justificatio*, Rom.

8.4. *Lex naturæ*, Rom. 1.32. *Significat Jus à Deo ipsi naturæ hominum insitum; quod à Philosophis, Lex naturæ, à Jurisconsultis, Jus gentium dicitur*, Beza in loc.

**Δικαιώσις, Justificatio**, Rom. 5. ver. 18.

Those three words there used, *Justifying, Justification, Justice*, are thus distinguished: The first signifieth the merit of Christs justice, whereby we are justified. The second, the action it selfe of justification, whereby Christs justice is communicated to us. The third, the justice it selfe which is imparted and communicated unto us, *Tolet. Est proprie ipsa Judicis de innocente reo pronuntiatio, significatione nimirum ætterna*, Danæus & Alsted. in Lexic. Nam quia verbale est in [is] sæpe etiam passivè accipitur pro Dei innocentia, Id. ib.

**Δικαιοσύνη, Juste**, Luke 23.41. 1 Cor. 15.34. 1 Thes. 2.10. Tit. 2.12. 1 Pet. 2.23.

**Δικαστής, Juxta**, Luke 12.14. A&E. 7. 27,35.

**Δίκη, Pœna, ultio, damnatio**, A&E. 25. v.15. Rom. 3.19. Significat 1. *Causam forensam*, 2. *Sententiam*, 3. *Jus*, 4. *Pœnam*, Cornel. à Lap. *Tria significat, nimirum & actionem ipsam coram Judice, & Judicis cognitionem, & ipsius deniq; cognitionis executionem*; Beza in A&E. 25. *Δίκη forense vocabulum est, & significat, Causam quæ apud Judicem agitur, & ipsam Judicis sententiam, & jus, sive actionem ad aliquid faciendum aut petendum, & pœnam quæ infligitur, quam etiam Latini Dicam nonnunquam vocant, Græcum nomen usurpantes pro suo, Ribera in Hof. cap. 13. Δίκη vocatur tum illa ipsa justitia Dei puniens, A&E. 28.4. tum pœna per eam illata, 2 Thes. 1.9. Jude 7. Grot. de satisfactione Christi. Proprie Jus, justitia, pœna, supplicium.*

**Δίκτωρ, Rete**, often. Generale est, Chemnit.

**Δίλογος**, (Ex si pro dis bis, & λόγος sermo.) Bilingualis, 1 Tim. 3.8. Qui ex uno ore caldum & frigidum spirat.

a Διό,

**Δικαιοσύνη**, Aristot. *Ethic. l.5. c.6.* Est correctio injuriæ; & pro vindicta & ultione sumi solet. In N. Test. vocabulum illud Græcum aliquando videtur pro sacris legis ritibus & ceremoniis usurpari; ipsum etiam jus divinum complectitur, ut Rom. 1.32. f Vide Beza & Piscat. in Luc. 1.6. See M. Lightfoot in his Harmony on that place.

The righteousness of the law: SO many; as though it were δικαιοσύνη. Some, *Justification*, as though it were δικαιοσύνη; but it is δικαιοσύνη, which Beza well renders, *ut jus legis*: That the right of the law might be fulfilled in us. u See Beza on Rom. 1. v.32. & 5.18. x Est justitia ea quæ est effectivè in Christo, & subjectivè in nobis, Cornel. à Lap. Cujus contrarium verum est. y Pro verè & serè: An Hebrew phrase, *Pareus* in 1 Cor. 15.34. z Causam, ac litem, sive jus significat, nonnunquam & pœnam, Eras.

a Quamlibet tenuem occasionem complētur; etiam in sermone contemendo, Consequētia, Luc. 7. v. 7. *Chamier.*

Διδ, Quamobrem, often. This word doth not alwayes signifie the cause, or merit, but the order also, and sequel of a thing, as Gen. 22. v. 16. Heb. 1.9.

Διότι, Quapropter, 1 Corin. 8. 13. and 10. 14. and 14. 13.

Διελθὼ, Iter facio per, Luk. 8. 1. Acts 17. 1.

Διότι, Quoniam, often.

Διόδοσις, Directio, Steph. Beza. Heb. 9. 10. Vulg. *Correltio*; quam vocem ut duriores repudiam, quamvis ulcunq; excusari possit, Beza in loc.

Διορύσσας, Perfidio, Steph. Beza. *Effodio*, Vulg. Matth. 6. 19. 20. and 24. 43. Luk. 12. 39.

Διπλῆς, Duplex, Matth. 23. 15. 1 Tim 5. 17. Rev. 18. 6. twice.

Διπλῶς, Duplico, Rev. 18. 6.

Δις, Bis, Mar. 14. 30. 72. Luk. 18. 12. Phil. 4. 16. 1 Thess. 2. 18. Jude 12.

Διστάζω, Dubito, hesito, in diversas partes propendeo, Matth. 14. 31. *Etis τί ἐδίσταζας*; why didst thou doubt?

The word in the originall is, why wast thou divided? Part of his heart looked to God by faith, and so was supported; part looked to the waves, and feared the greatnesse of them, and so was carried downe the stream, Mr. Hooker. When the mind is as it were in *aquilibrium*, towards two objects, and knoweth not which way to incline. A metaphor from the staggering (as it were) of balances; under the burden, now to one side, and then to the other. Sicut Latine dubius dicitur, qui ex duabus viis non satis novit utram sequatur: sic à Græcis dicitur *διστάζω*, cujus animus nunc huc, nunc illuc rapitur, Beza in loc. It is used also, Matth. 28. 17.

Δίστομος, Aceps, Heb. 4. 12. Revel. 1. 16. and 2. 12. Two-edged, or two-

sententias significat, quando lanceæ statæræ sub pondere nutant, nunc in hanc, nunc in illam partem: sic quando lucra est in mente, eaque in duas diversas sententias trahitur, *διστάζω* dicitur. Ita quoque quando animus affectibus, nunc huc, nunc illuc impellitur, ut non maneat in una sententia, tum *διστάζω* dicitur, Polyc. *Uss.* & *Gerhard.* in *Harmonia*. Quod habet *δίστομος*, id est, Ora duo: Os enim propriè accipitur, ut *σίστα*, apud Græcos: hinc gladius dicitur *Comedere*, & *Devorare*, quod oris proprium est; & gladius aceps seu acutus dicitur. Vide *Beza* & *Piscar.* in *Luce* cap. 21. *YUL.* 24.

mouthed. Gladius, *δίστομος*, id est, duplicis oris, dicitur, qui quasi utrinq; mordet, quum utrinq; sit acutus. Syrc. Duorum orium, id est, acierum. Heb. nominatur, Gladius duorum orium, Psal. 49. 6.

Διχίλις, Bis mille, Mark 5. 13.

Διολίζω, Percolo, Matth. 23. 24. *Est colare, desecare, à liquore per linteum defluente aliquid separare*: which word *Dioscorides* useth l. b. 5. cap. 82. and *Plutarch* lib. 6. *Sympos.* The Septuagint use it, Amos 6. 6.

Διχίζω, Dissidere facio, Matth. 10. 35. *In duo dividere, quæ prius erant conjuncta, adeo, ut quorum animi inter se dissident, eorum corpora quoque sint disjuncta.*

Διχομασία, Dissensio, Rom. 16. 17. 1 Cor. 3. 3. Gal. 5. 20. *Sedition.* The originall word significeth such dissension in which men separate one from another. *Dissensio, secessio, quum factiones in duas partes secedunt, quum in contraria studia aliqui scinduntur*; quomodo ait *Virgilius*, *Scinditur incertum studia in contraria vulgus.*

Διχοτομέω, Separo, Matth. 24. v. 51. Luke 12. 46. whence comes a *Dichotomie*. *Διχοτομήσει αὐτὸν*, *usurpatum de sectione lineæ, Voss.* *Strigel.* in *N. Test.* *Dividet eum in duas partes*, hoc est, interimet eum, interfectioni dabit. *River.* in *Exod.* *Dividet eum.* *Erasm.* *Dissecabit.* And this is the proper signification of the word: unde *Luna* *διχοτομοῦ* dicitur, quum dimidiata luget. But it significeth rather here (say *Beza*, and others) to separate, and cut him from

*Eusebius*, that *Manasses* the King (and the Prophet *Esay's* father-in-law) caused him to be sawne in sunder with a wooden saw. *Serratus* est à *Manasse* Rege sacro suo, ut *Hebræi* ferunt, ferrà ligneà, *Ludov.* *Vita.* in *August.* de *Civitate Dei*, lib. 18. cap. 29. See *Drus.* in *Annotaz.* in *Hebr.* 11.



the rest. God will not account of that servant as one of the number of the rest, but will so handle him (being separated) as he deserves. Syrus reddidit per verbum quod significat Dividere, ac Separare. Beza, Separabit. Propriè, In duas partes æquales dividere, i. *ἡ δὴ αὖτε* postea generaliter usurpatur pro Secare, Dividere. Lxx utuntur pro Membratim dividere, In frustra secare, Exod. 29. 17. Gerb. in Harm.

Christ alludeth (saith *9 Meemes*) to the cutting up of the Sacrifice: If they be not Sacrifices now to the Lord, he will cut them like Sacrifices in his wrath.

q With *Lud. de Dieu*, he seems to concur in the Exposition of this word.

r Matth. 5. 6.

Διψῶ, Sitio, often. Et Metaphoricòs, r Vehementer appeto, Magnopere cupio, ut est Sitio apud Latinos. Cicero, Nec sitio honores, nec desidero gloriam. Sitientem me virtutis tue deseruisti, Cicero pro Plancio. Nostrium sanguinem sitiebat.

Διψῶ, Sitis, 2 Cor. 11. 27.

Διψῶ, Bianimis, animo duplex, Jam. 1. 8. Vide Laurentium in loc. Virum autem *διψῶν* vocat eum qui habet cor, & cor, ut loquuntur Hebræi; nempe vel simulatorem, ut qui aliud ore loquatur, aliud intus sentiat: vel eum potius hoc in loco, qui animi incertus, modo in hanc, modo in illam partem inclinet, neq. dat operam ut in vera religione stabilietur, Beza in loc. Qui variis cogitationibus impellitur circa rem eandem, nec certum habet quid potissimum sequatur; quales reverà sunt hæsitantes: videntur illi duos habere animos pugnantes, Aret. in loc. Qui alternat, qui vacillat, qui dubitat, qui nunc in hanc, nunc in illam partem animi inclinat: quem hic Græci Scholiastæ, qui nusquam denique hæret aut consistit, interpretantur; idem qui & ambiguum, ac de iis quæ à Deo dari petit sibi dubitantem, exponunt. Sed & eruditissimus Hesychius *διψῶν*, ἀπορῶν interpretatur. *διψῶν* nunc huc, nunc illuc animo inclinantem potius quàm animo duplici, vitandæ ambiguitatis causâ dicam. Tales enim & dolosi, ac plerumq. quidam. Heinſius in loc. Ex *δὲ* & *ψῶν*.

By a double-minded man is meant not one that pretends one thing, and intends another, though the word be sometimes so taken; but when the minde is divided between two objects, that it knowes not which to choose, but standeth as one in *bivio*, that hath two wayes before him, and knoweth not whether to goe, this way or that way. It is used also, Jam. 4. 8.

Διόνος, Persequor, insequor; ac propriè, Cursu insequor fugientem. In Novo Testamento usurpatur pro quavis injuria, quæ alicui irrogatur, sive sit realis sive verbalis; sive in fortunas, sive in famam, sive in vitam hominis grassetur; ac plerumq. usurpatur pro persecutione, quam hostes veritatis cœlestis Christo & ipsius Ecclesiæ inferunt Matth. 5. 10. & 44. cap. 10. 23. Lxx utuntur pro

הרהר fremuit in modum equi irati, pro דמרי succidit, absumpsit, 2 Sam. 21. 5. pro נהר propulit, propulsavit, Prov. 21. 6. pro נוס surge re fecit, Isai. 17. 13. ac usitatissimè pro נהר insecutus, persecutus est, Exod. 15. 9. Levit. 26. 7. quo verbo etiam Syrus utitur Joh. 15. 20. Gerhardus in Harm. Evangel. It signifieth eagerly to pursue and follow: which being attributed to persons is evil, and is as much as to Persecute, as Rom. 12. 14. 1 Cor. 15. 9. Acts 9. 5. Matth. 5. 10, 11, 12. Joh. 5. 16. and 15. 20. Acts 7. 52. and 9. ver. 4. Gal. 1. 13. Matth. 23. 34. Luke 21. 12. Matth. 10. 23. Rev. 12. 13.

f If it be applied to things, then it is good or evil, as the things are good or evil which we pursue; and it implies singular love to the thing, and great labour about it, as Rom. 12. 13. Therefore it is very well translated, t Given to Hospitality: for that phrase notes eager affection, and following of a thing: so we say of a covetous man, he is given to money;

De re dictum, significat singulare studium ejus obtinendæ: & ferè semper notat nocendi cupiditatem, & vertitur Persequor: propriè, Expello persequendo, Beza in Rom. 12. 13. Casaub. in Marc. 4. & alii. At hoc multis exemplis in contrarium adductis refellit Drusus ad Rom. 12. 14. Ut Prov. 12. 11. & 28. 19. & 2 Reg. 5. 21. Quin & de re usurpatum in vitio poni probat ex Prov. 9. 7. Isai. 5. 11. & Hof. 2. 7. He said not, exercising, but pursuing hospitality, Chrysost.

of a common drunkard, that he is given to drink. So 1 Thess. 5. 15. Τὸ ἀγαθὸν διώκετε, follow that which is good. Hebr. 12. 14. εἰσέλθω διώκετε, follow peace. 1 Tim. 6. 11. διώκετε δικαιοσύνην, follow after righteousness. 4 1 Cor. 14. 1. διώκετε τὴν ἀγάπην, follow after charitie. It is used also Phil. 3. 12. διώκω, I follow. It doth not simply signifie to follow, but to follow as the persecutour, who will not rest till he have him whom he persecuteth. By this then he signifieth, how greedily and incessantly he pursueth after the perfect knowledge of Christ, having it, as it were, in a chase, Dr Airay. And vers. 14. Follow hard, or presse with an eager pursuit (for so doth the word emphatically import) toward the mark. The word signifieth, that he followed as one that would not leave till he had that which he followed; but if he fell, he would up again, and to it, and not give over, no more than the persecutour doth, till he have him whom he persecuteth, Idem ibid. It is the same word that signifieth to persecute, because the earnestnesse of his spirit in pressing toward the mark now, is the same that it was in his persecution of those that pressed toward the mark before. It is used also in the good part, Rom. 9. 30, 31.

Διωγμός, Persecutio, item Exagitatio, Vexatio, in Novo Testamento, & apud Eccles. Script. Rom. 8. 35. it signifieth that sort of affliction, by which the children of God are persecuted, and chased from one place to another. It is used also, Matth. 13. 21. Mark 4. 17. and 10. 30. Acts 8. 1. and 13. 50. 2 Cor. 12. 10. 2 Thes. 1. 4. 2 Tim. 3. 11. twice.

Διώκων, Persecutor, insectator, & Consecrator, ut inquit Bud. 1 Tim. 1. 13.

Δόγμα, Edictum, Luc. 2. 1. ἑνὸς ἐκαστοῦ, scilicet decretum, placitum, scitum. Hellenisticis de singularum gentium statutis usurpatur: quales rituales Judaeorum leges, Heinsius. Wherefore Δόγμα is found in the New

Testament, it is put for Decrees or Lawes, as Luke 2. 1. Act. 17. 7. it is put for the decrees of Caesar; and Ephes. 2. 15. Col. 2. 14. for the Ceremoniall Lawes of Moses, and so frequently by the Lxx in the Old Testament, for decrees, as Dan. 2. 13. and 3. 10, 29. and 4. 3. for lawes, Dan. 6. 8.

Δόγματα, Instituta, ritus, traditiones, Col. 2. 14. Gregorie Martin denieth that Δόγμα signifieth tradition, and Δογματίζω to be led or burdened with traditions, and bids us justifie our Translation if we can out of Scriptures, Fathers, or Lexicon. Dr Fulk justifieth it, 1. Out of Scripture, thus: Those dogmata against which the Apostle writeth, were according to the precepts and doctrines of men; but the Scripture calleth such traditions, Matth. 15. 9. 2. Out of the Fathers, 1. Chrysostome on this place, saith, Traditiones Græcorum laxat, he reproveth the traditions of the Greeks, saying, all is but a humane doctrine. 2. Ambrose upon this Text, Love not the world, saith he, nor those errors, quos humana adinvenerit traditio; sagitta enim carnalis sensus humana traditio est. The Interpretor of Theodoret hath translated in the very Text for Δόγματα, Traditiones hominum. Act. 16. 4. Δογματίζουσι. Ritibus oneror. Col. 2. 20. Burthened with traditions. In the Originall there is but one word; it cannot be so expressed in English:

Decernere, nec etiam Judicari, ut vertit Syrus interpres: Itaque suspicatur Erasmus, cum legisset Δογματίζουσι, ut & Tertullianum, qui convertit, Smeretiam fecisti: sed ne Erasmus quidem versio mihi satisfacit, qui interpretatur, Decerni tenemini; neque enim usquam reprehenduntur Colossenses, quod Pseudapostolis essent obsequii, sed contra laudatur eorum constantia supra vers. 5. admoventur tamen ut sibi caveant ab iis qui jam eos erant aggressi: Δογματων vero appellatione, Traditiones proculdubio intelligit in delectu ciborum, & pollutionibus sitas, non autem ipsas divina Legis Cæmonias, Beza in locum. Wexbought it not meet to expresse the Greek word in both places by the same English word; because the English word, as it is used by Papists, is not so indifferent to signifie the Doctrine of God delivered out of the Scriptures: as to signifie doctrines of men devised beside the Scriptures. The vulgar Latine Interpreter calleth tradition precept, 1 Cor. 11. 2. and precept tradition, Act. 6. 14. Dr Fulk against Martin.

It is more than ἐκείναι we are zealous of such things which we approve, and wonder at; but διώκειν est magno studio anhiit ut assequaris, Eras. Annot. in Nov. Test. Follow as a Hunter his prey, which pursues it, till he take it. Est more venatorum persequi feram, & prædam oblatam, Aler.

Significat Tyrannicam violentiam eorum, qui pios in exilium exigunt, ut eis nusquam sit tuta sedes, Piscat. in Rom. 8. 35.



but this Translation may be justified, though the Papists carp at it. For he meant not here the Jewish rites, but the traditions of men, as is apparent, vers. 22, 23. The word signifieth *Teneri, vel obstringi dogmatibus magistrorum nostrorum*; as the Academicks were bound to defend the opinions of *Plato*; the Peripateticks, of *Aristotle*.

*Δοκέω*, *Puto*, often. Oftentimes it signifieth not a doubtfull or false opinion, but a constant and true sentence, *Matth. 17. 25. and 18. 12. and 22. 42. and 24. 44. and 26. 66. Luke 1. 3. usurpatum non de tumultuaria cogitatione, aut incerta opinione; sed de iis quæ certo consilio & gravi deliberatione decreta sunt, ut Act. 15. 28. Visum est Spiritui sancto, & nobis. Ita cum de censu querunt Pharisei, dicunt, Quid tibi videtur? Matth. 22. ver. 17. Chemit in Harm. Evangel. Luke 10. 36. John 5. 39, 43. 1 Cor. 4. 9. and 7. 40. It signifieth a doubtfull opinion, *Matt. 6. 7. and Mark 6. 47. Matth. 3. 9. τὸ Δοκεῖν non simpliciter ibi significat videri, quod vulgò dicimus sembler; neque putare, aut existimare, sicut Luc. 12. 40, 51. item 13. 2. sed aliquid sibi per arrogantiam, & animi elationem persuadere, vel sibi de aliquo placere, sicut etiam accipitur, Mar. 10. 42. 2 Phil. 3. 4. Beza.**

<sup>2</sup> *Δοκεῖν* est in honore esse, *Mar. 10. 42. Gal. 2. 2, 6. Grotius.*

<sup>a</sup> *Probandi* verbum Latinis anceps est: *probat*, qui approbat; *probat*, qui tentat; *probat*, qui docet argumentis.

<sup>b</sup> *1 Cor. 11. v. 28.* Some prosecute the metaphor of a Gold-smith searching the puritie of his gold; this Greek word being a proper word to them in their mystrie, *1 Pet. 1. ver. 7.* Others make it

verbum forense & juridicum, as Magistrates question offenders.

*Δοκίμω*, *Probo*<sup>a</sup>, often. *Proprie est Explorare qualis in se res sit, & à diversis aut contrariis discernere, Pareus.* It hath many meanings, but most usually it doth signifie to prove; but not to prove by arguments, as the word in English is often used; but to prove by tryall and experience. *Luke 14. 19. To prove, or try oxen, to see whether they will beare the yoke and draw. To try, or prove<sup>b</sup> gold in the fire, whether it be pure, Jam. 1. 12. And Ministers are to be proved, or tried, 1 Timothy. 3. 10. whether they have gifts*

competent for that calling: so the Corinthians were to prove themselves whether they were in the faith or no, viz. by experiment and triall, *2 Corin. 13. 5.* A Metaphor taken from searching or trying metals, or from the practice of men which examine those that stand for an office.

So *1 Thess. 5. 21.* it is translated *try*, but signifieth such a triall as<sup>c</sup> Goldsmiths use touching metall, for the discerning whereof they have a touch-stone, at which that which will not hold, is rejected, and laid by as counterfeit. *Rom. 12. 2.* this probation signifieth a discerning with judgement those things which are good, as *Phil. 1. 10.* As hee that hath a perfect taste discerneth of the goodnesse of meats. Sometimes this word signifieth to approve and allow of, as silver which by the Goldsmiths triall is found good, is therefore called *δοκιμον*, of this word; that is, *allowed*, not counterfeit, but good and currant. It is taken so *1 Thess. 2. 4.* and *Rom. 14. 22.* Hee approveth, or alloweth. It signifieth allowance upon due examination and tryall; so *Rom. 1. 28. Non probaverunt, pro, Non approbaverunt:* Not allowing, or regarding, or making that precious account of the knowledge of God. *1 Cor. 16. 3.* it is likewise so used. The word is so used in English, when wee say, such a one is to *prove a will*, that is, to approve it: It may be taken in both senses, *Gal. 6. 4. to prove, and approve.*

<sup>c</sup> They prove their metall two wayes, or for two ends: 1. By fire, to separate and consume the drossie, 2. By the touch-stone, to discern good metall from counterfeit.

*Δοκιμῶ, Acceptus, probatus.* *Rom. 14. 18. Commended,* Great Engl. Bib. *Accepted, Beza. Accepted, or allowed,* Gr. A word taken from allowance of coine: Silver which by the Goldsmiths triall is found good, is called *δοκιμον*, that is, *allowed*, not counterfeit, but good and currant, *Beza in loc.* A currant professour. *1 Cor. 11. 19. Probati, id est, Quos spectandæ pietatis & fidei sincera ipsa experientia docuerit: quibus opponuntur εἰς δοκιμῶν, 2 Corin. 13. 5.* It is used also, *Rom. 16. 20. 2 Corin. 10. 18.*

10. 18. and 13. 7. 2 Tim. 2. 15. Jam.

1. 12.

**Δοκιμή, Experientia.** *Experimentum*, 2 Cor. 9. 13. *experience*; so it is commonly translated. Rom. 5. 4. *Tyall*, or *probation*, *Eraf.* *Vulg.* that is, as *Chrysostome* (with whom others agree) expoundeth it, Maketh him approved, that is, tried. *Experience*, *Beza*; who further addeth, that the word *δοκιμή* is never taken but passively: whereas *Probation* is an ambiguous word, and may be taken either actively or passively. This hee thought good to note (saith hee) lest any should think that *Paul* differed from *James*, who, inverting the order, saith, that *probation* brings forth *patience*. 2 Corin. 13. 3. it is taken passively, for that which is tried and found out by experience: thus *Calvin*, *Pareus*, *Tolet*, *Perer*. It is used also, 2 Corin. 2. 9. and 8. 2. Phil. 2. 22.

**Δοκιμίον, Exploratio**, 1 Pet. 1. 7. It is taken actively, for the very probation it selfe, *James* 1. 3. *Pareus*, *Dr. Millet*. *Explorationem*, id est, illud quo exploratur fides vestra, nempe multiplicem illam tentationem, *Beza* in *Jac.* 1. *Beza* on *Rom.* 5. saith, that the former word and this are distinguished as the effect and the cause.

<sup>h</sup> **Παρεχ τὸ ἡ**  
**δὲ δοκιμή,** *Varinus*: *trabibus* enim in domo superimponuntur varia, *Soule* in *Ev.* *erc.* *Evang.* **Δοκός, Trabs**, seu *trabes* & *tignum*. *Matth.* 7. 3, 4, 5. *Luke* 6. 41, 42. *Est pulchra allusio ad indicium opinionis, quā inflati homines tument, & in superbia alios despicunt, ad se non respicientes.* The *Septuagint* use it pro *trabe* & *tignis*, 3 *Reg.* 6. 15. *Cant.* 1. 16.

**Δολός, Dolosus**, 2 Cor. 11. 13.

**Δολόω, Dolo utor**, *Rom.* 3. 13.

**Δόλος, Dolus.** All kind of dissimulation, *Rom.* 1. 29. *Exquisita diligentia ad insidiandum*, *Basil.* *Calv.* *Cum aliud simulatur aliud agitur.* It is used also *Matth.* 26. 4. *Mark* 14. 1. *Acts* 13. 10. 2 Cor. 12. 16. 1 *Thess.* 2. 5. 1 *Pet.* 2. 1, 22. *Rev.* 14. 5.

**Δόλω, Falso**, 2 Cor. 4. 2. *onely.* **Dolo utor.**

**Δόμα, Donum**, *Matth.* 7. 11. *Luke* 11.

*ver.* 13. *Ephes.* 4. 8. *Philip.* 4. 17.

**Δόξα, Gloria**, often. *Sententia, opinio*, *Thucyd.* *Arist.* *Ifocr.* **Δόξα** enim primā significatione *sententiam* & *opinionem* denotat (ἀ δοκέω δοκῶ, *Cenleo*, existimo, puto) unde *Arist.* 4. *Ethic.* καὶ ἀλήθειαν, & καὶ ἀδόξαν, inter se opponit: verū hanc significatione in *Scripturis Nov. Testam.* (quantum mihi constat) non usurpatur, sed potius aliam significationem induit, *gloriam*, *honorem*, *famam*, *splendorem*; quasi esset *διδόξια*, *honestas* & *bona aliorum* de re aliqua existimatio. Eandem rationem subit deductum inde verbum *δοξάζω*, quod primō quidem opinandi, sentiendi, existimandi; postea vero, celebrandi, glorificandi significatione præditum est, *Glasius* in *John* 17. Item expectatio; ut cum dicitur aliquid accidisse πρὸς δόξαν apud *Thucyd.* & *Plutarch.* Nonnunquam apud *Philosophos* est idem quod *δδῖμα*, seu *ἀξιώμα*. Item, *fama*, *rumor*, & in bonam & in malam partem: sapius ad bonæ famæ existimationem restringitur; unde vertitur *gloria*, *honor*. Magnifica æstimatione, *honor*, *gloria*, *Eraf.* *Opinio*, & per *Synecdochen* generis, *gloria*; quia *gloria* est *opinio præclara de aliquo* sapientia & virtute, *Pisc.* in *Galat.* 2. 2.

It signifieth both fame and glory, for glory causeth fame. 1. *Majestie*, *Matth.* 6. 29. *Acts.* 7. 2. *Rom.* 1. 23. 1 *Corin.* 12. 8. 2. *Splendour*, *clarity*, *Luke* 9. 31. and 2. 9. and 12. 27. *Acts* 7. 55. and 22. 11. *Lux* copiosa, & quasi fons luminis in substantia lucida, *Heb.* 1. 3. *Exceeding brightnesse*, 2 *Cor.* 3. 7. 3. *Glory*;

1. *Non modò gloriam, sive præclarum & honore dignum bonum; sed etiam opinionem quamcunque*, & proinde etiam honorificam de aliquo designat. Hinc *δοξάζω*, quod significat, *ornare gloriam*, *glorificare*, usurpatur vel de collatione boni præclari & singularis; vel de manifestatione & prædicatione gloriæ, *Tarnovius*.

2. *Heavenly felicitie*, or *eternall glory*, *John* 17. 22. 2 *Tim.* 2. 10. 1 *Pet.* 5. 4. 5. *The Ark of the covenant*, *Rom.* 9. 4. 6. *Come-lineſſe*, 1 *Corin.* 15. 41. 7. *Excel-lency*, 2 *Corinth.* 3. 10. 8. *The mercy of God*, *Ephes.* 3. 16. The Hebrew word כבוד signifieth both

glory,



glorie, and weightiness or gravitie, which the Apostle seemeth to respect, mentioning the eternall weight of glorie, 2 Cor. 4. ver. 17. *Δόξαι*, Dignitates, Principes in dignitate constituti, 2 Pet. 2. 10. Jude 8. Matth. 6. 2. *ὅπως δοξαζῶσιν*, ut gloriam consequantur, Pasor. S. Cyprianus, ut clarificentur. Pagninus, ut glorificentur. Vatablus, ut gloria extollantur. Novarinus, ut celebrentur. Fr. Luc. ut existimentur. Quod verbum non solum significat, Celebrare & Honorare, sed etiam Opinari, ut tacite nobis insinuetur, gloriam, & honorem quem ab hominibus aucupamur, nudam inanemque opinionem esse, nisi virtuti innitatur, & in laudis autorem Deum referatur, Novarin. in locum.

*Δοξαζέω*, Glorifico, magnifico, often. It signifieth to set forth ones excellencie, and make it appeare unto others, Joh. 17. ver. 4. compared with ver. 6. Est honestas & eximiam de aliquo habere existimationem. 1 Pet. 2. 12. Glorificare, ibi idem est ac, Reipsa convictos agnoscere & profiteri, vos esse Dei filios, & doctrinam quam predicatis, esse à Deo, qui vos singulari favore & gratia præ ceteris mortalibus dignatus sit: sic Matth. 9. 8. Luc. 23. 47. Scultet. Exercit. Evang. lib. 2. ca. 17. Matth. 6. 2. Vulg. Honorificentur. Magni aestimentur, Alii. Glorificentur, Erasim. quomodo etiam nos (inquit Beza) quoties quidem agitur de Dei laude & gloria Gloriam consequantur, Beza.

*Δόσις*, Datum, munus, Jac. 1. 17. *Δόσις*, & *Δόνημα* sic distinguo, ut Donationem ab ipso Dono, Beza. It is used also, Phil. 4. 15.

*Δότης*, Dator, 2 Cor. 9. 7.

*Δουλαγωγέω*, In servitutem redigo, 1 Cor. 9. 27.

*Δουλέω*, Servio. To doe service. The very title of a servant is derived from hence. The Romanists make this difference between *λατρεύω* and *δουλέω*. They take the first to signifie religious worship, due only to God; the other to betoken service, which is given unto Saints and men. But these words are indifferently

taken for the same, both in Scripture and profane writings. *Δουλέω*, to serve, is given to God, Acts 20. 19. Rom. 7. 6. and 12. 11. and 16. 18. Ephes. 6. 7. Phil. 2. 22. Col. 3. 24. and 1 Thess. 1. 9. Luc. 16. 13. *Οὐδέ τις δικέτης δυνάμει* *δουσι* *κνελος* *δουλέειν*, Vis argumenti est in verbo *δουλέειν*, quod hic significat sese totum addicere servitio alicujus, quod fieri non potest, si plures habeas Dominos, præsertim moribus & institutis dissimiles, Tosianus.

It is taken for the proper service of God, Gal. 4. 8. *Λατρεύω*, which they would have only to signifie worship, is used of men, as Deut. 24. 48. and Levit. 23. 7. the Septuagint hath that word. These words in forrain Writers are likewise taken in the same sense, as P. Martyr sheweth of *Suidas*, and *Beza* out of *Pindarus*, and *Valla* out of *Xenophon*. *Λατρεύειν* et *δουλέειν*, si proprietas vocum spectetur, idem significant. Vide Grotium in explic. Decal. 1. 1. 37. *Δουλέω* is used very often in the Old Testament, Gen. 25. 23. Deut. 13. 4. Judg. 2. 7. 1 Sam. 7. 3. and Chap. 12. 20, 24. 1 King. 16. 31. 2 Chron. 28. 9. and 30. 8. and 33. 16. and 34. 33. Nehem. 9. 35. Job 21. 15. Psal. 2. 11. and 22. 31. and 100. 2. Isai. 43. 23. and 60. 12. Jer. 2. 20. Ezek. 20. 40. and 29. 18. Dan. 7. 14, 27. Zech. 2. 9. Mal. 3. 14, 18. and in the Apocrypha, Eccus. 2. 1. and 3. 8. This verb *δουλέω* is also often used in the New Testament, Matth. 6. 24. Luke 15. 19. and 16. 13. Joh. 8. 33. Acts 7. 7. and 20. 19. Rom. 6. 6. and 7. 6, 25. and 9. 12. and 12. 11. and 14. 18. and 16. 18. Gal. 4. 8, 9, 25. and 5. 13. Ephes. 6. 7. Phil. 2. 22. Col. 3. ver. 24. 1 Thess. 1. 9. 1 Tim. 6. 2. Tit. 3. 3.

*Δουλέω*, Servitus. The Romanists say, these two words, \* *λατρεία* and *δουλεία*, worship and Service, signifie

ret cultum quem debemus Deo, ab ea servitute quam hic debemus hominibus qui nobiscum degunt; nunquam enim eadem usus est, ut ostenderet quo cultu honorandi essent, qui, extra hanc societatem civilem, apud Deum vivunt; nec ullus locus apud Augustinum reperiri potest, quo *δουλεία* honori qui debetur vel Angelis, vel Sanctis beatis, applicaverit. *Riverius* in Exod. 20. 4. Vide Spanhem, Dub. Evangel. pariem tertiam. Dub. 67. *Λατρείας* & *δουλείας* distinctio unde nata, Vide Grotium in Matth. 4. ver. 10.

two kinds of religious worship: the first proper unto God, the other communicated unto the creatures. But *δουλεία*, *Service*, is used to express the divine worship, as Deut. 10. 4. Judg. 2. 7. 1 Sam. 7. 3. and 12. 11. And in the New Testament, Matth. 6. 24. Luke 6. 23. Rom. 16. 18. Col. 3. 24. The <sup>m</sup> Angel refused *δουλείαν*, Revel. 22. 7. because he was *δούλος*, a *Fellow-servant*. And the divine worship is oftner signified by this word *δουλεία*, *Service*, than *λατρεία*, *worship*: For, as <sup>n</sup> *Pareus* hath diligently observed, the first is nine and thirtie times in the Old and New Testament ascribed unto God, the other about thirtie times. And *λατρεία*, *worship* or *Service*, is given to the creatures, as Levit. 23. 7, 8, 21. Numb. 28. 18. It signifieth cruell and base bondage, Deut. 28. 48. Once in the New Testament it is taken for the worship of the creatures, Rom. 1. 25. The worshipping of Idols is forbidden under *λατρεία*, foure and thirtie times in the Old Testament, and once in the New, as *Pareus* hath collected; and three and twentie times under the terme of *δουλεία*, in the old Testament. Ineptā est & indocta ea distinctio quæ fit à Papijs inter *δουλείαν* & *λατρείαν*, quasi hæc ad solum Deum pertineat, illa autem ad venerationem Sanctorum: Nam Paulus infinitis penè locis pro eodem ponit *δουλείαν* Θεῷ, & *λατρείαν* Θεῷ. Rom. 1. v. 9. & 26. Rom. 12. v. 1. Gal. 4. v. 8. & 9. 1 Thef. 1. v. 9. Matth. 6. v. 25. *Dare. Isag. Christ. li. 2. c. 6.* And *Ludovicus Vives*, a learned man of their religion, upon *August. de Civit. Dei*, hath proved out of *Suidas*, *Xenophon*, and *Valla*, that these two words are usually taken one for another.

○ *δούλος*, *Servus*, often. Hæc vox tripliciter sumitur in Scripturis; Primò opponitur homini libero, ac significat idem quod mancipium, Gal. 3. 28. & alibi. Secundò dicitur generatim de omnibus fidelibus, ut Luc. 17. 10. Matt. 25. 23. & alibi. Tertiò, speciatim sic vocantur ministri Ecclesiæ: Apostolus

Paulus passim in suis Epistolis se *Servum* vocat. Laurentius in cap. 1<sup>um</sup>. Jac. v. 1.

*δουλόω*, *Servum facio*, Acts 7. ver. 6. 1 Cor. 9. 19.

*δουλόμαι*, *Servus fio*, Rom. 6. 18, 22. 1 Cor. 7. 15. Gal. 4. 3. 2 Pet. 2. 19. Tit. 2. 3. Gr. so given as to be a servant or vassall to: quasi dicat, à vino in servitutem redactus, & quasi Mancipium ebrietatis, Piscat.

○ *δούλη*, *Epulum*, Steph. Beza. Luc. 14. 13. Convivium, Eras. Vulg. id est, ad verbum, Acceptio, a Receit, quod accipiuntur invitati: unde & splendide acceptos dicimus, qui lauto convivio pasti sunt, Eras. in Annot. He likewise sheweth out of *Athenæus*, Splendidum Epulum, *δοχλὺ*, appellari.

*δράκων*, *Draco*, often in the Revelation, Chap. 12. vers. 3, 4, 7, 9, 13, 16, 17. and 13. 2, 4, 11, and 16. 13. and 20. 2. Ἀπὸ τοῦ δράκοντος, Mirabile est ei acumen in visu.

○ *δραχμῶμαι*, *Carpo*, 1 Cor. 3. 19. Manu capio, & Firmiter teneo, Pareus. Tamen id Hebræa voce non significatur, Estius ad 1 Cor. 3. 19. Fugientem in cursu deprehendere, manus, injecta capere, Erasim. Comprebendo, & quasi manum compleo, Aret.

○ *δραχμὴ*, *Drachma*, Luke 15. ver. 8, 9. It was a quarter of a Shekel, and by consequence it valued of ours 7. D. ob. Non ἀπὸ τοῦ δράκοντος, quod est somnium grammaticale, sed vel ex Chaldeo, aut Syriaco, Drachmona, vel ex Persico dirham, aut darhem, quo etiam Arabes usi: nam illud Syriacum ex Græco potius *δραχμὴ* factum videtur. Salmasius de usuris.

*δρέπανον*, *Falx*, Marc. 4. 29. Metonymiā quadam populari ipsos messorum cum falcebus significat. Beza in locum. It is used also, Revel. 14. 14, 15, 16, 17, 18, 19. ἃ δρέπω, decerpo.

*δρόμος*, *Cursus*, Acts 13. 25. and 20. 24. 2 Tim. 4. 7. Thence the Dromedarius (ob cursus velocitatem, quo maximè pollet) who is marvellous swift, and will run an hundred miles in a day: but the Germanes call a dull and

Q 2 slow

○ *Austin* faith well, Si audirent Angelos, discederent ab illis non adorare Angelos.

○ Dub. 9. in 1. 2. ad Rom.

○ Quasi *δούλος*, à *δούω*, Ligo. Sic Anglicè *Bondage*, from *Bond*. *Servus* in Lat. quasi *Bello servus*. Vel à *δούω*, quia servi sunt *αἰχμαῖ*.



slow man a Dromedary, per Antiphrasin, Minshew.

Δωάμαι, Possim, very often.

† Potestas, seu ἰσχυρία, propriè est Autoritas, & jure nititur; sic Rex potestatem habet in subditos: Potentia autem seu δύναμις, est vis aliquid faciendo, & quæ viribus nititur. Non significat virtutem vitio oppositam, sed infirmitati: accipitur in Scripturis frequenter pro miraculis, *φανέρωσις*. <sup>†</sup> ἰσχυρία est jus, sive facultas naturalis: Δωάμαι vis activa, sive facultas naturalis, Grotius.

Δωάμαι, often. Potentia, facultas, vis, virtus. Both power and fortitude, as both Homer and Pindar often use it. Potestas est edendi res prodigiosas, 2 Thess. 2. v. 9. Δωάμαι, Apoc. 18. 3. denotat opulentiam, divitias; sic etiam usurpatur apud Interpretes Græcos, & ἡγῆ apud Hebræos, Drus. ad locum. Sic Ruth. 4. 11. usurpatur, quia Chajil & potentiam significet, & omne id in quo potentia videtur consistere, ut sunt exercitus, divitiæ &c. Amama Antibar. Bibl. lib. 3. Quoties Δωάμαι additur Spiritui, vim quandam Spiritus solitâ majorem indicat, ut Luc. 1. 35. Act. 10. 38. 1 Corinth. 2. 4. 1 Thess. 1. 5. Grotius in Luc. 1. 17. Non solum potentiam significat, sed etiam exercitum & copias militares: siquidem Hebræum Chajil nonnunquam exercitum denotat, Luc. 21. 26. Drus. Observat. sac. l. 10. cap. 14. Rom. 15. ver. 19. the word Δωάμαι, power, virtue, is taken two ways: 1. with the power of signes, it significeth the efficacie of the signes which they wrought in the hearts of those which were converted. 2. In the later, by the power of the Spirit, is signified the efficient cause of this efficacie, viz. the power of the Spirit, Beza. Miraculum, Mark 9. 39. Robur animi, Luk. 24. 49.

Δωάμαι, Virtutes, potestates. Per speciem quandam Metonymiæ dicuntur miracula, Matth. 7. 22. & 11. 20. & 13. 58. Marc. 6. 2, 5. Luc. 10. 13 & 19. 37. Act. 8. 13. & 19. 11. quia in eis elucet Dei potentia, ut certè vera miracula sine vi infinita patrari nequeunt, Cameron. Summa illa divini potentie effecta, quæ inter omnia miracula excellunt, Ipsa vis & facultas efficiendi miracula, Marc. 6. 14. 1 Cor. 12. 9. Matth. 24. 29. Δωάμαις ἡ οὐρανῶν, Interpret Vulgatus appellat virtutes cælorum: Δωάμαις potentia, virtus. Recentior interpretatio, potestates cælorum, puto melius esse, exercitus cælorum. Nam Δωάμαις

etiam exercitum significat. Sic Κύριος Δωάμαις, quod vertunt, Dominus virtutum; sed melius est, Dominus exercituum. Sanè quidem virtus eo sensu Latinum non est: Δωάμαις autem copiarum militares dicuntur, non solum in sermone sacro, sed etiam apud autores profanos. Probatum hoc primum ex voce Ebraica Tsebaoth, quæ exercitum absque ullo dubio significat: Deinde, auctoritate Theodoretii viri doctissimi, qui scribit, à Græcis exercitus vocari Δωάμαις. Postremo, ex testimonio autorum classicorum, hujusmodi sunt, Diodorus Siculus, Nazianzenus, & alii, qui pro exercitu hanc vocem sæpè usurpant, ut dubitare de eo nè Carneades quidem, qui tamen de omnibus dubitare solebat, possit aut debeat: Drusus Observat. sac. lib. 16. cap. 20.

Δωάμαις, Corroboratus, Col. 1. 11.

Δωάμαις, Dynastes, potens, Luc. 1. 52. Act. 8. 27. 1 Tim. 6. 15. Græco vocabulo utitur ipse Cicero, Philippicâ undecimâ: & Seneca in Thyeste,

† Sec Beza on 1 Tim. 6. ver. 15.

Anxius sceptrum tenet, & moventes cuncta Dynastes.

Adeo ut appareat in Oriente ita vocatos, qui Principes quidem essent, sed Regibus, & Tetrarchis inferiores; iidem fortasse atque illi quos Persæ Satrapas vocabant. Nos autem hic nolumus nimirum esse curiosi, quum satis convenit ex Antithesi, quosvis hic significari qui opibus aut genere sunt insignes, Beza in Luc. 1.

Δωάμαις, potens. Δωάμαις, Possibile, quod fieri potest, often. Luc. 1. 49. Articulus hoc loco præstantiam declarat, & <sup>u</sup> 'Ο Δωάμαις, Deum Græcis significat, Beza in loc.

<sup>u</sup> 'Ο Δωάμαις, Potens ille.

Δωάμαις, Potens sum, 2 Cor. 13. 3.

Δωάμαι, Occido, item mergor. Luke 4. ver. 40. Sim. setting. Gr. Dipping, because it seems to the people to dip in the sea, when it sets. It is used also, Mark 1. 32.

Δωάμαι, Duo, often.

Δυσκόσασθαι, Difficilis portatu: Ex δύς, quæ particula difficultatem significare solet in compositis, & κόσασθαι portabilis. Math. 23. 4. and Luk. 11. 46.

<sup>2</sup> Δυσεγ-

\* Explicatu  
& captu dif-  
ficilis, *Aret.*

\* Δυσεγερῶς, *Explicatu difficilis*, Heb. 5. 11. The proper signification of it is, *hard to be expounded*: so doc Chrysostome and Ambrose expound it. But the Rhemists, contrary to the evident circumstance of the text, and most proper signification of the word, have turned it, *Inexplicable*, or, *That which cannot be expounded*. The Vulg. Translation falsely renders it, *Ininterpretabilis*, that cannot be interpreted.

Δυσήληα, *Dysenteria*, Acts 28. 8. *Ex dūs & ἑλῆεω*, intestinum. *Est morbus viscerum*, an exulceration of the bowels. The Latines call this disease *Tormina*, because through it the bowels are tormented. Δūs affectio- nem ejus *difficilem significat*; sit autem cum exulceratione intestinorum, *Aret.*

7 Difficilis y Δύσκολος, *Difficilis*, Mark 10. v. 24. Proprie notat eum qui fastidioso est stomacho, & difficilis in sumendo cibo; per Synecdochen speciei, *Difficilis*, *Pa- sor.*

Δυσκόλας, *Difficile*, Matt. 19. 23. Luke 18. 24. Mar. 10. 23.

Δυσμῶν, *Occidens, propriè. Solis occasus*, Matt. 8. 11. and 24. 27. Luk. 12. 54. and 13. 29. Rev. 21. 13.

Δυσνόητος, *Difficilis intellectu*, 2 Pet. 3. v. 16. *Ex dūs, & νοῖός, à verbo νοέω cogito.*

Δώδεκα, *Duodecim, often.*

Δωδεκάτης, *Duodecimus*, Revel. 21. ver. 20.

Δωδεκάφυλον, *Duodecim Tribus*, Acts 26. 7. *Græcis una diffia est, quæ significat non unam aut alteram sectam, sed universam gentem Judæorum, in duodecim tribus distinctam, Eras.*

Δῶμα, *Domus*, Matth. 10. v. 27. Of δῖδωμι, *lagior*. The Ancients did leave their posterity their means in fair houses. *Vel potius à δέμα, ædifico*: The manner of the Jewes building was to build their houses not ridged, as ours; but with a flat roof, as most of our Churches be, and battlements about, that men might walke upon them as upon leads: These roofs served them to many good purposes, Joh. 2. 8. Acts

10. 9. Luc. 5. 19. Δῶμα est *suprema tecti planities, soli exposta, unde & Solarium dicitur*: δῖν est tecti con- signatio, & contabulatio quo inferiora teguntur, Lud. de Dicu. Tutissima ædium pars, adeo ut ibi se conderent qui periculum, aut ab hoste, aut impetum alterius timerent. Contrà quàm in solaris, quæ sic pervia, ut ad ædes vicinas transitum ac comitatum darent. Tecta contrà, ut excelsa, nec ascendentibus idco exposta, ita & impervia, tum autem,

nè quis decideret, undique munita. Quare nec Recentiori accesserim, qui solaris voce usus est, cum tecti posset. Heintius in loc. Significat supremam partem ædium, tectum, Vulg. & Erasim. Plautus Solarium vocat, quod manifestè distinguitur ab ipsa δῖνῃ, id est, inferiore domo, Math. 24. 17. Marc. 13. 15. ὅτι ἐστὶ δῶμα τῶν, id est, in ipsis ædium tectis, populo circumstanti aut prætereunti, Beza. Veterum & ædificiorum, & præconiorum morem attingit: nam, ut præcones longè latèque vocem spargerent, conscendebant tecta plana, Deut. 22. ver. 8. & Psalm. 15. ver. 3. Tremell.

Δῶμα proprie quidem sunt, ut ab aliis annotatum est, solaris, sed apparet ad eorum similitudinem ita vocari cœpisse podia illa projecta, de quibus præcones, aut etiam ipsi magistratus populum solabant alloqui, Grotius. Vox Græca nunquam significat simpliciter idem quod domus, aliquando quod altior domus pars, sive tectum, Lorin. & Hieronym.

Casaubonus probat versionem Vulgatam; ubi vertitur δῶμα tectum, non domus, ut vertit Beza. Nec fallitur Casaubonus. Septuaginta certè Interpretes passim δῶμα pro tecto, non pro domo usurpant, 2 Sam. 11. v. 3. Hierem. 32. ver. 29. Non est autem vox δῶμα, vel à Septuaginta Interpretibus, vel ab Apostolis efficta, ut aliqui putarunt: vix enim docti prius ostenderunt antiquos Græcos, δῶμα & δῶμαλα dixisse, Scultet. Exercit. Evang. 12. cap. 56. & in Matth. & Marc. c. 30. It is used also Luk. 5. 19. and 12. 3. and 17. 31. Acts 10. 9.

Δῶμα,



2 A δίδωμι 2  
derivat  
Grammati-  
ci, ut & Do-  
num à Do,  
apud Lati-  
nos. Δῶεγ,  
Donaria,  
Heb. 5. Hoc  
nomine in-  
telligit om-  
nes oblatio-  
nes rerum  
vitæ exper-  
tium, Beza  
in loc.

Δῶεγ, Donum, munus, Luc. 21. 4. Do-  
na Dei passivè hic dicuntur quæ Deo  
consecrantur; ut Fides Dei, quæ Deo ha-  
betur: aut potius Lucas τὰ δῶεγ vocat  
ipsum Templi ærarium, seu Gazophyla-  
cium, Beza in locum. It is used  
often.

Δῶεγ, Donum. The Collation of a  
benefit: often.

Δῶεγ, Gratiæ, immeritò. Hæc parti-  
cula in sacris literis dupliciter accipitur,  
nempe & de Beneficio ex mera libe-  
ralitate collato, & de Injuria per  
improbritatem, & vel ob nullam, vel  
ob non justam causam immerenti  
illatam, semper excluso illius merito,  
cui vel beneficit, vel malum infertur.  
Priore quidem significatu ubiq; & in  
Vetere, & in Novo Testamento legitur,  
ut Gen. 29. 15. Exod. 21. 2. Isai. 52. 3.  
Rom. 3. 24. 2 Cor. 11. 7. Apoc. 21. 6.  
& 22. 17. Posteriore hoc ipso loco, Beza  
in Gal. 2. Est autem Hebraismus in  
hæc voce, eodem enim modo דָּוַן,  
Chinnam usurpatur. Gal. 2. 21. Ubi  
vox δῶεγ, Socino agnoscente signifi-  
cat sine causa: sed addi debuit, sine  
causa antecedente: quæ originaria &  
maximè frequens hujus vocis est signifi-  
catio. Origo est à voce δῶεγ, quæ do-  
num significat, hoc est dationem talem,  
quæ causam juris antecedentem non ha-  
beat: unde cœpit ad alia quoque trans-  
ferri, in quibus antecedens causa non re-  
peritur. Sic David, Psal. 25. 19. de ini-  
micis suis loquens, ait, Oderunt me  
Chinnam, hoc est, cum odii causas  
ipsis nullas præbuerim: quod sibi  
applicans Christus apud Joh. 15. 25. ait,  
Oderunt me δῶεγ, eodem plane si-  
gnificatu. Grotius de satisfactione  
Christi. It is translated, without  
cause, and hath a double signification.  
One is, when it significeth as much  
as without price or merit, Freely, Matth.  
10. 8. The second is, when it signifi-  
eth rashly, without just or sufficient  
cause. Beza, Sine causa. It is used  
also, Matth. 10. 8. Joh. 15. 25. 2 Thess.  
3. 8. 3. It is opposed to merit, or  
dignitie, as Rom. 3. 24.

Δῶεγ, quæ, Dono. Mark 15. 45.

2 Per. 1. 34.

Δῶεγ, Munus, beneficium, Rom. 3. 16.

The Benefit it selfe which is confer-  
red. It is used also, Jam. 1. 17.  
and Rom. 5. 16. Those three words,  
χρησµα, δῶεγ, and δῶεγ, there  
used in vers. 15. and 16. (the first  
signifying grace, the other two being  
translated the gift) doe thus differ:  
the first sheweth the grace and fa-  
vour from the which the benefit  
proceedeth: the second is the col-  
lation of the benefit: the third be-  
tokeneth the benefit it selfe which is  
conferred: As if a Prince should  
give a great treasure to redeeme one  
out of captivitie; this favour of the  
Prince is χρησµα, the grace: the  
free giving of it is δῶεγ, the dona-  
tion: the other's enjoying of it,  
and receiving of this libertie, is  
δῶεγ, the benefit, or gift, Beza,  
Dr. Willet.

## E.

E<sup>a</sup> Vah, Marc. 1. 24. Vox est  
tragica, quam vix alibi in soluta  
oratione legere memini; utitur tamen  
Lucas, cap. 4. 34. Casaub. in Marc. 1.  
Ah, Veh, Hem; quæ particula con-  
venit exclamatori partim à dolore,  
partim à rei novitate proficiscenti. Ad  
verbum Sine, ὡς τὸ εἶναι, Beza in  
Marc. 1.

E<sup>a</sup>ν, Si, often. Quoties sequitur post-  
positum, ὅς, ἢ, ὁ, idipsum significat  
quod Latinis Cunque, quum adjectum  
pronomini, Qui, quæ, quod. Sic Qui-  
cunque, Quæcunque, ut Matth. 15.  
Quicumque dixerit patri, aut matri,  
Cam. de Eccles. Cui respondet La-  
tinum Si: affirmativè & assertivè ac-  
cipitur, quando conjungitur verbo Indi-  
cativæ modi: conditionaliter, quando  
conjungitur verbo Conjunctivo. Joh.  
12. 32. non ponitur dubitativè, sed as-  
sertivè, nec tam conditionaliter & hy-  
potheticè, \* quam categoricè & absolu-  
tè, Gerh. in Harm. Particula εἰν  
non est dubitantis, sed simplicem ponentis  
conditionem, ut ab eorum constantia tum  
pendisse vitæ suæ incolumitatem signi-  
ficent, Beza in 1 Thess. 3. 8. E<sup>a</sup>ν  
µη, Matth. 26. 42. & similibus locis,  
significat,

Vox est in-  
condita, do-  
lentiæ simul  
& indignan-  
tis, quæ ex-  
tat etiam  
Marc. 1. 24.  
quam tamen  
ibi non legit  
Vulg. nec Sy-  
rus Inter-  
pres: hic au-  
tem vertit  
Sine, & Sy-  
rus vertit  
Sine me,  
Beza in  
Luc. 4.

\* Ἐάντις,  
Si modo,  
Heb. 3. 6.

significat, quod Gallicè dicimus, Sans que: Id verò solet Cicero dicere, Ut non: neq; aliter vertendum censeo, Casaub.

Εαυτοῖς, Suiipsius, often. Εαυτοῖς pro ἀλλήλοις usurpatur Ephes. 4. 32. & εαυτοῖς pro ἀλλήλους Col. 3. 16.

Εἰς, Sino, often.

Εβδομῃ, Septimus, Joh. 4. 52. Heb. 4. 4. twice. Jude 14. Revel. 8. 1. and 10. 7. and 11. 15. and 16. 17. and 21. ver. 20.

Εβδομήκοντα, Septuaginta, Luk. 10. 1, 17. Quod Latinus posuit Lxxii, non aliunde est quàm ex antiqua traditione: Nam tot fuisse à Christo creatos, antiquitas credidit etiam Græci, qui hoc loco legerunt, εβδομήκοντα, ut Origenes & Epiphanius. Neq; verò temerè: nam moris erat Hebræis Lxx nominare numero rotundo, etiam ubi constabat esse Lxxii. Grotius in loc. Acts 7. 14. and 23. 23. and 27. 37.

Εβδομήκοντα, Septuaginta, Matt. 18. 22.

Εγγίζω, Appropinquo, often. Matth. 24. 32. Εγγίζεν non semper motum ad locum, sed sepe distantiam tantum significat: Quare sensus est, Cum non procul ab oppido esset. Tale est & illud Lucæ 19. 20. nam Bethaniam jam transferat, Grotius in Matth. 20. 30. Εγγίζεν duo significat; Primò, sic appropinquare, ut adhuc absis, & sis non procul, ut Matth. 21. 1. Secundò, sic appropinquare, ut coràm adsis, & attingas, ut Luc. 12. 33. hinc passim pro Accedere & Advenire usurpatur in Evangelio, Jac. 4. 8. Matth. 8. 5. & 9. 29. & passim; præsertim verò in Præterito ἤγγικε significat jam advenisse, & Adesse, ut Matth. 26. 45. Luc. 18. 40. Rom. 13. 12. Matt. 3. 2. Lud. de Dicu, Com. in quatuor Evang. Εγγίζω refertur ad locum, Marc. 11. & ad tempus, Matth. 3. & 26. ad affinitatem, Ruth 2. 20. Quandoq; etiam colere denotat, Matth. 15. Nam Deo appropinquamus maxime per cultum ejus.

Εγχεσθῆναι, Incribor, 2 Cor. 3. 3.

Εγὼ, Sponsor, Heb. 7. 22.

Εἰς, Propè, often. Adverbium loci, & temporis.

Εγχεσθῆναι, Expergescio, expergesco, sango, often. Bellarminus audien-

das non est, qui vult vocem ἐγχεσθῆναι tantum iis convenire, qui in extremis laborant: Dicitur enim de quibusvis qui decubuerint, postquam erecti sunt; & ipsa Vulgata editio, uso verbo latino alleviandi, id satis agnovit. Certè de socru Petri, quæ non erat in extremis, sed febricitabat, postquam sanata esset à Domino, Matth. 18. 12. quam vocem, quæ apud Jacobum, cap. 5. ad animam reserunt, omni rationi bellum indicunt, Rivetus in Cathol. Orthod. To awaken out of a naturall sleep, Matth. 2. 13, 14. and 28. 26, 27. Ὁ ἐγχεσθῆναι, The Disciples awakened Christ, or (as the word significeth) they raised him up, as it were, from the dead. The word in many places is used, where mention is made of the Resurrection, as Joh. 2. 9. Matth. 27. 52. 1 Cor. 15. 12. for deep, fast, and sound sleep, is the image and brother of death. Semper dicitur vel de ægro, vel de mortuo; quum de ægroto dicitur, toties significat restitutam sanitatem, ut Matth. 8. 15. Cameron. Prælect. in Matth. 17. 14. Matth. 9. 25. Surrexit (mortua sc. Præfatus Synagoga filia) Græcè ἠγέρθη, id est, Expergescit est, evigilavit, q. d. Tam facile eam suscitavit Christus, atq; si dormientem expergescisset, Cornel. à Lap. Hoc verbum, quum est transitivum, convertito suscitare, ut Matth. 3. 9. cum de ortu rei alicujus agitur, Deo, viz. suisuam ciente quæ prius non existebant. Excitare, quum de somno differitur, ut Matt. 8. 25. Quoties deinde absolute vel passivè accipitur, interpretari soleo Surgere, vel Expergesfieri, vel Excitari, ut Matt. 1. 24. & 2. 13. Bezæ in Matth. 8. 25. Matth. 25. 7. it is meant of a spiritual evigilation; and so it is taken, Rom. 13. 11. Ephes. 5. 14. It is a common word to all those that lye downe for any cause whatsoever, either for a great or light sleep, Matth. 2. 13, 14, 20, 21. and 8. 25, 26. for a fall, Matth. 17. v. 7. Acts 9. 8. and 10. 26. for the commoditie of the body, as in a banquet, Joh. 13. 4. Rom 13. 11. It significeth not to awake only, but to arise; for many awake



awake, who rise not. *Græca vox anceps est, ad id quod est Excitare jacentem, dormientem, aut mortuum, & excitare ædificium, hoc est, extruere: so Suetonius useth excitare. Eras. on Joh. 2. 19. Luc. 21. ver. 10. τὸ ἐγερθῆναι, propriè hic est insurget, præliab. tur, bellum movebit; in qua significatione hæc vocula in N. T. alibi nū usurpatur.*

<sup>a</sup> *Εγερσις, (quisi dicas, expergestio) Excitatio, item resurrectio, Mat. 27. 53.*

<sup>b</sup> *Ἐγχετής, Infidiator, Luke 20. ver. 20. Kδῆς, significat rete piscatorium, & lineam: hinc ἐγχετής, infidiator, qui est à pisces fallit, & capit, Aret. The Septuagint use it Job 19. 12.*

b *Kδῆς, significat lineam piscatori- am, quæ velut perpendiculum in aquam demittitur. Item rete piscatorium, à demittendo sic dictum, & quia piscatores demissione ejusmodi retis piscibus inficiantur, inde ἐγχετής, pro infidiatore ac subdolo usurpatur.*

<sup>c</sup> *Ἐγκαινία, Encenia. Initialia, ut verbum verbo reddam; à *καὶ* novum, Erasim. Joh. 10. 22. Renovalia, Castellio. Festivitas dedicationis alicujus rei, Alsted. Suidæ Festum est, in quo aliquid renovatur. Fuit enceniorum festum sollemnis innovati Templi memoria: cui Judæi tum temporis Græcum nomen imposuerunt; absque dubio propterea, quia illius lingue tum temporis frequens usus erat inter omnes nationes. Et videtur hoc nomen etiam aliquo modo alludere ad verbum Hebræum *חנך*, quod significat initiavit, recens imbuir, dedicavit, innovavit. Inverte illas literas, & invenies Græcum *καὶ* novum. inde ἐγκαινίω innovo. Usurpatur illud verbum in Vet. Test. quando res aliqua nova, extructa & absoluta ad suum usum accommodatur, ut Deut. 20. ver. 5. de domo. Num. 7. v. 10. de altari. Neh. 12. v. 27. de muris. Psal. 30. v. 1. de ædibus Davidis, Polyc. Lyser. The feast of Dedication is termed in the new Testament ἐγκαινία, a feast wherein something is renewed; because those things onely are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use.*

<sup>d</sup> *Ἐγκαινίω, quæ, Dedico, or, Hebr. 9. v. 18. Hebr. 10. 20. Ἐγκαινίω Hebræis est Chanak, quod de quavis dedicatione, sive prima, sive instaurata usurpatur: Invenitur Deut. 20 5.*

1 Reg. 8. 64. 2 Paral. 7. 5. Grotius. Quæ vox perpetuè apud Lxx. Interpretes, & Nov. Testamenti auctores de iis dicitur, quæ Deo dedicantur & consecrantur: non quæ obsoleta, & abolita in usum revocantur, Casaub. In novo, initio, dedico: nam & Latinis initiare significat, dedicare, & sacris addicere ac consecrare.

The Greek word doth signifie properly to make new, which the Latine word (that the old Translatour useth) doth not expresse: For *Initio* doth not signifie to make new, (for that doth *In novo*) but to enter into. *Ἐγκαινίω* dicuntur, quæ sacro usui veluti initiuntur, ut Hebr. 9. 18. & 10. 20. *Beza in Joh. 10.*

The Greek word significeth properly to *Renew*, which implyeth, that there was a way before, that by the death of Christ was renewed and made fresher, and easier to be known then it was under the Law. And so is the word used often, John 10. 22. By a word drawn and derived of this, hee doth note the feast of the re-building of the Temple, presupposing that there was a Temple before decayed and fallen down. This very word is used to note the feast of the Altar in the first book of the Macchabees chap. 4. Our Translation, avoiding the word *dedicated*, as forraigne and Latinish, chose rather the word *prepared*; as that which, being a stranger borne, is by continuall use, even of the most idiots, naturalized. That wee seek no advantage thereby, it may appear by *Beza*, who turning it into Latine, useth the word of *dedication*, which (say the Jesuites) the Protestants have avoyded, to maintain their heresie, That Christ was not the first man that

<sup>d</sup> *Ἐγκαινίω, quæ, In jus voco, Accuso, or. It significeth properly to call one in-*

<sup>d</sup> Verbum forense est, & propriè significat, *In jus vocare*; sed usitatè capitur pro *criminari*, per Metonymiam effecti destinati, *Piscat. in Rom. 8.*

to law, to enter action or suit against him in some open Court, to endite him, to accuse him with some evill, and charge him with some crime before a Judge, as Acts 23. 28, 29. and 26. 2, 7. Rom. 8. 33. τίς ἐγκαλέσει; who shall lay any thing to the charge? or, put in any accusation against? *Beza*. It is used also, Acts 19.

v. 38, 40.

<sup>1</sup> Ἐκαλείπω, *Desero*. Singularem habet emphasin. Καλείπω is relinquere, desero; but this is more, in crimine, in limo profundo & luto immersum aliquem desero. So the Evangelists, Matth. 27. 46. Mark 15. 34. use it; where Christ repeateth that complaint, Psalm 69. 3. and 130. 2. The Septuagint use it, Psalm 22. 1. and in the new Testament it is used also, Acts 2. 27. Rom. 9. 29. 2 Cor. 4. 9. 2 Tim. 4. 10, 16. Hebr. 10. 25. and 13. 5.

<sup>2</sup> Ἐγκαλοῖν, *Habito apud*, 2 Pet. 2. 8.

<sup>3</sup> Ἐκένειν, *emai*, *Insero*, or, Rom. 11. 17, 19, 23, 24 twice. Pungendo inserto: nam oportet arbores parumper disrumpi, ut talea per istam rimam possit inseri, Piscat. in Rom. 11. 17.

<sup>4</sup> Ἐγκλημα, *Crimen, criminatio*. Ab ἐγκάλειν, Atrox est injuria, ob quam aliquis in jus vocari possit, *Eras*. Non simpliciter significat crimen, sed ipsam criminis objectionem, *Beza* in A. 25. 16. It is used also Acts 23. 28.

<sup>5</sup> Ἐγκοῤδομαι, *Orner*, 1 Pet. 5. ver. 5. Humilitatem animi vobis infixam habete, *Eras*. Vide Gerhard. in loc. It significeth alligare, to tie or bind together; Innodare, to tie knots, as delicate and curious women use to do of ribands, to adorn their heads or bodies; as if humility were the knot of every vertue, and the ornament of every grace. Innodatam habete: Sentit humilitatem retinendam esse in animo, veluti nodis illigatam, ne uspiam excutiat, *Bulling*. *Eras*. Τὴν ταπεινότητα ἐγκοῤδοῦσατε, eleganter addit. Neque hic, estote intus ornati, placet, quo Recentior utitur. Et mirificè *Eras*mus, Humilitatem animi vobis infixam habete: cum ex-

terior vestis sit ἐγκοῤωμα. Neque rectius *Antiquus*, Omnes autem invicem humilitatem insinuate: Humilitatem, inquit, induite, ut ἐγκοῤωμα, nimirum, servi, cum vestem illam, illud palliolum, viles humilesque servi, ut humilitatis indicium, gestarent, *Heinsius* in locum. Ἐγκοῤοῦσατε proprie significat, innodare; quasi dicat, arctè vobis astringite. Est Metaphora sumpta à genere vestimenti in nodum constricti, quo servi utebantur, ἐγκοῤωμα Græci vocabant, *Elius* ad 1 Pet. 5. 5.

<sup>6</sup> Ἐκώπην, *Interpello*, inhibeo. Ἐκώπην est interciedere cursum, & iter impedire, inhibere, *Gerhard*. in 1 Pet. 3. 7. Acts 24. 4. Rom. 15. 22. Gal. 5. 7. 1 Thess. 2. 18. Ἐκώπην est interciedere in medio cursu, id quod facere tentaverat; & ut ne facias, remorari & impedire, *Zanch*. in loc.

<sup>7</sup> Ἐσκοπή, *Offendiculum*, 1 Corinth. 9. 12. Ἐκείτειν, *Continentia*, Acts 24. v. 26. Gal. 5. 23. 2 Pet. 1. 6. twice: from κείν. It significeth a moderating of the appetite by main force and strength: Valida virtus, ordinarily rendered Temperance. unde Hæretici quidam Enkratitæ dicti sunt à professione, quod calibatum, & à vino atque esu carniū abstinentiam profiteantur, *Danaus* in August. de Hæresibus. Virtus est omnibus affectibus sese opponens; nomen habet à κείν, id est, temperamento, *Aret*.

<sup>8</sup> Ἐκείδομαι, *Contineo me*, 1 Cor. 7. 9. and 9. 25.

<sup>9</sup> Ἐκείν, *Continens*, Tir. 1. 8. Continent, or rather temperate. Is est qui concupiscentias malas cohibet, *Chamier*. Proprie est, qui in rem aliquam imperium habet, qui appetitum suo domino, nempe rationi, subicere novit. The Papists, to maintain their error of a single life, translate this word, Continentem: but the word is more general than so; it properly significeth one that hath any thing in his power, is lord over himself and his lusts.

<sup>10</sup> Ἐκείνω, *Insero*, 2 Cor. 10. 12.

<sup>11</sup> Ἐγκύβητος, *Condo*, Matth. 13. 33. ἐν-κύβητες, *Condo*, Matth. 13. 33. ἐν-κύβητες, *Condo*, Matth. 13. 33. ἐν-κύβητες, *Condo*, Matth. 13. 33.

<sup>e</sup> It comes of κόμω, a knot.

<sup>f</sup> Παρὰ τὸ ἐκώπην, id est, impedire, interrumperet. Est ipsa offensio, five impactio. Latini offendiculum dicunt, cum in via lapis aut truncus ponitur, ad quem ambulantes impingunt, sic ut ledant pedes, vel corruant: unde Lev. 19. 14. Ante cæcum ne ponas offendiculum, *Bucan*. Ab ἐν, & κείν, vel κείν, vinculo. Verè fortis est, qui seipsum potest continere.



κευ. Lev, Indidit. Vulg. Abscondit. Erasmi. Abscondidit. Ego verò, quum τὸ κρυπτεῖν interpretari solem occultare, hic malui condendi vocabulo uti. Id enim occultare, vel abscondere dicimur, quod eo consilio seponimus, ut ubi sit, ab aliis ignoretur; quod huic loco non quadrat: sed quod conditur, auferitur spectantibus oculis, Beza in loc. Luk. 13. 21.

Ἐγκύ, Pregnans, Luk. 2. 5. Ex ἐν κύῳ Gravidam sum, in utero gesto.

Ἐγχείω, Inungo, Rev. 3. 18.

Ἐγώ, Ego, exceeding often.

Ἐδῶ, <sup>h</sup> Solum, sive Pavimentum, Acts 22. 7.

Ἐδῶ, Solo æquo, Luc. 19. 44. Solo æquare est sic destruere, ut ad soli planitiem redigas: id de urbe, sive ejus muris & ædificiis rectè dicitur: de habitatoribus autem, qui hic filii dicuntur, non item. Quod cum Vulgatus videret, vertit ad terram prosternere; id utrique convenit. Urbs prosternitur, quum muri & ædificia diruuntur. Filii urbis prosternuntur, quum occiduntur, vel solo alliduntur. Sagax hæc est Vulgati versio, & ex usu Lxx interpretum, apud quos ἰσχυρίζεσθαι est ad terram prosternere, & solo allidere, ut Isai. 3. 25. Ezek. 31. 12. Psal. 137. 8. Osee 10. 14. Item 14. 1. & Nahum 3. 10. Quibus in locis soli æquandi significationem quadrat. Ludovic. de Dieu in loc. Aliter τὸ ἰσχυρίζεσθαι de urbe dicitur, quæ solo æquatur; aliter de hominibus, qui solo alliduntur, Psal. 137. 9. Isai. 3. 25. Ezek. 31. 12. Osee 10. 14. de hominibus usurpatur. Grotius. Non solum significat Solo æquare, quando de ædificiis urbium accipitur; sed etiam Solo illidere, quando de incolis urbium usurpatur, Psal. 136. 12. Hof. 10. 15. & 14. 1. Gerh. in Ham.

<sup>i</sup> Vocabulum sumptum est à Sellis, in quibus qui confedere, manent immobiles, Episc. Dav. in Col. 1. A word taken from seats, in which those that sit, are unmoveable.

Ἐδῶ, Firmus, sessilis, sedentarius. 1 Cor. 7. 37. and 15. 58. Col. 1. 23. Such a firmness, as when a man sitteth in a chair; of ἔζω, Sedeo. Ἐδῶ, dicitur, qui sedem non facile mutat, Aret. in 1 Cor. 15.

Ἐδῶ, Stabilimentum, 1 Tim. 3. 15.

<sup>b</sup> Sedes posita, locata, locus ubi sedere & quiescere licet. Beckman in manuscript. ad Ling. Lat. & de orig. Lat. Ling.

Tripliciter vertitur: aliis est, Fundamentum; aliis, Firmamentum; aliis, Stabilimentum: sed potius est Sedes, Domicilium, ubi quid locatur, reponitur, asseruatur. Ἐδῶ, est Sella, Sedes.

Ἐθελῶ, Cultus voluntarius, Steph. Beza. Of ἠθέλω, volo, and ἑθελῶ, Cultus. Vox Græca ita sonat, quasi quis dicat, Spontanea religio, cum quis ultro sibi fingit religionem, Erasmi. in Col. 2. 23. Superstitio, quasi supra statutum, more than is appointed by God in his Word. Voluntarie Religion, Will-worship, Col. 2. 23. Egregie Vulgatus Interpres vocem illam interpretatus est Superstitionem: nam Superstitio est cultus Dei, sed qualem sibi præscribit ingenium humanum, Cam. de Eccles. A Latinis ducta est vox Superstitio; ut Cicero, lib. 3. de natura Deorum, ait, quod totos dies precabantur ei, qui superstitiosi sunt nominati, ut vel ipsi, vel eorum filii essent superstitiosi, id est, ex bellis salvi, & incolumes, & ex morbis. Græci eam ἠθελῶ, ἑθελῶ nominant, quum ipsam ejus causam considerant, quia tota in præceptis humanis fundata est, & ex iis pendet ac constituitur: item eam δεισιδαιμονία vocarunt, quum animum & affectum superstitiosi hominis spectant, tanquam δεισῖς δαιμονίων, Dei metus, & pavor, ob ejus potentiam, Danæus Isag. Christ. Paulus Traditiones humanas ἠθελῶ, ἑθελῶ appellat, Col. 2. 23. quasi fictas ex cuiusq; arbitratu religionis & pietatis regulas. Id. ib. Est cultus seu modus colendi Deum arbitrio humano, sine Dei præcepto susceptus, Rivetus in Exod. 20.

Εἰ, Si, very often. Εἰ pro an vel num, Act. 1. 6. ut apud Terent. Si domi est, Druf. ad loc. & pro quum, Rom. 8. 31. Idem. Maldonat. ad Luc. 19. 42. εἰ ἔγνων, &c. notat Lxx. Ἥ Utinam, aliquoties vertere ei, ut Jos. 7. 7. Job 6. 2. & 16. 4. & Lucianum etiam ita loqui restatur: ita tamen hic sumi haud probat, sed potius pro τὰ θεῶς εἰρηνῶς, legi vult, τῇ, ut referatur ad ἡμέτερά, quod multo sane est durius.

Εἰς, Siquidem, simodo, 2 Cor. 5. 3. Gal. 3. 4. Ephes. 3. 2. and 4. 21. Col. 1. 23. Εἰ



Εἰ καὶ, *Etiamsi*, often.

Εἰ μὴ, *Nisi*, *præterquam*, *sed*, often.

This word of exception, *unless*, or *except*, in Scripture is used to signify a contrarie disposition in that which is excepted, to that which is set down; so that if the one be affirmed, the other is denied, as 1 King. 3.18. None was in the house, *except* we twain: they two therefore were, others were not. Luke 13.3. *Except* ye repent, ye shall perish: *Ergo*, If ye doe repent, ye shall not perish. Luk. 17.18. None are found to return to praise God, *εἰ μὴ*, *except* this stranger: therefore this stranger did return. So Matth. 5. 32. and 19.9. where Christ saith, Whoso putteth away his wife, *except* it be for fornication, and marrieth another, committeth adulterie: we inferre negatively, that he doth not commit adulterie, who putteth away and marrieth, where there is fornication. It is either an exclusive particle, and so it is taken for *only*; or else adversative, so it is taken for *but*: and thus it is used in many Scriptures, Matth. 12.4. Luk. 4.27. Joh. 5.9. 1 Cor. 7.10. Gal. 1.7. and 2.16. Revel. 21.27.

Εἴπερ, *Siquidem*, Rom. 8.9.13. 1 Cor. 8.5. and 15.5. 2 Theff. 1.6. 1 Pet. 2. ver. 3.

Εἴπω, *Siquo modo*, Acts 27.12. Rom. 1.10. and 11.14. Phil. 3.11.

Εἴτις, *Siquis*, often.

Εἰς ἡμέραν, *Consuetudo*, Luk. 2.27.

Εἰς θεόν, *Gens*, very often. *usurpatur vel generaliter, pro omnibus hominibus*, Matth. 25.32. & 28.19. Joh. 18.35. *Vel specialiter, pro Populo Judaico*, Luc. 7.5. Joh. 11.48, 50, 51, 52. Act. 10.22. & 24.2, 10. *Vel pro Gentilibus, prout à Judaïs distinguuntur*, Matth. 4.18. & 6.33.

Εἰς ἁγίους, *Gentis præfectus*, 2 Corin. 11. ver. 32.

Εἰς ἔθνη, *Ethnicus. Gentilis; ab εἶδη*, *Gens*, Gal. 2.8. One extremely wicked, Matth. 18.17.

Εἰς ἕθνη, *Gentiliter*, Gal. 2.14.

Εἰς, *Ritus, mos*, often.

Εἰς ἑσέ, *Scio*, often. To know certainly, Col. 3.24. and 4.2.

Εἰς ὅ, *Video*, Joh. 12.21. *Non significat nudum intuitum, sed familiarem conversationem, amicū colloquium, interiorē notitiam; quo sensu usurpatur*, Rom. 1.11. 1 Cor. 16.7. Phil. 1.27. 2 Theff. 2.17. 2 Tim. 1.4.

Εἰς ὅ, *Species, a Forme, or Image*, Luk. 3.22. and 9.29. Joh. 5.37. 2 Cor. 5.7. 1 Theff. 5.22. A shape or representation of a thing, rather than the thing it selfe.

Εἰς ὅ, *Idolum*, often. So the word *Teraphim, Images*, is translated by the Septuagint and Latine Interpreter *Idols*: yet *Onkelos* readeth *תְּלַמְנִיז* *tsalmaniaia* Images, of *תְּלַמְנִיז* *tsalem*, which signifieth an Image: whence is inferred, that an image and an idoll is all one: contrary to the conceit of the Papists, that doe distinguish between the name of *Images* and *Idols*: which indeed being turned to a religious; or rather irreligious use, are all one, Dr. Willet on Gen. 31.30. *Εἰς ὅ, idem significat quod εἰς ὅ, ab εἶκα similis sum: nec est diminutivum, ut vult Bellarm. sed primaria flexio, ut à εἶδα parco, εἶδω παρκο. Significat enim quamvis imaginem, sit e veram, seu falsam, apud antiquos Scriptores: unde Plato εἰς ὅ, vocat conceptus seu ideas universales omnium rerum: & Herodotus statuas viris illustribus erigi solitas vocat εἰς ὅ,.* Vox tamen hæc in Scriptura Novi Testamenti, non nisi de falso deo, vel simulacro, cui cultus divinus attribuitur, sumi solet; vel pro creatura cui servitur, præterito Creatore, ut Paulus Rom. 1.19. locutus est. Walæus in loc. commun. Quo significatu sumatur in libris sacris, Vide Grotii explicat. Decal. p. 31, 32. Scripturibus prophetis imaginem significat, seu in phantasia, seu in marmore sculptatur: at usus Ecclesiæ & consuetudo obtinuit, ut id omne idolum sit, cui animus humanus vel affigit divinitatem, vel tribuit cultum divinum, Cameron. p The Greeke word is made Latine: R 2 q Papists

*Apud Aristotelem Por-  
ma rei, à ci-  
cerone verti-  
tur modò  
Species, mo-  
dò Genus,  
interdum  
etiam Pars.  
Idolum 10  
significat si-  
mulachrum,  
quo res, seu  
vera seu fida  
colitur.  
20 Figuratè  
vocalur Nu-  
men, per si-  
mulachrum  
vel sine si-  
mulachro  
cultum, sive  
in rerum na-  
tura existat,  
sive non.*

Vide Groti-  
um in Mat.  
6.7.

Hoc etiam  
vocabulum  
Latini Theo-  
logi suum  
fecerunt;  
quo nomine

Judei cæteras gentes, veri Dei, & divini cultus ignaras, vo-  
cabant; sicut explicat Paulus, Ephes. 2.11. *Beza in Mat. 6.7.*

p Græcam  
vocem,  
Theologis  
Latinis satis  
tritum, li-  
benter reti-  
nuit, Beza.



q The Papists say, Idols are, Rerum non existentium simulachra, as Chimeræ: Images, Rerum substantientium effigies, ut est imago Cavoli Imperatoris;

q Papists make a distinction between *Idolum* and *Simulachrum*: *Simulachrum* (say they) signifieth the image of a thing truly existing in the world, and *Idolum* importeth an image of some imaginary and counterfeit thing; and therefore idols are forbidden, but not images. *Simulachrum* is a Latine word, and *Idol* a Greek, there is all the difference: the difference is but in word, for indeed they are but one. Acts 7. 41. the calf was an image, and an idol too: for, as the word εἰδωλον signifieth a form or shape, à *formando*, to form and fashion; so *Simulachrum* is a counterfeit or shadow, à *simulando*, to resemble, counterfeit, or shadow, *Lactant.* Thomas Aquinas adducit novam differentiam inter *Idolum* & *Simulachrum*, quod *Simulachrum* sit effigium ad similitudinem alicujus rei naturalis; *Idolum* contra (ut inquit) si corpori humano addatur caput equinum. Certe, Ambrosius nullum novit discrimen inter *Idolum* & *Simulachrum*; nec ego ullum video, nisi quod *Simulachrum* est vox Latina, à *Simulando* dicta; *Idolon* Græca, ab εἶδω species, quod speciem & imaginem inane præ se ferat, quum absit veritas, Eras in 1 Corinth. 8. Significat Græcis hoc vocabulum idem quod Latinis *Simulachrum*, effigiem, viz. quæ nobis representetur forma alicujus rei, vel ficta, vel etiam vere: Translatiit verò postea accommodari cœpit ad formas ac species rerum in animo conceptas: Denique etiam ad mortuorum spectra, quæ Latini *Umbras* & *Manes* vocant, & Virgilius quoque *Simulachra*: *Peculiari* inter *Idolum* vocatur *Simulachrum* ad Numen aliquod representandum fabricatum, 1 Corinth. 8.4. & alibi, Beza. The use of these words is indifferent in good Authours, Cicero, Euripid s, Plinie, Tertullian, Chrysostome. Εἰδωλον, Græci appellant effigiem alicujus rei, quæ oculis cernitur. Nam ἱεὶς εἶδεν dictum est *Idolum*, ut ait in lib. de Idololatria Tertullianus. Si verò *Idolum* tantum est similitudo rei non existentis,

sequetur eos qui vel ipsum Solem, Lunam, & reliquam cœli militiam, vel eorum imagines coluere, idololatrias non fuisse, aut dici posse.

It signifieth any forme presented to the eye, whether true or false, to be worshipped, *Steph. in Thes. Græc. Ling.* From the former word εἶδω, the Diminutive εἰδωλον is derived, which signifieth a little forme, or image. For, that εἰδωλον signifieth an image, not only all the new Dictionaries doe testifie, but also the ancient Greek Lexicons of *Hesychius* and *Phavorinus*: and so is the word used by *Plato*, *Homer*, and all other ancient Writers.

In the use of our speech an *Idoll* is a reproachfull thing, and taken only for unlawfull images, although in Greek it signifieth as generally as *image* in Latine, and by *Tully* himselfe is used for the same. And, however the name of *idols* in the English tongue, for the great dishonour that is done to God in worshipping of images, is become so odious, that no Christian man would say, that God made man according to his idoll, no more then a good subject would call his lawfull Prince a tyrant; yet, according to the Greek word, εἰδωλον may be as truly translated an image, as τὸ ἐργον, a King: Dr. Fulk Confutator. of John Howlet. The Greek word signifieth generally all images, as τὸ ἐργον did all Kings, untill Kings that were so called became hatefull for crueltie, which caused even the name *tyrannus* to be odious. The English word *Idoll* is by use restrained onely to wicked images, *Fulk against Martin.*

Apud Ecclesiasticos Scriptores, εἰδωλα (Latine etiam *Idola*) peculiari significatione vocantur *Simulachra*, Numen aliquod representantia, quod honore & cultu afficitur, *Stephanus*, *Scap.* Εἰδωλείον, *Idolium*, 1 Cor. 8.10. Εἰς εἰδωλείον, that is, not (as *Erasmus* translates it) In epulo simulachrorum; but (as *Beza*, and from him our Interpreters) In the idols temple. In the house of idols, the Arabick.

† In later times among Christians both of the Greek & Latine Church, the name of *Idolum* is become odious, as well as the word *Idol* in English, *Fulk against Martin.*

Εἰδωλό-

Θύω, μαρτύρ, immolo.

Εἰδωλόθυτον, *Idolothytum*, quod simulachris immolatur, Αἰς 15. 29. and 21. 25. 1 Cor. 8. 1, 4, 7. 10. and 10. ver. 19, 28. Rev. 2. 14, 20.

Εἰδωλάτης, *Idololatra*, 1 Cor. 5. 10, 11. and 6. 9. and 10. 7. Ephes. 5. 5. Rev. 21. 8. and 22. 15. Ex λατρεύς servus, & εἰδωλον idolum, quasi dicas, idolo serviens, seu, idoli servus, a worshipper of images.

Εἰδωλόα, *Idolatria*. 1 Corinth. 10. 14. Galat. 5. v. 20. *Worshipping of images*. The Vulgar Latine Coloss. 3. ver. 5. rendereth it, *simulachrorum servitius*, the service or worship of images, 1 Pet. 4. 3. All kind of idolatry hath a necessary dependance upon the eye, the very name giving us to understand, that it is a representation of somewhat in a material shape, apprehended by the eye, and adored.

Εἰκὴν, *Temere, frustra*. It signifieth either rashly, or in vain. Col. 2. 18. it is rendered *rashly*, but may be translated *vainly* (say some) for so it doth signify by consequence. Now that may be understood two ways, either *vainly*, without cause or matter at all; and so it is to be understood there: or *vainly*, without fruit or profit; so the word is used, Gal. 3. 4. Have ye suffered so many things *in vain*? that is, without fruit or profit? It is used also, Mat. 5. 22. Rom. 13. 4. 1 Cor. 15. 2. Gal. 4. 11.

Εἰκοσι, *Viginti*, often.

Εἰκω, *Cedo*, Gal. 2. 5.

Εἰκω, *Similis sum*, Jam 1. 6, 23.

Εἰκὼν, *Imago*, often.

*Vox εἰκὼν cum idolo sæpe confunditur; ab eo tamen sècò distingui potest, quòd ad vivum & ad membrorum similitudinem expressa imago dicitur εἰκὼν, ut ait Pli-*

nus, lib. 34. cap. 4. *Natur. Hist.* Idolum autem dicitur etiam non expressa ad vivum imago, Danæus Isag. Christ. lib. 2. cap. 12.

*Simulachrum, imago, effigies, propriè hominis, aut animalis, aliùsve rei corporeæ, Æschin. Isocr. Plut. Observandum est Apostolum, Rom. 1. 23. εἰκὼν & voce uti, ubi agit de Gentium idolis, quod Adversarii libenter non audiunt, Rivetius in Exod. 20. Est etiam figura orationis, quæ exprimitur rerum aut personarum imago; ut docet Quintil. l. 5. cap. 11. Imago, Matth. 22. 20. Forma expressa, Heb. 10. 1. Imago Dei essentialis, Col. 1. 15. Imago Dei accidentalis, 1 Corin. 11. 7. Col. 3. 10. Similitudo, Rom. 8. 29.*

Εἰλικρινής, *Sincerus*. It signifieth properly something tried by the light of the Sun, and it is a Metaphor (as some suppose) taken from the custom of the Eagle; whose manner is (say Aristotle and Pliny) to bring their young ones out of the nest before they be full fledged and to hold them forth against the full sight of the Sun; the light whereof those of them that can with open eye endure, she retaineth, and bringeth up as her owne; the rest that wink at it, she rejecteth, and casteth off, as a bastardly brood. Others think it rather taken from the usual practice of Chap-men, in the view and choice of their wares, that bring them forth into the light, and hold up the cloth against the Sunne, to see if they can espie any default in it. Philip. 1. 10.

*Pure as the Sunne*: As the Sun discovers moles and atones; so let your hearts be genuine, that the inwardest light may not discover moles that appear in others. Or *pure*, viz. from any leaven of corruption in doctrine, life, or manners; for so the word signifieth, such as are cleer, and free from all mixture of corruption; as white wooll never died, fine flower never leavened, Dr. Aray. It is used also, 2 Pet. 3. 1. See Gerbard on the place.

<sup>a</sup> From εἰκὼν, Solis plenior, and περι-  
10, discernere.  
Εἰλικρινής, propriè illæ res dicuntur, quæ suum duntaxat nativum colorem, præsertim album, retinent, nullo alio admixto; ut lilia, lana candida: fatira sincera est, quæ non est fermento corrupta, Zanch.

<sup>x</sup> Qui candore animi ipsius Solis imitatur splendorem.

But if either *image*, or *Idoll*, *Worshippers of images*, or *Idolaters* would please you, wee have both in our Translations, the one expressing what wee meane by the other, *Id. ibid.*

† Videtur Adverbium εἰκὼν deductum esse à verbo εἰκω, cedo, ut dicatur is agere aliquid εἰκὼν, qui in agendo credit animi sui affectibus, inique vincitur: adeo ut rationem in consilium non adhibeat, *Piscar. in Rom. 13. ver. 4.*

‡ Εἰκὼνα vocant Græci, non quamvis picturam, vel sculpturam, sed quæ sit vivi instar: unde Iconici pictores, quos vulgò vocamus, qui *peignant aut vivit*. Accipitur etiam pro ipsa essentiali similitudine, Beza in Heb. 10. 1.

γ Εἰλι-



y It is properly used of uncoun-  
terfeit wares, such as we  
may *κέρειν*, *ἐλκεῖν*, bring  
forth, and shew them  
in the Sun, *B. And.*  
2 1 Cor. 5. 8. conjunguntur  
*ἐλκεῖν* & *κέρειν*, *ἐλκεῖν*  
*καὶ κέρειν*, *ἐλκεῖν* & *κέρειν*,  
*ἐλκεῖν* & *κέρειν*, *ἐλκεῖν*  
omni fūco opposita,  
2 Cor. 1. 12. *ἀπλότης καὶ*  
*ἐλκεῖν*, *ἐλκεῖν*, quod enim  
sincerum, illud est sim-  
plex & im-  
permix-  
tum.

*ἔλκευ*, *Sum*, exceeding often. *Deo*  
proprie convenit, qui idcirco ab Hebraeis  
Jehovah, à Græcis δὲ ὁν dicitur, Beza  
in Johan. 1. 1.

*ἔλκευ* ab *ἐπὶ*, dico, exceeding often.

*ἔλκευ*, *Pax*, often.

*ἔλκευ*, *Pacem habeo*. Rom. 12. 18.  
Have peace, Live in peace, Vat. Gr.  
Eng. Bib. Be peaceable, Gr. It is  
used also, Mark 9. 50. 2 Cor. 13. 11.  
1 Theff. 5. 13.

*ἔλκευ*, *Tranquillus, Pacificus*. Heb.  
12. 11. Jam. 3. 17.

*ἔλκευ*, *Reconcilio*, Col. 1. 20. Si-  
gnificat, Omnes pacis venari occasio-  
nes, quasi pacem venari, *Aret.*

*ἔλκευ*, *Pacificus*, Matth. 5. 9.

*ἔλκευ*, Dico, often. Proprie, Necto;  
item per Synecdochen generis, Dico,  
quod sermo nihil aliud sit quam con-  
tinua verborum connexio. *ἔλκευ* in  
the Greek is as much as Dico in the  
Latine, I say, I publish, I tell, or I de-  
clare: whence *Irīs* the Rain-bow;  
1. Because this publisheth or telleth  
to us the constitution of the aire.  
2. Because it declareth the Cove-  
nant of God made with the world  
after the Floud.

*ἔλκευ*, *In*, often. Regit accusativum, &  
significat motum ad locum, Mar. 16. 19.  
Dicitur de tempore, Luc. 12. 19. de  
persona, Joh. 5. 41. vertitur inter,  
1 Theff. 1. 5. apud, Luc. 24. 47. pro,  
1 Cor. 4. 3. per, 1 Cor. 10. 2. ad,  
Matth. 15. 24. usque ad, Johan. 13. 1.  
de, Ephes. 5. 32. adversus, Luc. 12. 10.  
Sæpe per Hebraismum Dativum indicat,  
Matth. 24. 9. Johan. 8. 26. See more  
of it in *Piscators Index* of Greek

words. Rom. 8. 18. *In us*, Haymo,  
Orig. Perer. Rather towards us;  
so Chrysost. Mart. Vat. Genev.  
Great Eng. Bib. Vulg. Lat.

*ἔλκευ*, *very often*.

*ἔλκευ*, *Introduco*, Luc. 2. 27. & 14. 21.  
& 22. 54. Joh. 18. 16. Act. 7. 45. &  
9. 8. & 21. 28, 37. Hebr. 1. 6. unde  
Porphyrii *εἰσαγωγῆ*.

*ἔλκευ*, *ομαι*, *Exaudio*, or, Matth. 6. 7.  
Luke 1. 13. Act. 10. 31. 1 Cor. 14. 21.  
2 Cor. 6. 17. Heb. 5. 7.

*ἔλκευ*, *Ingregior*, Act. 3. 3. and 21. 18, 26.  
Heb. 9. 6.

*ἔλκευ*, *ομαι*, *Introco*, *ingredior*, *regredior*,  
very often.

*ἔλκευ*, *Introco*, Act. 10. 23.

*ἔλκευ*, *Adventus*. Acts 13. 24.  
1 Theff. 1. 9. and 2. 1. Heb. 10. 19.  
2 Pet. 1. 11.

*ἔλκευ*, *Influo*, Act. 14. 14. & 16. 29. *Est Com-*  
*ingressus est*, Vulg. *Instit*, five *Intro-*  
*mit*, aut *Irruit*, five *Irrupit*, ut impe-  
tum, ac celeritatem ingredientis ex-  
primas, quemadmodum Græca vox  
facit, *Erasim.*

*ἔλκευ*, *Ingregior*, often.

*ἔλκευ*, *Intrō curro*, Act. 12. 14.

*ἔλκευ*, *Induco*, *ingero*. Matth. 6. 13.

*Id est*, Ne nos patiaris induci ab eo,  
utique, qui tentat, Tertul. Ne nos in-  
ferri deserendo permittas, August. Cy-  
prian hath it in these words, Ne nos  
patiaris induci in tentationem: so Am-  
brose and Chrysostome. *Dictio Græca*  
significat utrumq; Inferre, & Inducere;  
magis tamen Inferre. Nam indu-  
citur in aliquid etiam volens amicus;  
*ἐλκευ* *κῆρ* *verò magis est vi inducere*  
in aliquid, quod est inferre Latinis,  
Jansen in Concord. Evangel. It  
is used also, Luke 5. 18, 19. and 11. 4.  
Acts 17. 20. 1 Tim. 6. 7. Heb. 13. 11.

*ἔλκευ*, *Deinde*, often.

*ἔλκευ*, *Sive*, often. In scriptis Apostoli-  
cis repetita copulat potius quam dis-  
jungit, vide 1 Cor. 13. 8. 1 Cor. 15. 11.  
Col. 1. 20. 2 Theff. 2. 2.

*ἔλκευ*, *Consuevi*, Matth. 27. 15. Mark  
10. 1. Luke 4. 16. Acts 17. 2.

*ἔλκευ*, *Ex*, often. *Præpositio*. Inter-  
dum notat causam impulsivam, ut  
Rom. 9. 11. interdum instrumentalem,  
ut Rom. 9. 30.

*Est audiiva*  
particula  
apud Græ-  
cos pariter &  
Latinos: ut  
in *ἐκπαίδει-*  
*ς*, *ἐκπλεο*, &  
expeto videre  
est.

*ἔλκευ*,

“Εξ, Lat. Sex. Gall. Six. Angl. Six.  
οκτεν.

“Εξας, Singuli, quisque, unusquisque,  
often.

“Εξάδον, Centum, often.

“Εξατοαέτης, Centum annorum, Rom.  
4. ver. 19.

“Εξατοαπλάσιον, Centuplex, Matth.  
19. 29. Mark 10. 30. Luke 8. 8.

“Εξατοτέρης, Centurio, Acts 10. 1. 22.  
and 24. 24. and 27. 1. 31.

“Εξατολαρχ, Centurio, often.

“Εκβάλλω, Ejicio, emitto, profero, expello,  
very often. Nonsemper Ejicere, aut  
Extrudere significat, sed etiam Emit-  
tere, ut Joan. 10. 4. aut Depromere,  
ut Matth. 12. 35. Luc. 10. 35. Signifi-  
cationem habet violenta ejjectionis, &  
expulsionis; eos invitos Templo expul-  
sit: ita enim usurpatur hoc verbum,  
Matth. 7. 22. & 8. 12, 16. & 9. 25.  
& 21. 12, 39. & 22. 13. Luc. 11. 14.  
ita Exod. 34. 24. Deut. 11. 23, 29.  
2 Reg. 16. 6. Levit. 21. 14. usurpatur  
de Repudio, quando uxor expellitur ex  
aediis mariti, verbis persuasoris, non  
violenter, ut Luc. 8. 54. Marc. 1. 12.  
Spiritus εκβάλλει expellit ipsum,  
non sanè invitum aut coactum à expul-  
sione, sed sicut peculiari spiritus impulsu  
& alacritate aguntur operarii, qui in  
messum Domini divinitus emittuntur,  
Luc. 10. 2. ubi idem verbum usurpatur.  
Chemnit. Non hic intelligendus est  
impulsus violentus, quamvis Marcus  
nitur verbo εκβάλλειν tum quia reliqui  
Evangelistae utuntur verbis ἀγείρειν &  
ἀνέγειν, tum quia absurdum, violento  
impulsu Christum assum, & contra vo-  
luntatem suam, & quidem à Spiritu  
sancto, tum quia verbum εκβάλλειν se-  
cundum Hellenistarum stylium intelli-  
gendum, quibus non violentum impulsus  
designat, sed validum duntaxat & po-  
tentem; & respondet verbo Hebræo  
Shalach apud Lxx, Exod. 12. 33. &  
Psal. 43. 3. Sic τὸ εκβάλλειν sumitur  
Matth. 7. 4, 5. & 9. 15, 38. Spanhem. in  
Dub. Evangel. d. Matth. 9. 38. word  
for word, cast them out; for men are  
very slow to so holy a work. Speedily  
and without delay send forth, or  
by a strong hand (as in a case of pre-  
sent necessity) thrust forth, M<sup>r</sup> Hil-

derham. Vulg. Mittat. Emitat, Be-  
za. Extrudat, Erasim. & Tremell.  
Ejiciat, Hilar.

“Εκβάσις, Evasio, exitus, 1 Cor. 10. 13.  
Heb. 13. 7. A Metaphor from them,  
who, being compassed with theeves,  
are in danger on every side, Pavus  
in 1 Cor. 10.

“Εκβολή, factura, Acts 27. 18.

“Εγκαμίζω, omei, Nuptum do, nuptum  
collocor. Matth. 22. v. 30. Dicuntur  
ἐγκαμίζεσθαι, quas parentes nuptum  
tradunt in aliorum potestatem, 1 Cor.  
7. 38. ut vel ex hoc verbo colligendum  
sit, in filiabus præsertim collocandis, re-  
quiri eorum consensum in quorum sunt  
potestate, Beza in Matth. 22. 30. “Ε-  
γκαμίζεσθαι hic latius dicitur pro eo  
quod Latini dicunt nubere. ut & in-  
fra 22. 30. & 24. 38. Luc. 17. 27. Alio-  
qui proprium est filiarum familias, ut  
apparet, 1 Corinth. 7. 38. Grotius in  
Matth. 22. 30. It is used also,  
Matth. 24. 38. Luk. 17. 27.

“Εγκαμίσκομαι, Nuptum collocor, Luk. 20. 34, 35.

“Εκγονα, Nepotes, 1 Tim. 5. 4.

“Εκδανδύομαι, Expendor, 2 Cor. 12.  
ver. 15.

“Εκδέχομαι, Excipio, Joh. 5. 3. Acts  
17. 16. 1 Cor. 11. 33. and 16. ver. 11.  
Heb. 11. 10. 1 Pet. 3. 20. Verbum illud  
ἐκδέχομαι Erasimus & Gagnæus ex-  
ponunt passivè. Sed τὸ ἐκδέχεσθαι,  
etsi voce sit medium, tamen activè sem-  
per accipitur, Joh. 5. 3. Acts 17. 16.  
1 Cor. 11. 33. & 16. 11. Heb. 11. 10.  
que significatio activa magis etiam huic  
loco congruit, quia Dei patientia sive  
longanimitas conversionem hominum ex-  
pectabat, non autem ab hominibus ea ex-  
pectabatur. Gerh. in loc.

“Εκδιδόν, Evidens, 2 Tim. 3. 9.

“Εκδιμίσω, Peregrè abssum, 2 Cor. 5. 6,  
8, 9. Significat, Foris, extra po-  
puli sui fines agere, sive peregrinari.  
Unde Vat. & Erasim. vertunt, Sive  
domi præsentès, sive peregrè agen-  
tes: sed ἐκδιμίσω hic sumit Apostolus,  
pro Incolere, Habitare, Esse præsen-  
tem: ἐκδιμίσω verò pro Migrare, Abire,  
Absentem esse; unde noster  
Clarius vertit, Sive absentes, sive  
præsentès, scil. Sive à Deo, sive à cor-  
pore.

Ex εκάδον  
centum, &  
ἀρχαία, priva-  
cepi.

\* Significat  
pigriliem  
corum qui  
ad Evange-  
lium prædi-  
candum vo-  
cantur, Pige.  
Ut intelliga-  
mus vel ce-  
leriter mit-  
tendos, vel  
invitos &  
cunctantes  
extrudendos  
in opus Dei,  
Erasim. & Be-  
za.

\* Dicuntur  
filie, quas  
parentes vi-  
ris nuptum  
dant, sive  
elocant.  
Gerh. in  
Harm.  
Evangel.

\* Corn. à Laps.  
Vide Beza  
Annotat.  
m. 1. 1. 1.



pure. The Apostles meaning is plain, (whatever the Jesuite meaneth) whether *present*, or *absent*, that is the order of the words, that is, whether in the body, or out of the body; whether alive, or dead.

<sup>2</sup>Εὐδίδωμι, *Eloco*, Matth. 21. 33, 41. Mar. 12. 1. Luc. 20. 9.

<sup>2</sup>Εὐδινύχομαι, *Enarro*, Act. 13. 41. and 15. 3.

<sup>2</sup>Εὐδινέω, *Vindico*, Luk. 18. 5. Luc. 18. 3. εὐδινέειν, aut, ut infra, & Act. 18. 24. ποιεῖν εὐδινέειν, sicut Latini vindicare, aliàs est ultionem sumere, aliàs quovis modo arcere injuriam: qui sensus huic loco convenit, Grotius in loc. Rom. 12. 19. μὴ ἐαυτὶς εὐδινέετε, ubi Latina versio habet, non vos defendentes. Omnino εὐδινέειν non tuendi, sed ulciscendi habet significationem, ut & Lucæ 18. v. 7, 8, 21, 22. 2 Thess. 1. 8. 1 Pet. 2. 14. Rom. 13. 4. 1 Thess. 4. 6. Idque ipsa verborum connexio manifestè ostendit; præcesserat enim, nè rependatis ulli malum pro malo: hæc autem est ultionis, non defensionis descriptio, Grotius de jure Belli & Pacis lib. 1. c. 3. Et monitum suum fulcit Paulus Deuteronomii loco, ubi tum vocis Hebrææ proprietates ultionem significari indicat, tum ipsa loci sententia, quæ defensionem intelligi non patitur, Id. ibid. 2 Cor. 10. 6. Rev. 6. 10. and 19. 2.

<sup>2</sup>Εὐδίνης, *ultio*. Luk. 18. 7. 8. and 21. 22. Act. 7. 24. Rom. 12. 19. 2 Corinth. 7. 11. Heb. 10. 30. 1 Pet. 2. 14. It is translated *vengeance*, 2 Thess. 1. 8. and signifieth *wrathfull retribution of evil*.

<sup>2</sup>Εὐδίνω, *ultor*, Rom. 13. 4. 1 Thess. 4. v. 6.

<sup>2</sup>Εὐδιδώω, *Expello*, Luk. 11. 49. 1 Thess. 2. v. 15.

<sup>2</sup>Εὐδίω, *Deditus*, Acts 2. 23.

<sup>2</sup>Εὐδοχῆ, *Expectatio*, Heb. 10. 27.

<sup>2</sup>Εὐδύω, *Exuo*. Matth. 27. 28, 31. Mar. 15. 20. Luk. 10. 30. 2 Cor. 5. 4.

<sup>2</sup>Εὐέ, *Illic*, often. Matth. 2. 22.

<sup>t</sup> Hæc particula (quæ denotat quietem in loco, veritūque ibi, Illic) exponenda est per, Εὐδ, Illuc; ita ut motum significet ad locum. Lexicographi Græci (Henr. Stephanus, Budæus,

Scapula) hanc vocis significationem adnotarunt.

<sup>2</sup>Εὐέθεν, *Illic*, often.

<sup>2</sup>Εὐείν, *Ille*, often.

<sup>2</sup>Εὐέστε, *Illic*, Acts 21. 3. and 22. 5.

<sup>2</sup>Εὐζηλω, *Requiro*. Luke 11. 50. Acts 15. 17. Rom. 3. 11. Hebr. 11. 6. and 12. 17. 1 Pet. 1. 10.

<sup>5</sup>Εὐθαμέω, *ἐομαι*, *Expavesco*. Non ἡ θαμβέω simpliciter Pavere significat, sed propriè significat, attonitum esse, pavere: ἐκ significatio-nem auget, ita ut sit, animo & corpore perhorrescere, attonito stupore percelli, sicut in subita consternatione, aut febrium accessu fieri solet: Marc. 14. 33. Medici vocant Horripilationem, Gerth. in Harm.

<sup>2</sup>Εὐθαμέω, *Expavesfactus*, Act. 3. 11.

<sup>2</sup>Εὐθέω, *Expositus*, Acts 7. 19.

<sup>2</sup>Εὐκαθαίρω, *Expurgo*, 1 Cor. 5. 7. 2 Tim. 2. v. 21.

<sup>2</sup>Εὐκατομαι, *Exardesco*, Rom. 1. 27.

<sup>2</sup>Εὐκαλέω, *ἐομαι*, *Segnesco*, vel afflictionibus & malis cedo, ut Gal. 6. 9. It signifieth to shrink back, as cowards in war, or to give place in afflictions and dangers. Nam καλὸς propriè dicitur de segni & meticulofo, qui pedem reserat in certamine, & τὸ καλέω, à cedendo, quod est segnium & ignavorum militum, ut annotat Eustathius.

<sup>h</sup> Luc. 18. 1. Vulg. Deficere. <sup>h</sup> Εὐκαρείω est evadere καλὸν, id est, ignavum: nam ut ἀγὰς apud Homeros apud

Erasm. Defaigari. Beza, Segnesce-re. Syrus de animi anxietate intelligit. Ephes. 3. 13. Malorum pondere frangor, quemadmodum sub nimio pondere succumbit bajulus, Aret. in loc. It is used also 2 Cor. 4. 1, 16. 2 Thess.

3. v. 13.

<sup>2</sup>Εὐκένω, *Transfigo*, Joh. 19. 37. Rev. 1. 7. τὸ εὐκένω respondet Hebræo verbo דָּקַךְ (dakar) Zech. 12. 10. quod non significat dumtaxat pun gere aut compungere, sed perfodere ac transfigere.

<sup>2</sup>Εὐκλείω, *Excludo*, Gal. 4. 17.

<sup>2</sup>Εὐκλείρω, *Excludor*, Rom. 3. 27. De artificibus argentariis usurpatur.

<sup>2</sup>Εὐκλάζομαι, *Defraactus sum*, Rom. 11. v. 19, 20.

<sup>2</sup>Εὐκλῆσθαι,

ἡ Ἀπὸ τῆς ἐκκλησίας, ab ἐ-  
vocando, be-  
cause the  
Church is  
ceteris evoca-  
tus, a number  
called out  
from the rest  
by the mini-  
stery, *Mysc.*  
in Rom. 1. 7.  
Ecclesia ex  
vocatione  
appellata est,  
*August.*  
Proprie ἐκ-  
κλησία, Græcè,  
& Latine  
Concio, non  
nisi de legiti-  
mitate advo-  
cato populo  
dicitur, auto-  
re Feslo. *Vide*  
*Alsted*  
*Lex. Theol.*  
c. 15. & *Cam.*  
*Myr. Evang.*  
in Matth. 16.  
c. 18.  
\* From the  
Hebrew  
קִיּוּם, *Qiuim*, con-  
ven-  
tus, Acts 19.  
32, 39. *Mat.*  
16. 18.  
† Cætus fi-  
delium dicitur  
ἐκκλησία, non συ-  
κλήσις, est enim  
ἐκκλησία  
ut plurimum  
populi &  
plebis; συ-  
κλήσις, no-  
bilium &  
optimatum,  
*Camer. præ-*  
*lect. in Psal.*  
68. 19.

ἡ Ἐκκλησία, Ecclesia, Church, often. O-  
lim apud Græcos, & præsertim Atheni-  
enses, à quibus vox hæc sumpta & u-  
surpata est, (ut docet Pollux lib. 8.)  
ἐκκλησία dicebatur ea hominum multi-  
tudo, quæ iussu magistratûs convenie-  
bat vocata. *Vide Camer. Myroth. ad*  
*Matth. 16. 18. & 18. 17. & ad 1 Co-*  
*rinth. 11. 18, 22. Respondet voci He-*  
*braicæ \* Kahal & gnedah, à gignad,*  
*id est, congregare: & propriè cætum*  
*aliquem à superiori aliquo convocatum,*  
*in finem politicum vel ecclesiasticum de-*  
*notat, ut Act. 19. 32, 39. Ἐκκλησίας*  
*vox est in Christianorum scriptis valde*  
*frequens: Visum est enim Spiritui san-*  
*cto appellare hoc nomine † cætum uni-*  
*versum ad vitam eternam evocatum, qui*  
*veram Christi religionem proficitur. In*  
*qua significatione καθολικῆς (id est, u-*  
*niversalis) appellatio interdum addi-*  
*tur. Nonnunquam verò particulares*  
*cætus, in quos ille universalis distribui-*  
*tur, ἐκκλησίας nomine intelliguntur;*  
*ἐκκλησίας Romanam, Co-*  
*rinthiacam, Ephesiacam, & huius-*  
*modi vocamus, ut 1 ad Corin. 1. v. 2.*  
*Adeo quidem ut etiam restringatur ad*  
*quampiam familiam quæ Christum pro-*  
*fitetur, aut eos qui in illa Christum pro-*  
*fitentur: ut Epist. ad Rom. cap. 16.*  
*v. 5. 1 ad Corinth. 16. v. 19. & alibi.*  
*In huiusmodi autem locis puto diminuti-*  
*vendi formâ posse verbi ecclesiolam.*  
*Tandem verò ecclesia usurpari etiam*  
*cæpit de loco in quo ipsa cogitur, ut con-*  
*cio Latinis dicitur ipse etiam locus in*  
*quo congregatur concio: unde factum*  
*est, ut Gallico nomine quodlibet templum*  
*vocaverint, eglise pronuntiantes, Ste-*  
*phanus in Thef. Græc. Vide Fulleri*  
*Miscel. Sac. 1. 2. c. 9. According*  
*to the notation of the Greek word,*  
*it significeth an assembly called together.*  
*The English word Church being*  
*ambiguously taken of the people for*  
*the place of the assembly, and the assem-*  
*bly, it is as lawfull for us to call it*  
*congregation, as the Papists to call it*  
*assembly, Acts 7. It is taken,*  
*1. For an assembly of Christians, 1 Co-*  
*rinth. 14. 34. 2. A company of men*  
*called together for any cause, Acts 19.*  
*ver. 32. 3. In an evil part, for an*

assembly of wicked men, *Psal. 26. 5.*  
*Acts 19. 32, 40. 4. For the faithfull*  
*in heaven, Eph. 5. 27. 5. For Chri-*  
*stians on earth, 1 Tim. 3. 15. Acts 5.*  
*ver. 11. 6. For the Pastours of the*  
*Church, and Governours, as some think,*  
*Matth. 18. 17. Vide Bezzam & Span-*  
*hem. Dub. Evangel. partem tertiam,*  
*Dub. 77. 7. For the people and the*  
*stock, Acts 20. 28. 8. For particu-*  
*lar Churches, Rev. 2. 12, 18. 9. For*  
*the faithfull of one Province, Kingdome,*  
*or Citie, Rom. 16. 5. The faithfull of*  
*some one family, Philem. 2. 10. For*  
*the militant Church, Act. 8. 1, 3. 11. For*  
*the Catholick Church, Ephes. 5. 23:*  
*For all the elect of God that have been,*  
*are, or shall be, Matth. 16. 18. Col.*  
*1. 18. Ephes. 1. 22. and 5. 23. 1 Tim.*  
*3. 15. The Lxx. use it, Deut. 23. 2.*  
*Jud. 20. 2.*

Ἐκκλῖνα, Despecto, *Rom. 3. 12. and 16.*  
*v. 17. 1 Pet. 3. 11.*

Ἐκκοιμῶμαι, Enato, *Act. 27. 42.*

Ἐκκοιμῶμαι, Effror, *Luke 7. 12.*

Ἐκκόπτω, Excido, *Matth. 5. 30. and 18.*

v. 8. *Luke 13. 7, 9. 2 Corin. 11. 12.*

Ἐκκόπτειν est excidere, vel excindere,  
*Matth. 3. 10. & 5. 30.*

Ἐκκόπτομαι, Excidor, *Matth. 3. 10 and*  
*7. 19. Luke 3. 9. Rom. 11. 22, 24.*

1 *Pet. 3. 7. Non video quare In-*  
*terpres Vetus, nè impediantur ora-*  
*tiones vestrae, reddiderit; cum ἐκ-*  
*κόπτεσθε, non ἐγκόπτεσθε legatur: quæ*  
*diversa potius quàm eadem. Ἐκ-*  
*κόπτεσθε autem arbores dicuntur, quæ,*  
*quia amplius non vivunt, exstirpantur:*  
*quales sunt homines, in quibus nulla*  
*restit amplius tñs ζωῆς χρεῖς\* quâ*  
*similitudine eleganter cum hoc verbo*  
*quoque usus est Jobus, cap. 19. v. 10.*  
*ut mens sit, nè non amplius precemini,*  
*& ita disjungamini à Deo. Nam*  
*revera, sublatâ oratione, tollitur, aut*  
*amputatur vitæ gratia; sine qua jam*  
*mortuus est homo, Heinsius in loc.*

Ἐκκρίμαμαι, Pendeo ab aliquo. *Luk.*  
*19. 48. 1 Hung upon his mouth in*  
*hearing him.*

Ἐκκαλέω, Effutio, *Act. 23. 22.*

Ἐκκαθάρδομαι, Obliviscor, *Heb. 12. 5.*

Ἐκλάμπω, Fulgeo, *Matth. 13. 43.*

Ἐκλέγωμαι, Eligo, often.

1 *Pendebar,*  
*id est, Inhi-*  
*bar: ita Vir-*  
*gilius — Pen-*  
*dere; iterum*  
*narrantis ab*  
*ore. Et Ovid.*  
*Narrantis*  
*conjug pen-*  
*det ab ore*  
*viri.*



Ἐκλεκτός, *Electus*, often. Col. 3. 12. This forme of speech, ἐκλεκτοὶ τοῦ Θεοῦ, *Elect of God*, is somewhat different both in the Originall, and Translation, from that Tit. 1. 1. and that Rom. 8. 33. & comprehends more under it: for effectuell vocation is chiefly there meant by the Apostle; yet so, as he comprehendeth under it eternall election. Ἐκλεκτὸν Græci scriptores exponunt quod in re quæq; eximium est, sive propriâ qualitate, sive etiam aliorum æstimatione. Propriam rei qualitatem notant isti loci, Isa. 28. 16. 1 Pet. 2. \* 4, 6. Ad æstimationem illud pertinet quod Isaia 42. 1. inverteitur.

\* 1 Pet. 2. 4. ἐκλεκτός hic non accipitur participialiter, sed nominaliter, sensu eo quo etiam Angeli dicuntur electi, i.e. Eximii, præstantes, excellentes, 1 Tim. 1. 2. Gerh. in loc.

m Virgils Eclog. arefo called of this word; quasi electum poem, a choice Poëm.

b Vide Grotium in loc.

Ἐκλογὴ, *Electio*. Electionis divini nomen est πολὺσημον. Vel æternum Dei decretum significat de quibusdam gratis in Christo ad vitam æternam prædestinandis: Vel electionis huius effectum aliquod salutare, cuiusmodi est vocatio efficax: Vel vocationem æternam, sive aggregationem ad acceptabilem Ecclesiæ cœtum, in quo fœderis symbola tesseraq; conspiciuntur: Vel deniq; designationem ad munus aliquod sive politicum, sive ecclesiasticum. Tilenus apud Twiss. vindic. 1. 1. part. 1. digress. 2. cap. 4. Ἡ ἐκλογὴ designare potest electionem quæ facta est secundum quandam legem, qualis est ex omnibus electio fidelium ad salutem: at propositum Dei κατ' ἐκλογὴν, Rom. 9. 11. Nihil aliud est quàm propositum electivum, ideoz, merè liberum, ut præcedentia indicant. Cam. Myroth. ad Rom. 9. It hath foure speciall significations: 1. It is taken for Election to eternall life. Eph. 1. 4. Joh. 13. 18. 2. For Election to Salvation, but done, viz. when any one actually is selected out of the world, Joh. 15. 19. 3. It significth Election, whereby one is outwardly, that is, whereby one that is either a reprobate, or elect person, is outwardly admitted into the Church. So 1 Pet. 1. 1. all Christians are called elect. 4. It notes an election, whereby one is elected to the Ministerie, or any office, Joh. 6. 70. It is used Act. 9. 15. and 11. 5, 28. and 18. 7, 1 The. 1. 4. 2 Pet. 1. 10.

Ἐκλείπω, *Deficio*, to faile, scilicet, totally. Eclipse is hence derived, Luke 22. 32. that is, Be not wholly eclipsed. It is used also, Luke 16. ver. 9. (Vide Ludov. de Dieu) and Heb. 1. 12.

Ἐκλύω, *ομαί*, *Dissipo*, *deficio*. To faint and sink, as, a man under a burden; or to be (as it were) broken in sunder, Matth. 15. 32. Gal. 6. 9, ἐκλύω, *deficiamus*, vel elanguescamus, ut habet Piscator. Defatigemur, ut extulit Græcam vocem Stephanus in notis marginalibus, frangamur animo, uti Beza reddidit. Heb. 12. 3, 5. Matt. 9. 36. ἐκκλυώσθαι. Vulg. Hieron. & Hilarius. Vexati, dissipati: ad verbum, Exsoluti, quia quæ soluta sunt, & devincta, eadem quoque sunt dissipata: alioquin hoc vocabulum idem valet, quod verbum simplex, Solve, veluti quum vires exsolutas dicimus, & æs alienum exsolvere, Beza. The Septuagint have used this word, when the Scripture speaketh of a dissolution of the hands, as 2 Sam. 4. 1. Isa. 13. 7. Jerem. 38. 4. also of the dissolution of the feet, Jerem. 12. 5. Ἐκλύειν passim in Scripturis, ut etiam Jerem. 12. versiculo 5. & 38. versicul. 4. respondet verbis Hebraicis quæ significant defatigari, debilitari, dissolvi manus alicujus, sive pedes, aut etiam pati deliquium animi, Poly. Lyser. Marc. 8. 3. Ἐκλυθήσονται, *Deficient*. Ad verbum, Exsolventur: quod in deliquio animi nervi resolvantur: alioquin ἐκλύειν etiam dissipari declarat, ut Matth. 9. 36. Beza in loc. It is used also de molitie cordis, quæ ex externo terrore accidit, Deut. 20. 3.

Ἐκμάσσω, *Abstergo*, Luk. 7. 38, 44. Joh. 11. 2. and 12. 3. and 13. 5. Ἐκμύκνειζω, *Sammis excipio*, Luc. 16. ver. 14. Deided him: The word is in the originall Ἐξέμυκνέειζον, They blowed their Nose at him, manifesting their scorning at what he said. Burroughes Moses his self-deniall. Luke 23. 35. Naso suspendo, subamo, irideo; ἀμύκνεις, Nasus: Præpositio ἐν vim aliquam addit significationi, Gerh. It is used Psal. 22. 8.

Ἐκνύω, *Abstergo*, Luk. 7. 38, 44. Joh. 11. 2. and 12. 3. and 13. 5. Ἐκμύκνειζω, *Sammis excipio*, Luc. 16. ver. 14. Deided him: The word is in the originall Ἐξέμυκνέειζον, They blowed their Nose at him, manifesting their scorning at what he said. Burroughes Moses his self-deniall. Luke 23. 35. Naso suspendo, subamo, irideo; ἀμύκνεις, Nasus: Præpositio ἐν vim aliquam addit significationi, Gerh. It is used Psal. 22. 8.

Ἐκνύω,



q Declino, Vet. Interp. nam *νύειν* propriè Nare est, unde *ἐκνύειν*, quasi *ἐξ* *νύειν*, foras nare: ut ex antecedente intelligatur consequens: *νύειν* verò pro *Nasare*, *ἐκνύειν* pro *Enasare*, rariùs occurrunt, *Piscat*, in loc.

<sup>1</sup> *Ἐκνύω*, Evado, <sup>2</sup> Joh. 5. 13. Hoc vocabulum nusquam in Novo Testamento reperitur, nisi hoc uno loco: significat autem, Clam evadere, & se quodammodo surripere è turba, quum propriè dicitur de iis qui ex undis enatant: fortassis quoddam clam nititur è turba elabi, corpus non aliter summittat quàm qui ex undis emergat, Beza in loc. <sup>3</sup> *Ἐξήνδρουν*, Subduxit se, uti vox hæc usurpatur in Græca versione, Jud. 18. 26. 2 Sam. 2. 24. & 23. 16. nec multo aliter, Jud. 4. 18. Sed & Euripidi *ἐκνύειν* est, è malo se explicare, item de sententia abire, Grotius in loc. Græci Interpretes sapius illud usurpant pro Vertere se ex aliquo loco, & declinare aliò, 4 Reg. 23. 16. Jud. 4. 18. & 18. 26.

<sup>4</sup> *Ἐκνήσω*, Evigilo. 1 Cor. 15. 34. Watch unto sobrietie. Propriè de ebriis dicitur, qui à somno demum sunt sobrii. Loquitur de mentis sobrietate, ad quam vult illos redire, qui multis speculationibus fuerant quodammodo inebriati, Beza in loc.

<sup>5</sup> *Ἐκσιέω*, Spontaneus, Philem. 14. <sup>6</sup> *Ἐκσιέως*, ultro, Heb. 10. 26. Willingly, or Wilsfully, 1 Pet. 5. 2. Though the word significè willingly, as Aristotle takes it, Lib. 3. Ethic. cap. 2. yet sometimes it significeth spitefully and maliciously; as it is used by the Seventie, Exod. 21. 13, 14.

<sup>7</sup> *Ἐκπύλω*, Jam olim, 2 Pet. 2. 3. and 3. 5. Hoc est, ab antiquo, ut Syrus reddidit. Jam inde à primo rerum omnium initio (*ἐν* enim vim habet intendendi, 2 Pet. 2. 3.) subintellige *κατέστας*, creatos per Dei verbum. Sic enim habet Scriptura Mosæica, Gen. 1. 6, 7. Gerb. in loc.

<sup>8</sup> *Ἐκπερὶζέω*, Tendo, Matth. 4. 7. Luk. 4. 12. and 10. 25. 1 Cor. 10. 9.

<sup>9</sup> *Ἐκπέμπω*, Emitto, Acts 17. 10.

<sup>10</sup> *Ἐκπέμπωμαι*, Emitter, Acts 13. 4.

<sup>11</sup> *Ἐκπερὶσσέω*, Cum redundantia, vehementer, maximè. Ephes. 3. 20. 1 Thess. 3. 10. Exceedingly. The word is, More than exceedingly; as you would say, Excessively; intimating the fervencie of his affection in begging this blessing of God. It is used also, 1 Thess. 5. ver. 13.

<sup>12</sup> *Ἐκπέλωμαι*, Expando, Rom. 10. 21.

<sup>13</sup> *Ἐκπίπτω*, Excido, often.

<sup>14</sup> *Ἐκπλέω*, Enavigo, Acts. 15. 39. and 18. 18. and 20. 6.

<sup>15</sup> *Ἐκπληθύνω*, Expleo, Acts 13. 33.

<sup>16</sup> *Ἐκπλήρωσις*, Expletio, Acts 21. 26.

<sup>17</sup> *Ἐκπλήσσω*, or *μαί*, Percello, or.

Not to speak, or doc, but stand amazed with ones eyes. <sup>18</sup> Matth. 7. 28. Ad verbum, Excutor; nam qui obstupefcunt, illis veluti aliquo istu mens excutitur, Beza. Propriè significat, Animo percelli, obstupefcere, & excutis qui enim animis percelluntur, illis valido quodam istu mens excutitur. Evangelistæ sapius hoc verbum usurpant, cum de auditoribus doctrinæ Christi, qui extra se quasi rapiebantur, & attoniti erant, quando Christum docentem audirent, Matth. 7. 28. & 13. 54. & 19. 25. Marc. 1. 22. & 6. 2. & 10. 26. Luc. 4. 32. tum de spectatōribus miraculorum ejus, qui iidem majestate eorum percellerantur, Marc. 7. 37. Gerb. in Harm. Matth. 13. 54. *ἐκπλήσσεσθαι*. Pagn. Stuperent. Fr. Luc. Obstupefcerent. Novarin. Percellerentur. Quod verbum significat, & cum stupore admirari, & etiam percelli; & dicitur, ubi quis gravi aliqua calamitate percellitur. Invidis aliena excellentia ingentis calamitatis loco est: percellerantur itaque tanquam gravi aliquâ calamitate premerentur, quia Christi auctoritatem, quam sibi tot miraculis pepererat, invidis oculis intuebantur, Novarin. in loc. It is used also, Matth. 22. 33. Mark 7. 37. and 11. 18. Luk. 2. 48. and 9. 43. Acts 13. 12.

<sup>19</sup> *Ἐκπνέω*, Expiro, Marc. 15. 37, 39. & Luc. 23. 46. <sup>20</sup> Significat Respirare, & Gerhard. Spiritum ducere; so in Aristotle: & Expirare, sive Spiritum emittere, both in Scripture, and profane Writers.

<sup>21</sup> *Ἐκπορεύομαι*, Egredior, often. <sup>22</sup> Est u Gerhard. verbum generale, significans, Iter ingredi, proficisci, viam inire, exire, Matth. 3. 5. & 20. 29. Marc. 6. 11. & 10. 46.

<sup>23</sup> *Ἐκπορεύω*, Scortor, Judæ 7. <sup>24</sup> *Ἐκπορεύομαι*, Scortatæ; quasi dicas, Scortando effervescatæ, seu in scortationem effusæ: hæc enim videtur esse vis atque emphasis præpositionis *ἐν* in isto verbo.

<sup>1</sup> From which simple verb cometh the word *Peratus*, in *Plus*, a broad cap or hat.



verbo composito, Piscat. in Schol. Significat Scortationi immori, & contabescere illius desiderio, Aret.

<sup>2</sup> Ἐκπύω, Respuo, Gal. 4. 14.

<sup>2</sup> Ἐκρίζω, Eradico, Matth. 13. 29. and 15. 13. Luk. 17. 6. Jude 12. Ὁφθαλμοὶ καὶ ῥίζα, Radix. It signifieth to root up plants, and such like; but is metaphorically applied to the exterminating of any vice.

<sup>2</sup> Ἐκστασις, Stupor. Marc. 5. 42. & 16. 8. Luc. 5. 26. Act. 3. 10. & 10. 10. 11. 5. & 22. 17. Significat, 1. Mentis raptum: 2. Ecstasim: 3. Delirium, Cornel. à Lap. Quum quis quasi extra seipsum constituitur, ut nihil extra se positum sensu percipiat, sed mente tota convertatur in imagines intus objectas, Piscat. in Act. 10. 10.

<sup>2</sup> Ἐκτρέπωμαι, Evertor, Tit. 3. 11.

<sup>2</sup> Ἐκλαγῶ, Perturbo, Act. 16. 20.

<sup>2</sup> Ἐκτείνω, Extendo, often. Matt. 8. 3. Verbum ἐκτείνω, & porrigere, seu protendere significat, & etiam educere; & in sacris literis de educatione à peccatis dicitur. Hæc vis potest huic verbo hinc quoque subesse; nam Christus ita manus leproso porrexit, ut à lepra mundaret, ut etiam à peccato se illum voluisse educere, tacite significaret, Novarin. in loc.

<sup>2</sup> Ἐκτελέω, Perficio, Luk. 14. 29, 30.

<sup>2</sup> Ἐκτενέω, Intentus, assiduus. Vocula ἐκτενέω usurpatur tum intensivè, tum extensivè, Act. 12. 5. Vulg. Sine intermissione. Erasmus reddidit assidua. Syrus jugis, perseverans, continua, Luc. 22. 44. Christus orabat ἐκτενέως, intentius, vehementius, Vulg. prolixius, Gerh. Act. 12. ver. 5. Syrus, constans. Arabs, perdurans. Beza, assidua. Vulg. & Erosim. sine intermissione; rectè omnes. Rectè vertitur etiam intensæ; id est, vehementes & fervidæ, Ludov. de Dieu in loc. The word is earnest and stretched out prayer. It significth fervent, by a metaphor of running a race; but stretched out, according to the word. 1 Pet. 4. 8. 1. Significat, Extensam, continuam, perseverantem: 2. Vehementem, & celerem; ita Pagn. & Vatabl. 3. Liberalem, pro-

fusam. 4. Cordialem, & ex imo totaque corde manentem, Cornel. à Lap. in loc. Charitas, 1. Seria, ardens, intensa, ac vehemens. 2. Continua, durans, ac perseverans, Gerh.

<sup>2</sup> Ἐκτενέω, Intentius, Luc. 22. 44.

<sup>2</sup> Ἐκτενέω, Impensè, 1 Pet. 1. 22. Fer-  
vently, which implyeth both intensi-  
on, and extension of love.

<sup>2</sup> Ἐκτενέω, Perpetuè, Acts 26. ver. 7. With a kind of extension, or vehemencie.

<sup>2</sup> Ἐκτίθημι, Expono, Acts 7. 21. and 11. 4. and 18. 26. and 28. 23.

<sup>2</sup> Ἐκτινάσσω, Excutio, Matth. 10. ver. 14. Mark 6. v. 11. Acts 13. ver. 51. and 18. v. 6.

<sup>2</sup> Ἐκτινέω, Sextus, often.

<sup>2</sup> Ἐκτινέω, Extra. Jam. 2. 18. ἐκτὸς τοῦ ἔργου is most agreeable to the argument of the Apostle; so the Syriack, Beza, the Vulgar, the French, our last Translators. Pareus and Piscator follow the other reading, ἐκ τοῦ ἔργου, but they give no good reason of this their so doing. It is used also Matth. 23. 26. Acts 26. ver. 21. 1 Cor. 6. 18. and 14. 5. and 15. 2, 27. 2 Corinth. 12. 2, 3. 2 Tim. 5. 19.

<sup>2</sup> Ἐκτρέπωμαι, Deslecto. Heb. 12. 13. Ἐξ, luxari, vel diverti à justo acetabulo, atque commissura ossium, tanquam si his verbis usus fuisset Author, ἵνα μὴ τὸ χαλὸν ἐκλεγῇ τὸ πᾶν τοῦ ποδός, id est, nè fortè, si quis jam claudus est ex pedum infirmitate, amplius novo offendiculo periclitetur, ut salutis iacturam faciat, Jun. in Parallel. Piscat. in Schol. It is used also, 1 Tim. 1. v. 6. and 5. 15. and 6. 20. 2 Tim. 4. 4.

<sup>2</sup> Ἐκτρέφω, Emurio, Eph. 5. 29. τρέφειν and ἀλλοτρίν, these two words, to nourish and cherish, comprize under them a carefull providing of all things needfull for a mans body: to nourish is properly to feed, to cherish is to keep warm; the former is done by food, the later by apparel. Ephes. 6. 4. it is translated bring up, but properly it significth to feed, or nourish with all needfull things. It is translated nou-

2 Omnis-  
viribus, vehe-  
menter, pro-  
lixè, liberaliter,  
toto ani-  
mo, Cornel.  
à Lap.

2 Emphaticè  
dixit ἐκτρέφειν,  
id est,  
Molliter, &  
(ὡς ἡ μήτηρ τὸ  
ἑαυτοῦ αἶμα)  
Significantius  
est quàm  
simpliciter  
τρέφειν,  
1 Tim. 6. 2.

nish,

risb, chap. 5. 29. and the proper signification of the word might there (chap. 6.) not unfitly be kept, as the best Latine <sup>b</sup> Translatours, the <sup>c</sup> French, and others have kept it.

<sup>b</sup> Enarrat.,  
Beza.  
<sup>c</sup> Nouwisse,  
Fr. B.

<sup>c</sup> Εκτρωμα, Abortus, 1 Cor. 15. 8. Fœtus immaturus, qui non editur suo tempore. Fortassis ἐκτρωμα se appellat, propter natiuitatis spiritualis modum, quia ut ex graviori aliqua percussione abortus plerumq; contingit: sic <sup>d</sup> Paulus, ex percussione illa diuinæ Christi gloriæ, in lucem eductus est cælestis gratiæ.

<sup>d</sup> Act. 9. 4.

<sup>e</sup> Εκφύω, Promo, effero. Luk. 15. 2. Acts 5. 6, 9, 10, 15. 1 Timoth. 6. 7. Heb. 6. 8.

<sup>f</sup> Εκφύω, Effugio, Luke 21. 36. Acts 16. 27. and 19. 16. Rom. 2. 3. 2 Corinth. 11. 33. Hebr. 2. 3. 1 Thessal. 5. 3.

<sup>g</sup> Εκφύω, Perterrefacio, 2 Cor. 10. 9.

<sup>h</sup> Εκφύω, Exterrius, Mark 9. 6. <sup>i</sup> usurpatur hoc vocabulum de tali pavore, ubi quis se subducit ad conspectum seu præsentiam alicujus personæ, cujus conversatione se indignum agnoscit: Sicuti Moses, Deut. 9. ver. 19. de seipso dicit, ἐκφύω ἐμὴν, scilicet, coram Deo, ob grande Israelitarum peccatum. Heb. 12. 21. usurpatur de terribili visione quam Deus ostenderat in monte Sinai, Polyc. Lyfer.

<sup>j</sup> Εκφύω, Germino, Mar. 24. 32. <sup>k</sup> Εκφύω idem esse puto quod apud Lucam ἐκσπιδδεν, atque ideo activè Interpretantibus accedere malo, quàm Syro, vententi significatu passivo, Grotius in loc. Mar. 13. 28.

<sup>l</sup> Εκφύω, Effundo. <sup>m</sup> Εκχέομαι, Effundor, often.

<sup>n</sup> Εκχύνω, ἐκχύνω, ομαι, Effundo, or, often. <sup>o</sup> Jude 11. The word significeth to be poured out; that is, have given themselves over, for lusts sake, to follow the error of Balaam. It is a forme of speech taken from water, which distilleth not out of a vessell drop by drop, but is poured out in abundance.

<sup>p</sup> Εκχερέω, Excedo, Luk. 21. 21.

<sup>q</sup> Εκχύχω, Animam efflo, Acts 5. 5, 10. and 12. 23. <sup>r</sup> Εκχύχεν antiquis

παραινυμια idem est quod λειποθυμει.

Hellenistis de supremo vitæ fine, aut quod finem præcedit, usurpatur: Quales sunt qui animo deficiunt aut vitiis. Ita de Silera, Jud. 4. 21. Heinſius.

<sup>s</sup> Εκών, Volens, Rom. 8. 20. 1 Corinth. 9. ver. 17.

<sup>t</sup> Ελαία, Olea, often. <sup>u</sup> Α λείψανον: Levis: quoddam cutis ejus quasi glabra sit, & nitescat.

<sup>v</sup> Ελαιον, Oleum, often.

<sup>w</sup> Ελαιών, Olivetum, Acts 1. 12. <sup>x</sup> Ο- <sup>f</sup> Locus oleis abundans, Gerh. <sup>y</sup> Olivetum, sive oletum, locus oleis confectus, Drus. in Mat. 21. 1.

<sup>z</sup> Ελατων, Minor, deterius, John 2. 10. Rom. 9. 12. 1 Tim. 5. 9. Heb. 7. 7.

<sup>aa</sup> Ελαττώειν, Minus habeo, 2 Corinth. 8. ver. 15.

<sup>ab</sup> Ελαττώομαι, Minuo, John 3. 30. Heb. 2. 7.

<sup>ac</sup> Ελαφρός, Levis, ab ελαφρός. Matth. 11. ver. 30. 2 Cor. 4. 17. id est, levis, & celer, ut Cervus. 2. Levis pondere, ut pluma, Cornel. à Lap. à levitate & agilitate Cervorum nomen habet, Chemnit. in Matth. 11. 30. It is used also, 2 Cor. 4. 17.

<sup>ad</sup> Ελαφεία, Levitas, 2 Cor. 1. 17.

<sup>ae</sup> Ελαύνω, ομαι, Proveho, agito, or. Luk. 8. 29. ἡλαύνέτω, was driven. It significeth, To be forced with violence, as an horse when he is spurred. Luke 8. 29. usurpatur de impulsu & agitatione Daemonis, à quo falsi illi doctores spiritualiter sunt obsessi. Jacob. 3. v. 4. usurpatur de agitatione navium per ventos validos. Si militudo Apostolica desumpta videtur ex Prov. 25. 14. Gerh. in 2 Pet. 2. 17. Vulg. & Erasmi. Agebatur: quod verbum nimis est dilutum in hoc loco. Agitabatur, id est, cum impetu impellebatur, ut eques calcitrans equum agitat: sic enim loquitur Plautus in Asin. Beza in loc. Joh. 6. 19. Ἐλλακότες, Vulg. & Erasmi. Quam re-

<sup>g</sup> Græcè non dicitur ἐλαττώειν, nec Latine immi-  
nus, nisi qui deteriore sit conditione quam antea, Beza in Heb. 2.

<sup>b</sup> Levitas est cervina, A-  
ret. A cervo dicta vox, ob celeritatem mutandi consilii, Erasmi.  
<sup>i</sup> Agito, impello; quod, teste Varino, usurpatur de equis, curru, & navi.

<sup>h</sup> Est τὸ ἐλαύνειν nautarum, qui remis provehunt navem; & metaphoricè ad equites & auri-  
gas transfer-  
tur: verbo provchendi

utitur etiam absolutè, Plinius, Beza in Marc. 6. ver. 48. <sup>e</sup> Ἐπὶ τῷ ἡλαύνειν, Vulg. & Erasmi. in remigando. Beza, in navigio provehendo. Non video cur non vertere liceat, in navigando: etsi enim ἡλαύνειν propriè sit transitivum, & sequente ἡμαρ, vel ταῦτε, sit eorum calcitrans, navem remis impellere; tamen absente Accusativo, sæpe absolutè, & intransitivè usurpatur, pro Expeditionem agere, sive Proficisci terræ, maris; ut ἡλαύνειν εἰς Αἴγυπτον, Proficiscitur in Ægyptum, apud Herodot. Lud de Dios. in Comment. in quatuor Evangelia. Vide Thesaurum Henr. Steph.

migassent.

<sup>c</sup> Cast away,  
are poured  
out, or pow-  
ered away.



migassent. Syrus, & duxerunt vel egerunt sup. arum. Melius Arabs, & profecti sunt. Vel, ut Cl. Beza, pro-  
vecti. Optime enim Cl. Heinsius hic ob-  
servavit, ἐλαύνειν, quoties adjunctum  
habet spatium, aut terminum, nihil al-  
liud quam progressum notare. Ludov.  
de Dieu. It is used also Jam.

3. ver. 4.

ΕΛΕΓΧΙΣ, ὁττες, Minimus, often. Ephes. 3. 8. *Infimior infimo, Minor mi-  
nimo, Cornel. à Lap. Est hæc pecu-  
liaris Græcæ Linguae elegantiæ, quod  
ipsa Superlativa patiuntur adhuc alios  
gradus comparationis, ut à πρῶτον, &  
quavis sit Superlativum, adhuc forma-  
tur aliud, πρῶτισ. Longè mini-  
mo, ἐλαχίστην. Comparativum à  
Superlativo deductum, ac si dicas, \* mi-  
nimorum minimo. Ideo addidi parti-  
culam Longè, Beza.*

Ελέγχω, Arguo, or, often. Rev. 3. 19. It is translated rebuke, but is more significant than can fitly be expressed in any one English word: Thus much is meant thereby, as if Christ had said; First, I will convince them of their sinnes, and after reprove, admonish, and check them for the same, Mr Perkins in loc. Lxx utuntur pro וכן, quod non solum significat redarguit, increpavit, sed etiam argu-  
menta opposuit, præparavit verba contra aliquem disputando, ac ostendendo jus erudit, Gen. 21. 25. cap. 24. v. 14. quandoq; pro וחקר investigavit, perscrutatus est aliquid remotius, penitius & intimius, Prov. 18. 17. pro ונגח flagellavit, realiter corripuit, pro וטען improbum pronunciavit, & reum egit, Gerhard. in Harmon. Evangel. Significat ἐλέγχειν convincere, & causam aliquam eo deduce-  
re, ut obijci aut prætexi nihil amplius queat. Verbum est forense. Hyperius. Significat propriè convincere per argumentum ac rationem. It hath a two-fold signification, especially in the New Testament: 1. It signifieth to reprehend, reprove, correct, as  
<sup>k</sup> Matth. 18. 15. Luke 3. 19. John 3. 20. Ephes. 5. 11, 13. 1 Tim. 5. 20. Tit. 2. 15. Jam. 2. 9. not only verbally, but also really, Heb. 12. 5. Re-

vel. 3. 19. 2. <sup>1</sup> By accusing to convince <sup>1</sup> Gerh. in Harm. Evang. Fanfien. Arel. Ut Arguere apud Latinos significat both to Re-  
one, so that he demonstrateth the thing, and the conscience is forced to acknowledge its error, Joh. 8. 9, 46. 1 Cor. 14. 24. 2 Tim. 4. ver. 2. This is proper to the Holy Ghost, Joh. 16. 8. Tit. 1. 13. non est, Increpa, sed Argue, hoc est, Refelle, Eras. m. prove and Prove. <sup>1</sup> Joh. 16. 8. Austin takes the word pro Reprehendere. Chrysostome and Cyril, pro Convincere, which is the better. The word in the originall signifieth the refuting of an opinion, that men had before drunk in, and were possessed of.

\* Ελέγξις, Redargutio, 2 Pet. 2. 16.

<sup>m</sup> Ελεγχ, Redargutio. Whence Aristotle his Elenches. Significat falsarum opinionum refutationem. 1. Re-  
proofe, 2 Tim. 3. 16. The Scripture is profitable, πρὸς ἐλεγχον, Ad convincendos cælestis veritatis hostes. 2. An Evidence, or Demonstration, Heb. 11. 1. ἐλεγχ, the Evidence, or Convincing demonstration, as the word is. Chrysostomus vertit convictionem, secutus Augustinum, qui pluribus locis ita transtulit.

Ελεέω, Misereor, often. From the Hebrew מלח (saith Avenarius in his Hebrew Lexicon) because it is the propriety of God to pitié.

Ελεῖδος, ὁττες, Miserabilis, 1 Cor. 15. 19. Rev. 3. 17.

Ελεήμων, Misericors, Matth. 5. 7. Non sine causa à Spiritu S. hic adhibetur nomen concretum; non dictum à voce ἐλε, sed à voce ἐλεημοσύνῃ, ad designandam conjunctam & misericordiam cordis, & misericordiam operis; quum ad virtutem istam non sufficiat affectus, sed & exigatur effectus & expressio, Spanhem. It is used also, Heb. 2. ver. 17.

<sup>n</sup> Ελεημοσύνη, Eleēmosyna, often. Hæc <sup>n</sup> The English word Almes (say some) is derived of this Greek word. voce, quam Latini Theologi suam fecerunt, pro sipe quæ pauperibus erogatur, generaliter intelligitur; alioquin est genus omne beneficii quod in miseros confertur, Beza in loc. Propriè significat Misericordiam; sed hic notat sump-  
tem quæ ex misericordia damus proximo egenti, per Metonymiam efficientis, Piscat. in Schol. Ab ἐλεέω, Misereor;

\* Ελαχίσ-  
τατος vide-  
tur potius  
significare  
minimorum  
minimum:  
at ἐλαχίσ-  
τερος mino-  
rem mini-  
mo.

<sup>k</sup> It there signifieth such reproving of a brother, as is by evincing and convicting him by evident arguments and reasons, that he hath done him wrong.



reor; quia effectum est misericordia, cum quis egenum prosequitur, Camer. Mart. 6. 1, 2, 3, 4. it is translated *Almes*; but significeth *mercie* and *puie*: therefore all our *Almes* must proceed from a mercifull and pitifull heart, *Perkins*. In the Syriack it is, *When thou dost thy Justice*, to teach, that *almes* should be of things well gotten. *Motum internum significat, quo inclinentur homines ad miserendum pauperis*, *Chamier*. It is used also, Luke 11. 41. and 12. 33. Acts 3. 2, 3, 10. and 9. 36. and 10. 2, 4, 31. and 24. 17.

*Non donum tantum, sed et amantis affectum denotat. Galli Graciam vocem retinuerunt, dicentes, Aulmosine.*

† *Hebraei, Chaldaei & Syri Eleemosynam Fustitiam vocant: quo docent munificentiam erga inopes non esse potestatem justitiae partem. Remanet ejusdem nominis usus in novo quoque Testamento. Gualtperius, o Idem est quod Misericordia in pauperes; sed magis proprie significat tum actum ipsum dandi pauperibus, tum beneficium ipsum quod datur, Keck. in Ethic.*

o *Ελεος, o, Misericordia. Generalim pro Misericordia usurpatur, specificatim tamen etiam pro stipe, ut apud Phocyl. Beza in Matth. 9. Generalis est, et omnis generis bona notat, respectu hominum, quibus gratuito eos Deus afficit; respectu Dei omnimodam miserationem, et infinitam Dei benignitatem significat, Tarnovius in exercit. Bibl. Beza saith it is the same with ελεημοσιν Drusus in his Praeterita, on the contrary saith, they differ: sed nodum in scirpo quaerit Drusus, saith Scultetus, Exercit. Evang. lib. 2. cap. 51. Matth. 9. 13. and 12. 7. and 23. 23. Tit. 3. 5. Heb. 4. 16.*

† *Ελεος, τδ, Misericordia, often.*

† *Ελευθερία, Libertas. Rom. 8. 21. 1 Cor. 10. 29. 2 Cor. 3. 17. Gal. 2. 4. and 5. 1, 13. Jam. 1. 25. and 2. 12. 1 Pet. 2. 16. and 2 Pet. 2. 19.*

† *Ελευθερος, Liber, often.*

† *Ελευθεριον, Libero. Joh. 8. 32. ελευθεριον. Annotavit hoc loco Divus Augustinus Græca vocis emphasis: nam Latinis Liberari dicuntur, qui subducuntur à periculo, aut morbo; at Græca vox ad libertatem pertinet quæ servituti opponitur. Item Latinis Liber dicitur, qui periculum effugit; sed Græca vox Ingenium sonat, et nulli servituti obnoxium: id ita esse declarat Judæorum stomachus, Nemini servivimus unquam, Erasmi. Rom. 8. 21. Shall be delivered, or Set free, or quit, and exempted; for so the*

word significeth. It is used also, Joh. 8. 36. Rom. 6. 18, 22. and 8. 2. Gal. 5. 1.

† *Ελδους, Adventus, Acts 7. 52.*

† *Ελεφάντιον, Elephas, because Ivory cometh out of the Elephant, Revel. 18. 12.*

† *Ελίσσω, Circumvolvo, Hebr. 1. 12. Shall thou fold them up, as curtaines and carpets, when the family removes. Metaphora suavis est: vestes attrita inverti solent; sic forma aliquo modo revertuntur, et durant longius, Aret.*

† *Ελκυ, ulcus, Luke 16. 21. Revel. 16. ver. 2. 11.*

† *Ελκόμεαι, ἔμαι, Exulceror. Ἠλκωμένον, ulcerosus, Luke 16. 20.*

† *Ελκω, Traho, Joh. 6. 44. and 12. 32. and 18. 10. and 21. 6, 11. Acts 16. 19. Πάρεθ' τδ ἔλκειν, à trahendo, quod vitiosos attrahat humores. Ulcus, quod oleat, Minshew.*

† *Ελκω, Traho, Acts 21. 30. Jam. 2. 6.*

† *Ελλάς, Græcia, Acts 20. 2.*

† *Ελλω, Græcus, often. Vox Ἑλλαντες, Joh. 7. 35. ut ibi accipitur, et in reliquis novi Testamenti libris, generali notione omnes complectitur qui Judæis opponuntur: Nomen quippe Religionis est, non Regionis; et eo nomine vocantur quotquot Idololatras, et circumcisi non sunt, quamvis Græci generis non sint, sed Syri, Indi, vel Athiopes. Totus mundus à Judæis dividebatur in Ἑλλνας et Ἰσραήλ, Vide Act. 4. ver. 1. & 5. Salmasius. Hoc nomine vocantur omnes qui nec Israelitæ erant, nec Profelyti; inter quos non pauci erant viri pii, unius Dei cultores, Act. 17. 4. Grotius in Joan. 12. 20. Apud Authores Ecclesiasticos Ἑλλαντες dicuntur non qui natione Græci sunt, sed qui non sunt Christiani, ut in vernaculo sermone avaros et crudeles Turcas et Arabas vocamus, Cameron. Sic dictus ab Hellene, Deucalionis filio, Plin. lib. 4. cap. 7. In sacris literis Ἑλλαντες passim opponuntur Judæis, et vocantur Ethnici, à Christo alieni, Act. 14. 1. & 18. 4. & 19. 10. Vide Sculteti observat. in Matth. cap. 43.*

† *Ἑλλαντισ, Græcus, Grecus, Acts 6. 1. Ἑλλαντα nominantur Judæi, qui Biblia tantum Græcè legere solebant, Act. 1. 1, 19.*

† *Adjeciva in Ἑλλαν, à Græcis, videntur habere penultimam brevement; ut, elephantinus, adamantinus, cocctus; à Latinis contra; ut, equinus, vespertinus, ex-cipe serotinus.*

† *Ex nolentibus volentes facere, August. in Joan. 6. 44.*

† *Ἑλλω varium usum habet in sacris. Nam primum, Græcus dicitur, qui Gentis, & Religionis talis est; è Græciæ propriè dicta oriundus. Secundo, qui è Græciæ est latius acceptus. Tertio, Græcus vocatur qui non est Judæus, quem Ethnicum, & Gentilem, & Paganum dicimus. Quarto, Ἑλλω dici etiam potest Judæum habitans, aut natus in Græciâ, Drus. in præteritis. in Jo. an. 7. 35.*



† Vide Drus.  
ad Johan. 7.  
35. & Esti-  
um ad 2 Cor.  
11.22. Sed  
Beza ad Act.  
6.1. & 11.20.  
ait, eos falli  
qui ita exi-  
stimaunt.

† Note the difference between 'Ελλῶνες and 'Ελληνισταί, the *Grecians* and the *Grecists*. The *Grecians* are used by Saint Paul to signify the heathen people, and stand in opposition with the Hebrewes in the generall acception, containing both the *Grecists* or dispersed Hebrewes, as also those of Palestina: The *Grecists* were both by birth and religion Hebrewes, standing in opposition with Hebrewes in the strict acception, taken for those of Palestina.

Acts 9. 29. Not ἔλληνας, but ἑλληνιστάς, that is, *Gentiles born*, converted to the Jewish religion, which are called *Proselytes*, Acts 2. 10. Dr. Raynolds Confer. chap. 1. pag. 94. in the margin. It is used also, Act. 11. 20.

Ἐλλῆνιστῇ, *Græcè*, John 19. 20. Acts 21. ver. 37.

Ἐλλογέω, *Imputo*, Philem. 18.

Ἐλλογέμαι, *Imputor*, Rom. 5. 13.

† Ὅτι ἡλκεῖ  
ἡμᾶς, Quod  
nos trahit.

Ἐλπῖς, *Spes*, often.

Ἐλπίζω, *Spero*, often. Ἐλπιζόμενον, Heb. 11. v. 1. Some render it actively, of men that do hope; others, and that better, passively, of things hoped for: for though faith doth not hope, yet it hath to doe with things hoped for.

Ἐμαυτῷ, *Mei ipsius*, often.

Ἐμβαίω, *Ingedior*, often.

Ἐμβαίω, *Intingo*, Matth. 26. 23. Joh. 13. 26.

Ἐμβαίωμαι, *Intingo*, Mark 14. 20.

† Ἐμβατεύ-  
ων, Augusti-  
nus interpre-  
tatur *Incul-  
cans*. Ambro-  
sius, extollens.  
Quas inter-  
pretationes  
non proba-  
vidgat. Quia  
non videtur  
ambulans.  
Barbarè E-  
rasmus post  
Hieronymū,  
Fastuose in-  
cedens: pu-  
tavit enim  
ductum ver-  
bum à Tragicis  
Cothurnis, qui  
ἐμβάδες dicuntur:  
sed exemplum  
idonei scriptoris  
nullum profert.  
Invasens in ea  
græcè non vidit,  
Beza.

Ἐμβαίω, *Ingero me*. Col. 2. 18. It is translated *advance*, but doth properly signifie, *Boldly setting his foot upon another mans possession: without all right and title thrusting himselfe into the possession of that which belongs no: unto him*. The meaning is, after the manner of an intruder, thrusting himself into the knowledge and determination. The Tragic Socks were called Ἐμβάδες: they were for a strutting and lofty gate. Hence ἐμβαίωειν *sublimem incedere*, to set foot in anothers possession, to

invade upon anothers right, *Tor-  
sell*.

Erasmus also thinks the word here is, *Sublimem incedere*: as the Gods and Kings were wont in the Tragedie; for their Tragic Cothurni are called ἐμβάδες, whence hee would have this Greek word derived: but Budæus more truly, and more from the use of the Greek word, sheweth that it is nothing else but *Pedem ponere*, or, *Indgredi in possessionem alicujus rei*. Quidam deducunt ab ἐμβαν, quod significat Cothurnum, calceamentum Tragicum, id est, Cum fastu incedo. Sed alii melius ex Budæo significari aiunt, Mōdo quodam superbo & invideo, in alienam possessionem sese ingerere, Zanch. in loc.

Ἐμβάδω, *Impono*, Acts 27. 6.

Ἐμβάπτω, *Intueor*, video. Matth. 6.

ver. 26. *Respicio*, Vulg. *Intueor*, Beza. That is, take a serious view of them, look upon them wisely, and with consideration, as the word signifieth, Acts 1. 11. Luk. 20. 17. Perkins.

Joh. 1. 36. Diligens intuitus Græco verbo ἐμβάπτειν indicatur, quod est quasi εἰδέναι ὁπότε, ut volunt Grammatici, Paulus Tarnovius in loc. Significat oculis fixis accuratius cum admiratione, cum gaudio, seu complacentia aliquid intueri, Pol. Lyser.

It is used also, Matth. 19, v. 26. Mark 8. 25. and 10. 21, 27. and 14. 67. Luk. 22. 61. Joh. 1. 36, 42. Act. 22. 11.

Ἐμβαίωμαι, ὁμαί, *Graviter intermi-  
nor*, fremo, Mar. 1. 43. & 14. 5. Joh. 11. 28, 33.

Matth. 9. 30. Verbo ἐμβαίωμαι inest significatio iracundie, & vehementis commotionis, cum quā vel minamur alicui ita, ut animo percelli is possit & debeat cui minamur, vel quā sine minis etiam aliquis suā sponte perturbatur, propter orationis vehementiam, & animi motum quem indicat. Significatur igitur cum vehementi & fremente comminatione interdixisse eis Christum, Sculter. Exercit. Evang. lib. 2. cap. 53. Vide Beza in loc. Piscat. in Schol.

Etsi verbum ἐμβαίωμαι interminationem cum increpatione & vocis autoritate, & ve-  
luti

† Metaphora  
est à Tragi-  
cis cothurnis  
ducta. Quan-  
doquidem  
ἐμβάδες di-  
cuntur Co-  
thurni illi  
quibus sub-  
limes incede-  
bant in tra-  
gædiis, qui  
regem aut  
deum refe-  
rebant, Hy-  
perius in loc.  
Vide Estinum  
ad Col. 2. 18.

luci fremitu conjunctam significat; tamen Christo non est ex hoc verbo, nisi quantum decet, tribuendum, eum serio & graviter cæcis præcepisse, &c. Maldonat. ad Matth. 9. 30.

Significat cum austeritate, & quasi minaciter aliquid mandare, aut cum ira loqui, Chemnitius.

Syrus habet verbum quod significat objurgando prohibere; aliàs significat, interminatè, graviter, ac serio prohibere, Matth. 9. ver. 30. Marc. 1. 43. ἐμμενισαμένῳ αὐτῷ, graviter interminatus ei. Ad verbum, Quum infremuisset in eum. Nam hoc propriè significat verbum istud, ut patet ex Johan. 11. ver. 33.

Ἐννεμήσατο τῷ πνεύματι, Vulg. Erasm. & Beza, infremuit spiritu. Rectè & hanc quidem primam, propriamque hujus verbi significationem esse puto. Inde secundariam fluere, quæ est increpare, & acriter minitari, sequente scilicet Dativo personæ, quasi dicas, fremere, & commoveri in aliquem. Derivari videtur à βέμω fremo, & eam animi commotionem significare, quæ est in ira cum fremitu & horrore. Syrus vertit, vehementer commotus est in spiritu suo, à βέμω robor, fortitudo (ut explicatur à Stephano) σὺ βέμω δὲ fortiter commoveri, Ludovic. de Dieu. Joh. 11. 38. Sed hic per metonymiam efficientis usurpatur, nam qui in aliquem fremunt, seu alicui indignantur, solent ei graviter comminari.

<sup>2</sup> Marc. 14. v. 5. usurpatur pro fremitu indignantium, ἐννεμήσατο αὐτῇ, fremebant in eam. Sic rectè vetus Interpres divisa verbi compositione. Apparet enim Latinum verbum fremere, à Græco βέμειν deduci. Alii frequenter ἐμμενίσαι vertimus interminari: Hic autem murmur & fremitus indignantium significatur, potius quàm interminatio, Beza in locum.

<sup>1</sup> Ἐμέω, Evomo, Rev. 3. 16.

<sup>2</sup> Ἐμμένωμαι, Furo adversus aliquem, Act. 26. 11.

<sup>3</sup> Ἐμμένω, Permaneo, Acts 14. 22. Gal. 3. v. 10. Heb. 8. 9.

<sup>4</sup> Ἐμός, Meus, often.

<sup>5</sup> Ἐμπαίζω, ομαι, Illudo, or.

Luc.

23. 11. Propriè est, instar pueri aliquem tractare, ludificare, & irridere, Gerh. in Harm. Syrus, Irrisit, illusit. The Septuagint use it, Judg. 16. 28. of Samson, who was a type of Christ. They use it also, Exod. 10. 2. Numb. 22. 29. Judg. 19. ver. 25. It is likewise used, Mat. 2. 16. and 20. 19. and 27. ver. 29, 31, 41. Mark 10. 34. and 15. 31. Luk. 14. 29. and 18. 32. and 22. 63. and 23. 36.

<sup>1</sup> Ἐμπαυζέω, Ludibrium, Heb. 11. 36.

<sup>2</sup> Ἐμπαίζω, Irrisor, 2 Pet. 3. 3. Jude ver. 18.

<sup>3</sup> Ἐμπεπαίω, Inambulo, 2 Cor. 6. 16.

<sup>4</sup> Ἐμπεπλάω, Impleo, Acts 14. 17.

<sup>5</sup> Ἐμπίπω, Incido, Matth. 12. 11. Luke 10. 36. and 14. 5. 1 Tim. 3. 6, 7. and 6. 9. Heb. 10. 31.

<sup>6</sup> Ἐμπλέω, ομαι, Implico, or, 2 Tim. 2. ver. 4. 2 Pet. 2. 20. Ἐμπλέκεις dicuntur, qui tricis & laqueis quibusdam implicantur. Lxx. utuntur eo Prov. 28. ver. 18. pro cadere, quæ enim animalia tricis ac pedicis consistunt, in via concidunt; id quod pulchrè ad hosce relapsos accommodari potest, Gerh. in loc.

<sup>7</sup> Ἐμπλήθω, Impleo, Luc. 1. 53.

<sup>8</sup> Ἐμπλήθεμαι, Impleor, Luk. 6. 25. Joh. 6. 12. Rom. 15. 24.

<sup>9</sup> Ἐμπλοκή, Nodus, 1 Pet. 3. 3. Syrus hoc loco ut & 1 Tim. 2. ver. 9. ἐμπλοκῇ reddit per vocabulum quod significat ejusmodi nexionem, retorsionem, implicationem, quâ crines torquentur in cincinnos. Ἐμπλοκαὶ τευχῶν sunt nodi & plicaturæ, sive implicationes capillorum, Gerh. in loc.

<sup>10</sup> Ἐμπνέω, Spiro, Acts 9. 1.

<sup>11</sup> Ἐμπορεύομαι, Mercor negotior, Jam. 4. 3. 2 Pet. 2. 3. ὑμᾶς ἐμπορεύσων, i. e. tanquam pecoribus ad nundinationem abutentur: quomodo dixit imperitus Medicos Plinius animas negotiari, Beza in loc. usurpatur Gen. 34. 10, 21. & 42. 34. Hof. 12. 1. Pro. 3. 14. Ezech. 27. 21.

<sup>12</sup> Ἐμπορεύομαι, Mercator, Matth. 13. 45. Revelat. 18. 3, 11, 15, 23. One that is one while in one citie, another while in another, Plato. It

empta, aut permutata suis quæ exportavit, Polyc. Lxx. Ab in, & πρὸς.

T is

<sup>1</sup> Propriè significat, acriter & velut iracundè comminari, ac cum austeritate, Erasm. Fanfens. Vox à fremitu dicta.

Ex in, & μω.

<sup>10</sup> Dicitur πνέειν de ira, & odio non amplius latente, sed erumpente in facta, Arct.

<sup>12</sup> Mercatoris potissimum, qui mare trajectit, & mercimonia inde advehit, aut



is translated by some, *Mercator*, by some, *Negotiator*.

<sup>c</sup> Ἐμπορεία, *Mercatura*, Matth. 22.5. *Negotiatio*.

<sup>c</sup> Ἐμπορίον, *Mercatus*, Joh. 2.16. *Forum mundanum*.

<sup>c</sup> Ἐμπόρησα, *Incendo*, Matth. 22.7.

<sup>c</sup> Ἐμπόρεον, *Coram*, *prae*, *ante*, *often*. usitatissima significatio τῷ Ἐμπόρεον in exemplis Novi Testamenti, est, *Coram*, in conspectu alicujus, ut sit adverbium loci, 1 Paral. ult. v. 25. Græci ita usurpant, ut sit adverbium temporis. Et ita etiam usurpatur 2 Par. 1.12. Hanc significationem secutus est Lutherus, 1 Joh. 15. Usurpatur etiam de dignitate & præcellentia, ut Gen. 48.20. Jacobus Ephraim posuit Ἐμπόρεον τῷ Manasse, hoc est prætulit, ipsi imposita dextra. Et juxta hanc significationem Chrysostomus hunc locum interpretatur, & hæc explicatio convenit cum eo, quod reliqui Evangelistæ habent, fortior me est, Polyc. Lyser. Adverbium loci, *Coram*, *chemnit*.

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<sup>d</sup> Job. 14.21. At ego contra existimo, plenam acquiescentiam humanis oculis aspectabilem declarationem hoc verbo significari, Beza in loc.

quadam re aliquem reddere. Cap. 24. 1. & 25. 2, 15. pro eo quod est se sistere, ac conspiciendum exhibere. Heb. 9.24. usurpatur de apparitione Christi coram facie Dei in Cælo. Cap. 11. 14. Ἐμπαριζέσθω, idem est quod Ἀπερτέ & Palam ostendunt. Septuaginta utuntur de tali patefactione quæ sit per loquelam, Esh. 2.22. Gerh. in Harm. Evang. Ἐμπαρῶ, Expavescit. Idem est Ἐμπαρῶ quod Ἐπαρῶ, metu percussus & perterritus. Luc. 24. 37. usurpatur de discipulis ex spectri suspitione in terrorem & metum confectis; ita muliercula, v. 5. fortassis cogitârunt, se spectris ludificari ac terri. Gerhard. It is used also Acts 10.4. and 22.9. and 24.26. Rev. 11.13.

<sup>e</sup> Ἐμπαρῶ, *Affluo*, Joh. 20.22.

<sup>e</sup> Ἐμπαρῶ, *Institus*, Jac. 1. 21. *Institus*, Eras. Versio vulgata utitur Complutatum; at Latini foret, Unâ plantatum, vel Congenitum, Beckman. de Orig. verb.

<sup>e</sup> Propriè significat, inflare, flatum immutare, scilicet, in os & faciem alterius. In Novo Testamento alibi non occurrit, Gerh. Gen. 2.7. it is used of God. <sup>f</sup> See more fully of this Preposition, in *Fiscators Index of the Greek words*.

<sup>f</sup> Ἐν, *In*, *often*. With, or Together with, Matth. 16.27. Ἐν τῇ δόξῃ τῷ Πατρὸς, that is, Together with his own, and his Father's glory. To, 1 Theff. 4.7. In holiness, that is, unto holiness, Jam. 5.3. From, Col. 3.16. In your hearts, that is, from your hearts, or heartily. Before, Joh. 1.1. In the beginning, that is, before the beginning. For, 1 Cor. 1.4. Ephes. 1.1. This preposition is often used in an oath, Rom. 9.1. As Beth sometimes in the Hebrew, Gen. 22.16. Jos. 2.12. The Apostle often useth it for Per, after the propriety of the Hebrew; as, in the finger of God; and, in thy Name we have prophesied, Erasmus on Matth. 5.34, 35. This preposition ἐν, *In*, is used for the cause, Matth. 10.32. twice in one verse. Whosoever shall confesse me, ἐν ἐμοί, word for word in me, for my sake: I will confesse him, ἐν αὐτῷ, In him, I will make confession for his sake. Matth. 11.6. Blessed is he whosoever shall not be offended, ἐν ἐμοί, in me, that is, for my sake. And Matth. 26.31. All ye shall be offended in me, ἐν ἐμοί. The Kings Translatours turne it, because of

<sup>g</sup> Ita me Christus bene amet; formula jurantis, *Fiscat*.

of me; so Ephes. 6. 12. ἐν τοῖς ἐπαι-  
civioris, may be translated, *Because of*  
*heavenly things.*

<sup>h</sup> Ἐναντί, *Ante*, Luk. 1. 8.

<sup>h</sup> Ἐναντίον, *Contrarius*, Matth. 14. 24.  
Mark 6. 48. Act. 26. 9. and 27. 4.  
1 Thess. 2. 15.

<sup>h</sup> Ἐναντίον, *Coram*, Mark 2. 12. Luk.  
20. 26. and 24. 19. Acts 7. 10. and  
8. ver. 32.

<sup>h</sup> Ἐξ ἐναντίας, *Ex adverso*, Mark 15. 39.  
Tit. 2. 8.

<sup>h</sup> Ἐνάλι, *Marinus*, Jam. 3. 7.

<sup>h</sup> Ἐνδεχομαι, ἐνασφαμει, *Qui caput*,  
Phil. 1. 6. Gal. 3. 3.

<sup>h</sup> Ἐνασφαλίζομαι, ἐνασφαλίσταμαι, *In*  
*ulnas recipiens*, Mark 9. 36. and  
10. 16.

<sup>h</sup> Ἐνδὲς, *Egens*, Acts 4. 34.

<sup>i</sup> Ἐνδείκνυμι, *Ostendo*, Ephes. 2. 7.  
That he might shew. The originall  
is of greater force than our Trans-  
lation, *That he might shew it forth by*  
*demonstration and evidence*, that so the  
world might see, admire, and ap-  
plaud the bountie of his grace.  
1 Tim. 1. 16. Ostendit, id est, evi-  
denter & multò manifestissimè demon-  
strat, vultq; Deus ab omnibus animad-  
verti: Ἐνδείξις est indicatio rei cum pri-  
mis animadvertendæ: quæ voce etiam  
Medici utuntur, ad significandum, rem  
prævertendam & accuratè consideran-  
dam in morbi alicujus curatione, Hyper-  
rius in locum. Hoc verbum com-  
positum tam de Deo, Rom. 9. 17, 22.  
Ephes. 2. 7. quàm hominibus, 2 Cor.  
8. 24. 2 Tim. 4. 14. Tit. 2. 10. & 3. 2.  
usurpatum, notat, satis manifestè & di-  
lucidè declarare, ita ut omnibus res ap-  
pareat, ac negari vel occultari nequeat.  
Tarnovius in exercit. Bibl. It is  
used also, Rom. 2. 15. Heb. 6. 10, 11.

<sup>k</sup> Ἐνδεργεια, *Manifestum indicium*,  
2 Thes. 1. 5.

<sup>k</sup> Ἐνδείξις, *Demonstratio, Indicium*, Rom. 3.  
25, 26. 2 Cor. 8. 24. Phil. 1. 28.

<sup>k</sup> Ἐνδέκα, *Undecim*, Matth. 28. 16.  
Mark 16. 14. Luk. 24. 9, 33. Act. 1. 26.  
and 2. 14.

<sup>k</sup> Ἐνδέκατος, *Undecimus*, Matth. 20. 6, 9.  
Revel. 21. 20.

<sup>k</sup> Ἐνδέχομαι, ἐνδέξει, *Fieri potest*, Luk.  
13. 33.

<sup>1</sup> Ἐνδημιώ, *Advena sum*, 2 Cor. 5. 6, 8, 9.

<sup>1</sup> Ἐνδύσσομαι, *Induo*, Luke 8. 27. and  
16. v. 19.

<sup>1</sup> Ἐνδύομαι, *Justus*, Rom. 13. 8. Heb. 2. 2.

<sup>1</sup> Ἐνδομυσις, *Structura*, Rev. 21. 18.

<sup>1</sup> Ἐνδοξος, *Honorificus*. Ἐνδοξα τὰ, *Res*  
*gloriose*, Lucas, ca. 7. 25. nominat vestem  
ἐνδοξον, hoc est, quo magnifici & illu-  
stres viri utuntur. Græci enim in hi-  
storia Esther, præcipuos & potentissimos  
in aula Regis vocant ἐνδοξους, cap. 1. 3.

Chemnit. Luke 13. 17. 1 Cor.  
4. 10. Ephes. 5. 27. All beaurtie,  
all comelineſſe, all graces whatſo-  
ever may make the Church amiſible,  
lovely, or any way to be deſired, or  
admired, is comprised under this  
word *Glorious*.

<sup>1</sup> Ἐνδοξάζομαι, *Glorificor*, 2 Thess. 1.  
10, 12.

<sup>1</sup> Ἐνδυναμίζω, *δομαι, corroboro, invaleſco*,  
Act. 9. 22. Rom. 4. 20. Ephes. 6. 10.

1 Tim. 1. 12. 2 Tim. 2. 1. & 4. 17.  
Heb. 11. 34. Non ſignificat, imbecillas  
vires augere, vel quaſi collaſas ſuſti-  
nere, ſed vires ei induere, cui nē volun-  
tas quidem inſit; imò verò qui in con-  
trariam partem totus ſeratur, Beza in  
1 Tim. 1. 12. Mirari ſubit, cur doctiſ-  
ſimus Beza τὸ ἐνδυναμῆν interprete-  
tur, robuſtum efficere cum Phil. 4. 13.  
itemq; 2 Tim. 2. 1. verterit, corrobo-  
rare: quod verbum commodè hic locum  
habet: qui me (hactenus) corrobora-  
vit; nē ſcilicet ſub hoc onere faſciſcerem.  
Sculterus in 1 Tim. 1. 12.

<sup>1</sup> Ἐνδύω, *ομαι, Induo, or, often*. Col.  
3. 12. Put on, as a garment, or orna-  
ment, ἐνδύσασθε.

<sup>1</sup> Ἐνδύμα, *Vestimentum*, Matth. 3. 4. and  
6. 25, 28. and 7. 15. Matth. 22. 11, 12.  
and 28. 3. Luk. 12. 23. Vide plura de  
hoc vocabulo in Spanhem. Dub. Evang.  
parte ſecundâ. Dub. 98.

<sup>1</sup> Ἐνδύσις, *Amictus*, 1 Pet. 3. 3.

<sup>1</sup> Ἐνδύω, *Irrepro*, 2 Tim. 3. 6. οἱ ἐνδύον-  
τες εἰς τὰς οἰκίας. Rectè D. Beza,  
quum tranſtuliffet, Qui irrepunt, id est  
(inquit) Qui ſeſe immergunt. Non  
enim clandeſtinus cantium eorum introi-  
tus notatur, ſed ejuſmodi maximè, quo,  
quaſi profundum petentes, occultiffima  
penetralia pertentabant, & in intima  
quaſq;

<sup>h</sup> In ulnas  
recipio, am-  
plector. Gal-  
licè Em-  
braſſer. Pi-  
ſcat. Imbra-  
chiare. Am-  
plexabundè  
geſto, Bud.  
Fit ab ἀπ-  
λάσσω, *ulnas*,  
quaſi ulnis  
amplector, in  
ulnâ geſto,  
vel in ulnas  
accipio.  
<sup>i</sup> Non ſigni-  
ficat ſimpli-  
citer oſten-  
dere, ſed ſpec-  
imen rei  
præbere, &  
aliquid in  
exemplum  
proponere,  
Zanch. in  
loc. Quaſi  
digito indi-  
care.

<sup>k</sup> Propriè  
eſt, Demon-  
ſtratio quæ  
digito fit,  
quod non  
nulli vocant,  
Indigiſtare,  
Zanch.



queque perscrutabantur, & pernoscebant. Erudita ergo est versio editionis *Vulgata*, Qui penetrant domos; quod valet (ex sententia Grammaticorum) Qui penitus intrant: quanquam Latini multo frequentius adhibitâ prepositione loqui solent, Qui penetrant in domos; ac etiam, Qui penetrant se in domos, *Fulleri Miscel. sacr. lib. 3. cap. 14. & Scultet. in loc.*

<sup>2</sup>Εἰσέει, *Insidia*, Aëts 25.3.

<sup>2</sup>Εἰσέει, *Insidia*, Aëts 23.16.

<sup>2</sup>Εἰσέει, *Insidior*, Luk. 11. 54. Aëts 23.21.

<sup>2</sup>Εἰσέει, ἐνόντα, *Quæ ad sunt*, Luk. 11.41.

<sup>2</sup>Εἰσέει, *Involv*, Mark 15.46.

<sup>2</sup>Εἰσέει, ἐνεκεν, *Enneken*, *Causâ*, propter, often. <sup>2</sup>Εἰσέει, vel ἐνεκεν, interdum notat causam procreantem, ut Matth. 5.10, 11. & 16.39. Luc. 6.22. & 21.12. interdum eventum, ut Luc. 21.16,45.

<sup>2</sup>Εἰσέει, ἔομαι, *Ago*, often. Phil.

2.13. Ὁ ἐνεργῶν. Hæc voce significatur actio conjuncta cum efficacia, & quidem summa, quæ prohiberi nullo modo possit, idque ex usu Scripturæ, in qua sola rectè quæri & inveniri vocabulorum, quibus utitur, significatio & potest & debet. Lxx. utuntur Isa. 41. ver.4. Atqui eo loco actio efficacissima, & quæ omne obstaculum perrumpat & tollat, significatur. Et Apostolus, Ephes. 1.2. eâdem utitur voce, quum agit de executione decreti & consilii divini, quod irritum fieri aut mutari non potest. Porro, & Diabolus dicitur ἐνεργεῖν ἐν τοῖς υἱοῖς τῆ ἀπειθείας, Eph. 2.2. ad notandam potentiam & imperii vim quod in reprobos obtinet, Cameron in Myroth. Evangel. ad Philip. 2. & Præf. This word significeth such a working which hath efficacie to the bringing forth the being of that which it worketh, Baine on Ephes. 1.11. James 5. 16. ἐνεργεῖν ἐν δυνάμει, the working prayer; so the word significeth, and such a working that notes the most lively activity that can be. It notes an actual and effectual force. *Ora- tio assidua*, Ver. Interpr. *Piscat. Ardens*. Beza, *Efficax*; quod vox propriè significat.

<sup>2</sup>Εἰσέει, *Efficacitas*. 2 Theff. 2. Non significat simpliciter operationem, sed vim quandam, & efficaciam, quâ Deus agit in nobis, *Eraf.* in 1 Cor. 12. ver. 6. Significat intimam præsentiam vim, & efficaciam, quâ Deus intimè omnia operatur, *Corn. à Lapo* Occulta vis, velut in femine; & vis mentis in homine.

<sup>2</sup>Εἰσέει, *πλάνος* is very significative, as *Vir dolorum*, that is, a most grieved man. So the strength of delusion, that is, a most strong delusion: yea, the word strength is reiterated in the ninth verse. The strength of *Sathan*: here the strength of delusion. It is used also, Ephes. 1. 19. and 3.7. and 4.16. Phil. 3.21. Col. 1.29. and 2.12. 2 Theff. 2.9.

<sup>2</sup>Εἰσέει, *Facultas*, 1 Corin. 12.6,10. It is more then ἐργον, for it is not every work; it is an in-wrought work, a work wrought by us, so as in us also.

<sup>2</sup>Εἰσέει, *Efficax*, Philem.6. Sic legimus in nostris omnibus Græcis codicibus, & ita vertit Syrus Interpres; *Vetus* tamen Interpres legit ἐνεργῶν, evidens; & fortasse rectius, Beza. Hieronymus admonet in Græcis melius haberi ἐνεργῶν, quod exponit efficax, si- ve operatrix, ut accipiamus fidem ipsi factis præstitam, & comprobatam: sic Chrysostomus & Theophylactus. It is used also, 1 Corinth. 16.9. Heb. 4.12.

<sup>2</sup>Εἰσέει, ἔομαι, ἔμαι, *Benedicor*, Galat. 3. v.8.

<sup>2</sup>Εἰσέει, *Immineo*. <sup>2</sup>Εἰσέει, *Implicor*. Mar. 6.19. Græcum verbum ἐλέχειν significat summam offensionem, quæ faciat ut quis omnes capiet occasiones quibus alteri noceat, Luc. 11. 53. Vide Ludov. de Dieu. Gal. 5. 9. Implicandi verbo alludit ad boves, quorum cornua loris iugo complicantur, ut colla demittant: ita olim implicatæ tenebantur Patrum conscientie legum variarum quasi laqueis, *Pareus*.

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Vulg.



*Vulg. & Erasmi.* Ad me sepeliendum, male. *Bez.* Ad funerandum me: Nam aliud est *Σάπτεν*, quàm *ἐνταφίζεω*, ut *Latinis* Sepelire est Sepulchro condere: funerare verò, vel pollicere, cadaver sepulchro mandatum prius curare, *Beza* in loc. *Joh. 19.40.* *ἐνταφίζεω* est præparare ad sepulturam, sive involvendo, ut hic; sive ungendo, *Grotius.* Non est idem quod *Σάπτεω*, Sepelio; sed Funero, hoc est, Funus ad sepulturam præparo, latione nimirum, & unctione, *Piscat.* in *Joan. 12.7.* unde fortasse in Symbolo Apostolorum vertendum, Funeratus est; nam in eo quod sequitur, Descendit ad inferos, vis eadem, teste *Ruffino*, atq; in illo, Sepultus est. *Elle l'a fait pour l'appareil de sa sepulture*, *Fr. B.* *Matth. 26.* The Jews did embalm the dead body, that it might not stink and putrefie: this was used toward our Saviour, *Joh. 19.40.* which ceremonie it is probable they learned from the Egyptians: *Joseph* first practised it, *Gen. 50.2.* See *Drusus* and *Ainsw.* on that place.

*ἐνταφιασμός*, Sepultura, *Mark 14.v.8.* In the New Testament, in the *Vulgar Latine*, it is still rendred by the terme of *Sepulture*, and in our common English Translation by the word *Buriall*, *Matth. 26.12.* *Mark 14.8.* *Joh. 12.7.* and *19.40.* In the *Latine Creed* *Sepultus*, or *Buried*, may answer their funeration, and his descending into hell, to his laying into the grave; which two distinct things *Ramus* also noteth in the French tongue, to be expressed by two distinct words, *Ensevelir* and *Enterreer*.

*ἐντολμα*, Mando, often. In *Novo Testamento* nusquam alibi usurpatur, quàm pro Mandavit aut Præcept. The Septuagint use it for *Dixit*, *Enarravit*, *Jos 11.9.* *Esth. 2.15.* pro Locutus est, *Jos. 4.12.* & *11.23.*

*ἐντολμα*, Mandatum, *Matth. 15.9.* *Mark 7.7.* *Col. 2.22.*

*ἐνὺψιν*, Intendo oculos, *Acts 10. ver.4.*

*ἐνὺψιν*, Hinc, often.

*ἐνδέξις*, Postulatio, preces, *1 Tim. 2.1.* Vide *Cam. Myroth. 1 Tim. 4.5.* Intercessio est precatio quam Sancti faciunt pro aliis, ut Deus ipsis bonum aliquod conferat, aut ab ipsis malum aliquod auferat. *Polan* in *Syntag.*

*ἐτίμησθαι*, Pretiosus, honoratus. *Luk. 14.8.* *1 Pet. 2.4,6.* *Phil. 2.29.* *Τόσους ἐτίμησας ἔχεται*, Make much of such: Make much account of them, Have them in high honour and estimation. *Syriacus*, In honore habete: sic *Theodorus*, *Ambrosius*, *Calvinus.* *Beza*, In pretio habete: τιμή enim utrumq; significat, *Zanch.*

*ἐντολὴν*, Mandatum, often. It is used by the Apostle, *Eph. 6.2.* & properly significeth an affirmative precept, as our English word *Commandement* doth, *D'Gouge.* *Νόμος* and this word are the same, except that this is the Genus, and this the Species: For that significeth any lawes, this affirmative precepts, *Aret.* on *Rom. 7.12.*

*ἐν ὁπῶς*, Qui sit in aliquo loco, *Act. 21.12.* *ἐν ὁδῷ*, Intra, *Matth. 23.26.* *c. Luc. 17.21.*

Particule *ἐν τῷδὲ* hac videtur esse Emphasis, ut significetur ita apud eos esse, ut minimè lateat, sed in medio versetur, ut omnium conspectui expositus, ut loquitur *Joannes*, cap. *1.27.* Sed fortassis ita declaratur, eos non modò propinquum, sed intus etiam id est, domi suæ Messiam habere; ut nisi perversa illa opinio de terreno illius regno ipsis offunderet tenebras, non potuerint ipsum non agnoscere: *idèd malui*, *ἐν τῷδὲ ὁμῶν ὅδῳ*, interpretari, Intus habetis; quàm, Apud vos, aut, In vobis, aut, Inter vos est. Sunt qui malint ad verbum exponere, Intra vos est; quasi significetur, regnum Christi spirituale esse, non autem terrenum, ut *Pharisæi* imaginabantur: quæ sententia ut vera sit, fortassis tamen non est huic loco satis accommodata, *Beza* in *Luc. 17.21.*

*ἐν τῷδὲ πρὸς*, Revercor, erubesco. When a God was not in every one of the Scribes and Pharisees; but amongst them. *d. 2 Thess. 3.14.* *ἐν ἐλπίδι*, id est, ut pudore vicus respiscat, atq; ita salvus fiat; Synecdoche membri meronymica. Nam una cum causâ effectum intelligitur. Confer *1 Cor. 5.5.* *ἐν τῷδὲ πρὸς* est, sese in seipsum convertere, id est, in seipsum (ut *Horatius* ait) descendere, & turpitudine suâ conspectâ pudescere, *Piscat.* in *Schol.* *Mar. 12.6.* *Reverebuntur*, id est, pudore moti ab eo desistent; nec enim vultum aspicere sustinebunt, ut eum offendant: Hæc enim propria est hujus verbi notatio, *Beza* in locum.

man turneth within himself. Revereror, *ortâ significatione ex eo, quod ii quos pudet, faciem avertere soleant ab illis quorum aspectum non sustinent*, Beza in Matth. 21. 37. It is used of reverence toward men, Luk. 18. 2, 4, where Beza translates it Revereri: and Hebr. 12. 9. of reverence towards God, 1 Cor. 4. 14. 2 Thes. 3. 14. *U. Pudeat; quæ vox elegantissima est: significat enim huiusmodi animi perturbationem, ut qui eâ afficitur, querat ubi se possit præ pudore occultare*, Cameron. de Eccles. The Septuagint use it, Isai. 24. 23. and 44. 11. It is used also, Luke 20. 13. Tit. 2. 8.

<sup>1</sup> *Εντρέφομαι, εντρέφομαι, Innutritus, 1 Tim. 4. 6.*

<sup>2</sup> *Εντρέφω, Oblecto me, 2 Pet. 2. 13. Significat delicatè vivere, delictari, voluptatibus indulgere, delictis totum esse deditum & immersum; Præpositio enim εν in compositione intendit significationem. Lxx utuntur pro delictari, Isai. 55. v. 3. cap. 57. v. 4. Gerv. in loc. Est luxuriose, & insolenter, ac redundanter aliquâ re uti.*

<sup>3</sup> *Εντρέφω, Tremefactus, Act 7. 32. and 16. 29. Heb. 12. 21.*

<sup>4</sup> *Εντρέφω, Verecundia, 1 Cor. 6. 5. and 15. 34.*

<sup>5</sup> *Εντρέφω, Interpello, Acts 25. 24. Heb. 7. 25. Rom. 8. 34. Maketh intercession, Great Eng. Bib. Beza, Vulg. Lat. Maketh requæ, Others. It is used also, Rom. 11. 2.*

<sup>6</sup> *Εντρέφω, Involvo, Matth. 27. 59. Luk. 23. 53. Joh. 20. 7.*

<sup>7</sup> *Εντρέφω, εντρέφω, Informatus, 2 Cor. 3. 7.*

<sup>8</sup> *Εντρέφω, Contumeliâ afficio, Hebr. 10. ver. 29.*

<sup>9</sup> *Εντρέφω, Somnium, Acts 2. 17.*

<sup>10</sup> *Εντρέφω, εντρέφω, Somnio, Act. 2. 17. Jude 8. Εντρέφω, ζυγισμός Alii hoc verbum metaphorice accipiunt, quasi dicat Apostolus, istos velut sopitâ ratione fuisse: alii simpliciter intelligunt de somnis in quibus corpus polluitur, Vorflius.*

<sup>11</sup> *Εντρέφω, In conspectu, coram, apud, aduersum, often.*

<sup>12</sup> *Εντρέφω, Auribus percipio, Steph. Beza, Piscat. A Græcis interpretibus factum est ad exprimendum Hebræum*

verbum *אָזְנוֹ* Auribus percepit, aures præbuit. Aurizare Latini non dicunt, sed Græci feliciter *ἐναλίζω*, Mercerus in Pagn. Lex. Finxerunt hoc vocabulum Græci interpretes, quod respondet verbo Hebræorum (*heezin*) ac si dicas, Inaurisare, Beza. Acts 2. 14. To receive a thing into ones eares, as the Latine phrase, Auribus haurire.

<sup>13</sup> *Εναλίζω, Pradico, 1 Pet. 2. 9.*

<sup>14</sup> *Εναλίζω, quæ, Redimo. Gal. 8. Of 12 and 4. 5. Redimeret; quod ad verbum sonat, Emereatur, hoc est, dato pretio assereret in libertatem, Eras. Col. 4. 5. Redeeme. The word, in the proper and naturall signification of it, signifieth to buy some things back again; and it is there used metaphorically, by way of similitude: It is taken from the custome and practice of wise Merchants or Tradesmen, who use to buy their commodities while fit time of buying serves, and while the market holds; and, having haply had great losses, or formerly spent their time idly or unthriftilly, doe by their diligence seek to redeeme, and (as it were) to buy back again the time that is past. So it is used also, Ephes. 5. 16. It is used also, Gal. 3. 13.*

<sup>15</sup> *Εναλίζω, Educo, often. Sed reperitur etiam apud bonos auctores, ut Rudæus testatur, pro Expello, depello: sicut & Latinum Exigo, idem valet quod, Excludo, Ejicio, quasi extra ago, Lorin. in Act. 16.*

<sup>16</sup> *Εναλίζω, Tollo, auferor, 1 Cor. 5. 2.*

<sup>17</sup> *Εναλίζω, εἶμαι, Eruo, tollo, eximo. Matth. 5. 29. and 18. 9. Acts 7. 10, 34. and 12. 11. and 23. 27. and 26. 17. 1 Cor. 5. 15. Gal. 1. 4.*

<sup>18</sup> *Εναλίζω, Expeto, appeto, postulo, depesco ad supplicium, vel ad questionem, Cameron. de Eccles. & in Myr. Rudæus in Lexico exponit, exposcere ad duellum, vel singulare certamen, quemadmodum gladiator aut hostis aliquem à Rege deposcit, ut certamen cum ipso, quod Goliathum fecisse legimus, 1 Sam. 17. 8. Sicut etiam Latini Exposcere, vel Deposcere, pro Exposcere ad pœnam, dicunt, Gerh. in Harm. Luc. 22. 37.*

<sup>e</sup> In modum culcitæ convolvere, A πλῆν, Culcitra, Stragulum.

<sup>f</sup> Sonat quasi dicas, Inaurio, id est, In aures recipio; ex Præpositione εν, & nomine ες, Piscat.



*Hec desired they might be put upon the rack, Weemes.*

Ἐξαιρῶνς Repente, Mark 13.36. Luke 2. ver. 13. and 9.39. Acts 9.3. and 22.6.

Ἐξακολουθεῶ, Sequor, 2 Pet. 1.16. and 2.2, 15.

Ἐξακόσιαι Sexcenti, Revel. 13.18. and 14.20.

Ἐξαλείφω, Deleo, or, abstergo, Act. 3.19. Coloss. 2.14. It significth to blot out, and that perfectly, so as not one letter or title remains unblotted out. Revel. 3.5. and 7.17. and 21.4. Clean to wipe out any thing that is greasie or foule. Significat hoc verbum, ita perfectè aliquid

<sup>k</sup> delere, ut nullum ejus rei vestigium superfit reliquum, Zanchi. in Coloss. chap. 2. Metaphora sumpta ab iis qui rationem accepti & expensi exigunt, vel suorum debitorum nomina, ubi solverunt, liturâ inductâ expungunt atque obliuerant, Tarnov. & Jun. in Act. 3.19.

Ἐξάλλομαι, Exilio, Acts 3.8.

Ἐξανάστασις, Resurrectio, Philip. 3.11. Observat Theophylactus hoc loco non esse ἀνάστασιν, quo nomine solet in Scripturis resurrectio significari; sed ἐξανάστασιν, id est, exurrectionem; quâ nimirum ita quippiam resurgit, ut in altum feratur. Hâc igitur voce putat propriè significatam esse resurrectionem iustorum, qui quum resurgent, momento levabuntur in aëra ad Dominum, ceteris in terra manentibus.

Ἐξανάσσω, Exorior, Mar. 4.5. Mat. 13.5. Exorta sunt, ἐξάνετθε· verbum Græcum peculiariter dici consuevit de plantis, & Sole. Sic Luc. 1. ver. 78. Visitavit nos ἀνατολή (Oriens vel Germen) ex alto, Piscat. in Schol.

Ἐξαρῖσμι, Excito, surgo, Mark 12.19. Luk. 20.28. Act. 5.5.

Ἐξαπατῶ, Seduco, Rom. 7.11. and 16.18. 1 Corin. 3.18. 2 Corin. 11.3. 2 Thess. 2.3.

The word significth such a deceit which a false theefe useth to a traveller, offering himselfe a guide, to direct him a better way to his journeyes end, and so leading him to some dismall

place, that he may rob him, Par on Rom. 16.18.

Ἐξάπινα, Repente, Mark 9.8.

Ἐξαπορέομαι, ἔμαι, Profrus animi pen-deo, profrus hæreo. Ingenti rerum necessarium, & consilii inopiâ opprimor. Significat, 1. Tædere. 2. Anxium & perplexum esse, Corn. à Lap. 2 Corin. 1.8. ὥς ἐξαπορῆναι ἡμᾶς. Vulgata, Ita ut tæderet nos: Sententia non modò non expressa, sed etiam depravata. Erasmi. Ut desperaverimus, à quo verbo libens abstinui, adeo ut profrus penderemus, id est, ut profrus perplexi & inopes consilii essemus, quo modo periculum vitæ evaderemus, quod ad humana videlicet præsidia. Dicitur enim ἀπορέειν, qui non novit quomodo sese ex aliqua difficultate expediat: cujus verbi vim auget præpositio ἐξ, ut infra, cap. 4. ver. 8. Beza in locum.

Ἐξαποστέλλω, Ablego, emitto. Gal. 4. ver. 4. Ἐξαπέστειλεν, id est, emisit, vel potius legavit, nempe cum mandatis, Erasmi. It is used ver. 6. and Luk. 1.53. and 20.10, 11. Acts 7.12. and 9.30. and 11.22. and 12.11. and 17.14. and 22.21.

Ἐξαπλήρωομαι, Perago, or: To make perfect, Acts 21.5.

Ἐξἠλοιοῦμαι, Perfectè instructus, 2 Tim. 3.17. Est consummatus, & perfectus, Corneli. à Lap.

Ἐξασπῶ, Emico, Luk. 9.29. Refulgens, Græcè ἐξασπῶν, id est, effulgurans, id est, instar fulguris coruscans, & fulgureos splendoris radios evibrans: facies enim Christi fulgurea vestem faciebat effulgantem, Corneli. à Lap in loc.

Ἐξᾶντις, Eodem momento, Acts 10.33. and 11.11. and 23.30. subauditur ὥρως, ut sit ἐξ αὐτῆς ὥρας.

Ἐξεγείρω, Excito, suscito, Rom. 9.17. 1 Cor. 6.14.

Ἐξέρμι, Egredior, Abeo, evado, Acts 13. ver. 42. and 17.15. and 20.7. and 27.43.

Ἐξελέγχω, Redarguo, Jude 15.

Ἐξέλκομαι, ἐξελκόμεν, Abstractus, James 1.14.

Ἐξέχευμαι, Id quod evacuatum, seu e-ductum est. Item vomitus, id est, ci-bus

<sup>k</sup> Ungendo deleo, seu quod ungen-do aut illi-nendo adhæ-ferat, abster-go; unde simpliciter pro deleo, expungo, obli-tero, Ber-cher.

<sup>l</sup> Significati-onem simpli-cis habet, po-tius enim or-natum simpli-ci (ut fit & in aliis ple-risque) quàm vim ejus si-gnificationi addere vide-tur, Stroph.

<sup>m</sup> Ab ἐξ & ἔμ, an old word for the earth; be-cause when men vomit, they doe it upon the ground.

bus qui vomitu rejectus & evacuatus est, 1 Pet. 2.22.

Ἐξέρχεται, Scribitur, 1 Pet. 1.10.

Ἐξέρχεται, Exeo, egredior, very often. *Proprie significat*, Exire in expeditionem, & ad pugnam contra hostes, Novarin. *De missione ad officium usurpatur*, Marc. 1. v.38. Act. 1. 21. *Interdum ponitur pro Abire, loco se movere*, Matth. 12. ver. 14. *Et proprie significat*, Ex urbe, vel domo abire, Joh. 21. 23. *usurpatur pro dimanavit, permanavit, divulgatus est rumor inter fratres: eo sensu usurpatur*, Matth. 9. ver. 26. Marc. 1.28. Luc. 4.14. & 7. v.17. Rom. 10.18. 1 Corinth. 14.36. *De generatione Verbi humani usurpatur*, Matth. 15. 18. *De temporalis Christi nativitate ex Virgine usurpatur*, Mat. 2. v.6.

Ἐξέρχεται, Licet, often.

Ἐξέρχεται, Exquiro, interrogo, Matth. 2.8. and 10.11. John 21.12. The word signifieth; ° Singula cā diligentia explorare, & inquirere, sicut in examinibus seu questionibus reorum fieri solet, Esth. 2.23.

Ἐξέρχεται, Expono, narro. P Joh. 1. 18. Ἐξηγήσατο, id est, Nobis ad ejus veram cognitionem eruendam dux & author fuit, quæ est hujus verbi genuina declaratio; est igitur notanda emphasis verbi Ἐξηγήσατο, quod de eo dicitur, qui res aliqui latentes, & obscuras, planè ac dilucidè declaravit, ut restè annotat Erasmus: quamvis hinc personæ tribuatur. Hinc quoque pertinet quod Sophocles Græcus Interpretes observat, Ἐξηγησάτω proprie de rebus divinis & excellentibus, ἐμπνεύσειν de vulgaribus, & passim obviis dici, Beza in loc. Exposuit: Discovered a secret, Genes. 41. 25. The originall word signifieth to conduct, and direct, and lead a man as it were by the hand, to the fin-

ding out of something that was hid before.

Graci ita reddiderunt verbum, Sippet, in Conjug. Piel, quod significat ordine aliquid recitare, 4 Reg. 8.4. Genes. 41. 25. It is used of Joseph, qui arcanas somniorum significationes enarravit. Sensus est, Filium arcana essentia & voluntatis divine, quæ solus exactè novit, non sibi soli reservasse; sed, quantum nobis ad salutem necessarium & utile est, clarè & perspicuè exposuisse, & quidem explicatius quàm Prophetarum annuntiatio fuit: Hoc enim vult verbum Ἐξηγήσατο, Polyc. Lyser. Ἐξηγήσατο est enarrare, explicare, ordine recensere, Act. 10. v.8. cap. 15. ver. 12, 14. cap. 21. v. 19. Et verbum hoc proprie pertinet ad sacra, Gerh. in Harm. Ab ἔξ, & ἡγήσατο, duco: Inde metaphoricè est enarrare; nam qui enarrat, educit quæ alium latebant.

Ἐξηγήσατο, Sexaginta, Matth. 13.8, 23. Mark 14.8, 20. Luk. 24.13. 1 Tim. 5. ver. 9. Revel. 11.3. and 12.6. and 13.18.

Ἡ ἔξ, Sequens, Luke 7. 11. and 9. ver. 37. Acts 21.1. and 25.17. and 27.18. Mutantur hæc particulæ Rhetores quando absolutâ unâ aliquâ materiâ, transiunt ad aliam.

Ἐξηγήσατο, Persono, 1 Thess. 1.8. Non est simpliciter innotescere; sed, cum tubæ clangore, aut præconis sonori voce, longè latèque insonare, Zanchius. Personavit quasi Eccho, & exsonavit quasi tuba, ait Theophylactus. Vatablus vertit, A vobis ebuccinatus est sermo Domini. Syrus, A vobis manavit fama sermonis Domini. Metaphora à clangore tubarum, qui latissimè spargitur: quasi dicas, Ebuccinatus est, & magno sono undique exauditus est sermo Domini, & ejus efficacia in vobis, ut Evangelium vestri causa jam plurimis exteris innotuerit, Hyperius in locum.

Ἐξίς, Habitus, Heb. 5. 14. A knowledge with long study and practice

vulgata, Pro consuetudine. Erasmi. Propter assuetudinem. Non satis expressè: nam habitus comparatur assuetudine, à qua proprie distingui debet, Beza in locum. Habitus, ab habendo.

V

learned,

Gerhard. in Harm.

Chemnit. in Harm.

P. Id est, ferriò magnâque perspicuitate doctrinam cœlestem proposuit. Est enim plenior & perfectior rerum explicatio ἔξηγησις, Aret.

Ἐξηγήσατο, exposuit. Tò ἔξηγησάτω, pro exponere, seu enarrare dictum ex eo puto; non quia ὁ ἔξηγησις, id est, is qui aliquid exponit atque enarrat, discipulum ad cognitionem rei introducat, sed quòd res obscuras ac latentes quasi è tenebris in lucem educat atque proferat: quâ ratione apud Latinos quoque exponere dicuntur, qui rem obscuram declarant, quòd eam quasi extrâ seu foris, & in conspectu ponant: quum antea lateret abscondita, quo modo & institutores suas merces exponere dicuntur, Piscat. in Johan. 1.18. See a speciall note of this word in Ludov. de Dieu, on John 1. ver. 18.

Ἡ Διὰ τὴν ἔξιν, Propter habitum, Beza,



learned, as Law in the Judge or Counsellour, as Physick in the learned expert Physician; so must Divinitie be in us. The old Translation, By reason of custome; and the New, By reason of use: but neither is so full as the originall, By reason of habit.

<sup>ε</sup>ἔκτισμαι, ἰσχυμαι, Obsupesto, obsupestacio. Ad verbum declarat, Extra se extra, Beza. Whence the word *Extase*. Significat quando quis non est apud se, sed ita dicit, & agit aliquid, quasi extra se sit raptus, Chemnit. A. 8. v. 9. <sup>ε</sup>ἔκτισται, obsupestecerat: Id est, ita sibi conciliabat suis praeiugis, ut ceco quodam firmore amentes, toti essent illi addicti. Vulgata, Seducens, vocabulo nimis diluto. Erasmus Dementandi verbo uti maluit, quod etiam usurpat Petrus Interpres, v. 11. ego vero nunquam illud invenio apud idoneos scriptores, Beza in loc. vide illum in v. 13. Matth. 12. 23. Obsupuit. usurpatur quando quis admiratione rei inusitata & inopinata attonitus quasi obsupestuit. Polyc. Lyser. There is no one Latine word which doth sufficiently expresse that Greek word; for it significeth, *Præ admiratione apud se non esse, & de statu mentis dejici*, Marc. 2. 12. Vulg. hath *Mijor*. Beza, Obsupesto, or *Percellor*: for the Greek word significeth, *Mentem alicujus veluti loco amovere*, which the Latine *Percello* also doth, Beza. It is used also, Mark 3. 21. and 5. 42. and 6. 51. Luk. 2. 47. and 8. 56. and 24. 22. A. 2. 7, 12. and 8. 13. and 9. 21. and 10. 45. and 12. 16. 2 Cor. 5. 13.

<sup>ε</sup>ἔξω γω, Valco, possum, Eph. 3. 18.

<sup>ε</sup>ἔξω, Exitus. The Apostle, 2 Pet. 1. 15. useth the same word by which Moses his second book (which is concerning the departure of the Israelites from the Egyptian bondage) is entitled. It is a translating from a condition and state of hardship. It is used also, Heb.

11. 22. Pro Morte \* accipitur,

<sup>f</sup> Moses his second book is called *Exodus*, because the first thing there handled, is of the departing, or out-going of Israel from Egypt, Exod. 12. 41.

\* Christiani veteres amarunt mortem <sup>ε</sup>ἔξω dicere, quod videre est apud Irenaeum, Clementem atq; alios. Mors est animæ ex corporis tabernaculo in caelestem patriam discessus. Proculdubio respicit Apostolus hac voce ad locum, Luc. 9. 31. ubi mors Christi itidem per <sup>ε</sup>ἔξω describitur, Geih. in 1 Pet. 1. 15.

Luc. 9. 31. Primò, hæc vox significat exitum à vita, id est, mortem (unde Syrus vertit exitum: *Aethiopicus* transitum; sic & *Persicus*) quasi dicat, Loquebantur de morte, hoc est, quo genere mortis Christus esset moriturus, puta de morte crucis: ita Vatab. Secundò, significat expeditionem, quâ Christus in cruce decertavit cum morte, peccato, & diabolo, eosque devicit. Alludit ad gloriosum & victoriosum <sup>ε</sup>ἔξω, id est, exitum Hebræorum ex Aegypto, devicto & demerso Pharaone in mari Rubro, qui typus fuit & figura hujus exitus & expeditionis bellicæ Christi: ita Franc. Lucas. Favet Cyrillus, quâ interpretatur salutiferam passionem, & Arabicus quâ vertit eventum, Corn. à Lap. in loc. Apud Latinos exitus & excessus pro morte passim occurrunt; neq; tamen displicet illorum conjectura, qui allusum putant ad Israelitarum <sup>ε</sup>ἔξω ex Aegypto: nam sicut illis exitus ex Aegypto initium fuit libertatis, ita & mors Christo viâ ad gloriam, Grotius.

<sup>ε</sup>ἔξω θς ὁμοια, Disperere. A. 2. 3. 23. <sup>ε</sup>Disperdatur, Exterminabitur. Græca vox non sonat Beza. Id est, Ejectionem, sed Exitum, ἀβλήθη, ex populo expungatur. Verum ut Salus est ex adjunctione ad Ecclesiam, ita Exitum est in discessu ab Ecclesia, Erasin.

<sup>u</sup> <sup>ε</sup>ἔξω μαρτοῦ ὁμοια, Confiteor, spondeo, often. Confesse, and Give thanks, and Praise. Every true confession is greatly to the praise of God. <sup>u</sup> Exterminandi. u Declarat palam profiteri, Beza.

Three things are in it: 1. <sup>ε</sup>λὲθ, 2. <sup>ε</sup>μῶ. Do it together. 3. <sup>ε</sup>ἔξ, Speak out, not whispering, or between the teeth; but clearly, and audibly. Confessing out, or Professing. It significeth a confession of known faults, Matth. 3. 6. It notes an open, and cleere confession and declaration of sins, A. 18. 18. To glorifie, praise, or give thanks, Matth. 11. 25. As the Hebrew *Hodah* significeth both to *confesse* and *give thanks*: so the Grecians would expresse both in this word. And as that Verb significeth freely and openly to *confesse*, so this. Spondeo, Luc. 22. 6. <sup>ε</sup>ἔξω μαρτοῦ ὁμοια. Spondit. Alii τὸ <sup>ε</sup>ἔξω μαρτοῦ ὁμοια declarat palam profiteri: Hæc autem

ad

\* Vide Sculteti observat. in Matth. 11. 25. ca. 36.



ad mutuam stipulationem refertur, in qua unus rogat, Spondes? Alter respondet, Spondeo; nam ὁμολογεῖν, ad verbum, declarat paribus verbis loqui, ut ii solent, qui petentibus assentiuntur, Beza in loc. Pro gratias agere saepe accipi (ut & apud Hebr. הודה) in confessio est: an autem pro Spondere accipiatur, nescio; in novo teste Test. non arbitrari eo sensu alibi extare. Ludov. de Dieu.

\* Significat, Adjurare per sacra, ut per Deum, per Christum, Zanch. Timore religionis adstringo, compello, Aret. in Probl.

\* Ἐξορκίζω, Adjuro, Matth. 26. 63. Jurejurando aliquem obstringo. Adjuro, id est, interposito jurejurando, & Dei auctoritate præcipio, ut intelligentes te coram Deo consistere, & velut à Deo ipso rogari, Beza. The Lxx use it Judg. 17. 2. for coming, because a vow is a certain kinde of oath. Gen. 24. 3. for swearing, or adjuring. Ἐξορκίζω aut ἐπελάττω modeste jurejurando adigere, ut Gen. 24. 3. & 50. 6, 25. Exod. 13. 19. Jos. 11. 10. Esd. 10. 5. interdum vero gravi obtestatione per nomen divinum religionem alicujus animo injicere, quod Latini veteres dicebant obsecrare, ut Num. 5. 19. Jos. 7. 26. 1 Sam. 14. 27, 28. 1 Reg. 11. 43. Cant. 5. 9. qui sensus Matth. 26. 63. est proprius, ut & apud Marc. 5. 7. Grotius in Matth. 26. 63.

\* Ἐξορκιστής, Exorcista, Act. 19. 13. Qui tanquam Dei nomine adigit ad veri confessionem, aut factum aliquid. Augustinus Adjuratorem vertit. Nomen ipsum Græci à juramenti religione desumptum, Aret. in Probl.

\* Ἐξορκισμός, Effodius, Mark 2. 4. Gal. 4. 15.

\* Ἐξορκισμός, Pro nihilo habeo, Marc. 9. 12. Ejusdem omnino significationis cum ἐξουθενέω, ab ἐδε εἶς, quasi Ne unus quidem, Gerh.

\* Ἐξουθενέω, Pro nihilo habeo. Luke 18. 9. and 23. 11. Acts 4. 11. Rom 14. 3, 10. 1 Cor. 1. 28. and 6. 4. and 16. 11. 2 Cor. 10. 10. Gal. 4. 14. 1 Thes. 5. 20. It is full of sense, signifying to esteeme a man to be nullius pretii, to have no worth in him, to disdain, vilis, nullis a

man, to set at naught, and basely to esteeme of a thing. Nullifico, Tertullian.

\* Ἐξουσία, Autoritas, potestas, often. It properly significeth, a Liberty to doe as one list. Joh. 19. 10. non est jus propriè, sed efficacia talis quæ quod vult, æquum aut iniquum, facile effectui dat, ut supra 10. 18. Sic Eccles. 9. 18. Grotius in Joh. 19. 10.

1 Cor. 8. 9. & 9. 4, 5. Autoritas, Matth. 7. 29. Marc. 1. 22. Potestas, Matth. 8. 9. & 28. 18 Joh. 17. 2. Rom. 9. 21. Significat jus atq; potestatem extraordinariam, Matth. 21. 23. Marc. 11. 28. Jurisdictio, Luc. 23. 7. 1 Cor. 15. 24. Magistratus, Rom. 13. ver. 1. Lawfull power enabling to doe some works, Luke 20. 2. Jus, Marc. 3. 15. Joh. 1. 12. Ἐξουσία. Some read, this power; so the Rhemists, and would have it to be in the parties power (if they would) to be the Sons of God. The Vulgar Latine hath it, To them be gave power to be made the Sons of God: but the word is used for Prerogative, or Privilege, divers times else-where, 1 Cor. 9. 5. Dignitatem, Gloriam, ac Decus hic significat, viz. esse filios Dei, sicut Cyrillus exponit, & sicut hac vox crebrius usupatur. Hoc loco non Potestatem, sed Dignitatem, Honorémq; significat, Maldonat. Libertie, Right, or Power, as 1 Cor. 8. 9. a Jansenius affirmeth, that the Greek word significeth not, as some interpret it, the Vertue, or Strength that a man hath, but rather Right, and Authoritie; Id est, Potestatem, & Prærogativam, ut fiant filii Dei, Brentius in loc. Dedit eis hoc jus, Beza. Dignitatem hoc loco significat, Calvin. Martin though he excepteth against our translation, Joh. 1. 12. yet he confesseth that this Greek word significeth not only Power, but also Dignitie; and that in that place it significeth both: it is the best and truest interpretation then, to translate ἐξουσίαν, Dignitie, for that includeth power; whereas Power may be severed from Dignitie. D<sup>r</sup> Fulk.

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<sup>1</sup> Ἐξοχή, Eminentia, Acts 25.25.

<sup>2</sup> Ἐξοπνίω, à somno excito, Joh. 11.11.

<sup>3</sup> Ἐξοπνίω, Expergefactus, Acts 16.27.

<sup>4</sup> Ἐξω, Foras, foris, often.

<sup>5</sup> Ἐξωθεν, Extra, extrinsecus, quod foris est. Τὸ ἔξωθεν, exterior pars, often.

<sup>6</sup> Ἐξώθω, Expello, Acts 7.45. and 27. ver. 39.

<sup>7</sup> Ἐξώτερον, Exterior, extimus. Matt. 8.12. Ἐστὶ οὗτος ὁ ἔξωτερον status qui longissime remotus est à cælesti gaudio, quod lucis nomine solet appellari, Grotius. Mat. 22.13. and 25.30.

<sup>8</sup> Ἐορτή, Festum, often. ut plerique volunt ab ἑορτα, quod sacra facere, vel operari significat. Nomine τῆς ἑορτῆς, non unus dies aliquis certus, sed totum Azymorum spatium hic intelligitur, quorum primus & octavus dies ita erant sacri, ut esset ab omni opere abstinendum, Beza in Matth. 26.5. Idem fere dicit, Joan. 7.14.

<sup>9</sup> Ἐορδίζω, Festum agito, 1 Corinth. 5. v.8. Significat post immolatum sacrificium solenni epulo communicare, Calvin.

<sup>10</sup> Ἐπαγγελία, often. Promissio, Steph. Pollicitatio, Beza. Repromissio, Vulg. & Erasmi. Gratuitum Dei promissum declarat, Budæus & Beza in Acts 2.39. Act. 23. ver. 21. accipitur pro ἀπαγγελία. & mihi quidem videtur potius hoc loco nuntium declarare quam promissionem, Beza in locum. It is rendred a message, 1 Joh. 1.5 but most usually a promise.

<sup>11</sup> Ἐπαγγέλλομαι, Polliceor, often. Proprie significat, Gratis ultrôque promitto, sicut ferme Latine polliceor; sic Tit. 1.2. In malam partem sumitur, 1 Tim. 6.21.

<sup>12</sup> Ἐπαγγέλλομαι, Promissum, 2 Pet. 4. and 3.13.

<sup>13</sup> Ἐπαγγέλλω, Induco, Acts 5.28. 2 Pet. 2. ver. 1, 5. Ἐπαγγέλλω significat Imponere, sive imputare, Gagneius.

<sup>14</sup> Ἐπαγγέλλομαι, Decerto, Jude, ver. 3. It imports an hot & violent fight, an

instant contention. Supercerto, Vulg.

<sup>15</sup> Ἐπαθροίζομαι, Congregor, Luk. 11.29. f. Συμπερι- Turbis autem concurrentibus, id est, a- quæ dicitur cum omnia confertim in unum conferuntur locum.

<sup>16</sup> Ἐπειν, Laus, Rom. 2.29. and 13. v.3. 1 Cor. 4.5. and 2 Corin. 8.18. Ephes. 1.6.12, 14. Philip. 1.11. and 4.8. 1 Pet. 1. v.7. and 2.14. When we make in the course of our speech honourable mention of others.

<sup>17</sup> Ἐπαινέω, Laudo, Luk. 16.8. Rom. 15.11. 1 Cor. 11.2, 17, 22.

<sup>18</sup> Ἐπαίω, Attollo, elevo, often.

<sup>19</sup> Ἐπαύομαι, Pass. Attollo, Acts 1. ver. 9. h. Significat attollere, elevare, in sublime ferre, Gerh.

The Septuagint use it for an Hebrew word that signifieth sublimare facere, Jerem. 31.24. For another that signifieth locum movere, Job. 14. v.18. For another, that signifieth levare, tollere, Gen. 7.17. and another that signifieth de loco humiliori ad superiorem ferri, Nehem. 8. ver. 8. All which significations agree to this place, and shew, that Christ was not only lifted up, but advanced to heavenly majesty, Gerh. in Harm. Evang. It is used also 2 Cor. 10.5. and 11.20.

<sup>20</sup> Ἐπαυώομαι, Pudet me, often.

<sup>21</sup> Ἐπαίσω, Mendico, Luk. 16.3.

<sup>22</sup> Ἐπακολουθέω, Subsequor. 1 Tim. 5.10. Assidue sectata, or, Attending thereupon daily; so doth the word signifie. It is used also Mark 16.20. 1 Tim. 5. v.24. 1 Pet. 2.11.

<sup>23</sup> Ἐπαύω, Exaudio, 2 Cor. 6.2.

<sup>24</sup> Ἐπαυέω, ἀκούω, Exaudio, Acts 16.25.

<sup>25</sup> Ἐπὰν, Postquam, Mat. 2.8. Luk. 11.22, 34. Τὰ ἐπὰντα γινέσθαι, (Adverbial.) Necessaria, Acts 15.28.

<sup>26</sup> Ἐπαύω, Redco, proveho, Matth. 21. i. Eras. Ab- duco, proveho. ver. 15. Alias significat, Reducere, Luc. 5.3. Intransitive etiam pro Redire, ac reverti usurpatur, Luc. 19. ver. 15. Gerh. in Harm. Evang. In hoc verbo, is used also Luke 5.4. Vox nautica, significat in alium provehi, 2 Macchab. 12.4. Reducere, quod hic Latinus Interpret usurpat, non adeo spernendum est: Nam, à littore reducere, est amovere, ut, Virtus est medium vitiorum utrinque reductum. Grotius.

the

b Lat. Solen- nitas. Gall. Solennité. Angl. Solemnitie. Ab ἑστ, amo, desidero, quod tales dies Deo consecrati, amandi sint, & exoptandi. Festi dicuntur à feriando. Feriæ ita dictæ, vel à feriendis victimis, vel ab epulis feriendis: in his enim epulæ fiebant ex pecorum frugumq; proventibus, Callep.

c Illv. in Nov. Test. Beza in loc. Vide Beza Annot. margin. in 1 Tim. 6.21.

d Ab ὁμί & ἀντί, De- nuntiatio divina voluntatis & benedictionis, Arer. Probl. Certamina proposita, qualia sunt inter Athletas, sed compositio illustrior est, & significat, certare cum summo studio, Arer.

e The simple word significat, Certamina proposita, qualia sunt inter Athletas, sed compositio illustrior est, & significat, certare cum summo studio, Arer.

<sup>h</sup> Ἐπαμυνήσω, *Communesacio*, Rom. 15. ver. 15. The word signifieth in

the double composition, a *light* and *secret* putting in mind, as by a beck, or holding up of the finger, by which even the diligent are admonished, which is farther allayed by a *Quasi*.

<sup>h</sup> Ἐπαπαύομαι, *Requiesco*, Luc. 10. 6. Rom. 2. 17. *Significat securè rei alicui inniti, ut illius patrimonio se sudq; committat*, Aret.

<sup>h</sup> Ἐπανέσχομαι, *Redeo*, Luk. 10. 35. and 19. 15.

<sup>h</sup> Ἐπανίσταμαι, *Insurgo*, Matth. 10. 21. Mark 13. 12.

<sup>h</sup> Ἐπανόρθωσις, *Correctio*, 2 Tim. 3. 16. *Significat morum correctionem ibi*, Whittak.

<sup>h</sup> Ἐπαύλω, *Occurro*, Luke 8. 27.

<sup>h</sup> Ἐπάω, *Supra*. Matth. 2. 9. and 5. 14. and 21. 7. and 23. 18, 20, 22. and 27. 37. and 28. 2. Luk. 4. 39. and 10. 19. and 11. 44. and 19. 17, 19. Joh. 3. 31. 1 Cor. 15. 6. Rev. 6. 8. and 20. 3.

<sup>h</sup> Ἐπαρκέω, *Subvenio*, 1 Tim. 5. 10. V. 16.

<sup>h</sup> Ἐπαρκείτω, id est, abundè & copiosè subministret. *Ἀρκεῖν enim est copiosè, & quantum satis est atque necessarium, suppeditare*, Danæus in loc.

<sup>h</sup> Ἐπαρχία, *Provincia*, Act. 23. 34. & 25. 1.

<sup>h</sup> Ἐπαυλις, *Commoratio*, Acts 1. 20.

<sup>h</sup> Ἐπαύειον, *Posterus dies*, often.

*Significatissimè absolutè pro die postero, sive crastino usurpatur*, Matth. 27. ver. 62. Marc. 11. 12. Johan. 1. 29. Ita Septuaginta utuntur, Genes. 19. 34. Exod. 9. 6. Tremellius reddit, die alio, quæ est indeterminati atque indefiniti temporis descriptio. *Vulg. minus commodè reddit, die aliâ. Propriè significat postdiè, seu postero die*, Gerb. in Harm.

<sup>m</sup> Ἐπαυλοφόρος, *In ipso facto*. Joh. 8. 4. *In ipso furto. usurpatur hoc vocabulum de iis qui in ipso furto sunt deprehenfi, habentes in manibus τὰς κλεῖδας, quæ furati sunt, à seipfis proditi. Transfertur postea etiam ad alia facinora & scelera in quibus quis deprehenditur*. Polyc. Lyser. *It is translated act. Greek, In the theft* perhaps to intimate the great theft

prehenfionem ἀυλοφωγῶν appellat Erasmus. *Id est, in furto, Piscat.*

which is in adultery. *Vox est Græca forensis*, Grotius.

<sup>h</sup> Ἐπαυρίζω, *Despumo*, Jude 13.

<sup>h</sup> Ἐπεγείρω, *Excito*, Acts 13. 50. and 14. v. 2. *Studiose & frequenter excito, quasi relabentem in somnum*, Aret.

<sup>h</sup> Ἐπει, *Quoniam, quandoquidem, quum*, often.

<sup>h</sup> Ἐπεὶ, *Quoniam*, Rom. 3. 30.

<sup>h</sup> Ἐπεὶ δὲ, *Quoniam, postquam*, often.

<sup>h</sup> Ἐπειδὴ, *Quoniam*, Luke 1. 1.

<sup>h</sup> Ἐπειτα, *Deinde*, often.

<sup>h</sup> Ἐπιστάτης, *Superintrectio*, Heb. 7. 19.

<sup>h</sup> Ἐπέννα, *Trans*, Acts 7. 43.

<sup>h</sup> Ἐπένενομαι, *Est manus, totumq; corpus ad sedum portendere*, Cornel. à Lapide. *Ἐπένενομαι*, *Con-*

*tendens ad*, Philip. 3. 14. The word which the Apostle here useth, when hee saith, *Hee endeavoured himselfe*, signifieth, that as good runners, when they come neer unto the mark, stretch out their head, and hands, and whole body, to take hold of them that run with them, or of the mark that is before them: so he in his whole race laboured unto that which was before, as if he were still stretching out his arms to take hold of it, Dr. Aitay.

<sup>h</sup> Ἐπερδύομαι, *Superinduo*, 2 Cor. 5. 2, 4.

<sup>h</sup> Ἐπερδύτης, *Amiculum, ab amiccendo*. Joh. 21. ver. 7. *Vide Grotium. Syrus, Tunica sua. Vulg. Tunicam vertit, quod Erasmo non displicet: quia inquit quum aliqui Tunica sit vestis interior, verisimile est Piscatoribus Tunicam fuisse summam vestem. Cum*

*ἐπὶ τῷ ἐπερδύεσθαι, id est, à superinducendo dictum sit, non dubito quin id genus vestis significet, quæ aliis indumentis superinijcitur, qualis est tunica*, Maldonat. ad Joan. 21. v. 7. *In*

*Glossariis vetustis Henrici Stephani, modò superaria, modò superalia redditur, eò quòd omnino super alia (uti vox ipsa quoque sonat) indueretur, illis longior: Atque hinc nostrum Superplacatum videatur*, Fuller. Miscellan. Sac. lib. 2. cap. 11.

*Salom. ad Levit. 8. 28. Moses ministravit totis septem diebus impletionum sive consecrationum cum induit albo. Hinc fortè usus vestis lineæ religi se,*

<sup>h</sup> *Concedens*, Beza. *Vulg. ad verb. Extendens me-*

*ipsum*, Eras. *Enuens.*

*Pergit autem in Translati-*

*one à cursoribus sum-*

*pta, qui si quando summo, &*

*quasi jam ultimo impetu nantantur,*

*prono, & quasi præ-*

*piti corpore feruntur ad scopum*, Beza.

*Ex sua derivatione manifestè significat Ve-*

*stis genus quod superinduitur, ut*

*est pallium aut penula,*

*fan'en. A superinducendo sic vocatur*, Beza.

*Erasm. Lineum quoddam quo Piscato-*

*res se amiciebant, sive nudicent, sive vestiti, hoc superimponentes, Theo-*

<sup>h</sup> Sonat re-  
stitutionem  
eorum, quæ  
prolapsa fue-  
rant, quæ ad  
pristinam re-  
stitutionem e-  
recta redigun-  
tur, *Misc. in*  
*loc. commun.*  
<sup>h</sup> Significat,  
1. *E celo.*  
2. *Plurquam*,  
Marc. 14. 5.  
Corn. à Lap.  
Amplius si-  
gnificat, su-  
pra, quàm  
plurquam.

<sup>m</sup> Deprehensio  
est in a-  
dultério, hoc  
est, deprehen-  
sio est in  
ipso facto,  
cum adulte-  
raretur; *qu-*  
*pæ* est enim  
deprehende-  
re in facinore  
ipso, & hu-  
jusmodi de-  
prehenfionem ἀυλοφωγῶν appellat Erasmus. *Id est, in furto, Piscat.*



religiosa, quam sacerdotes, dum sacris operantur, supra vestes alias gestant: Vocant Supercilicium, vulgò Surplas. Drusius ad difficiliora loca Levit. cap. 23.

Castellio vertit Indusium, non incommode: nam neq; pallio, neq; tunica ullus hic locus est, quum hac minime fiat natanti idonea. Nonn us reddidit λινον πέπλον. Erat enim amiculum ex lino, diversum à ῥιπῃ, quæ est interior tunica, quam ἐξ ὀστρον χιλιόνιον Græci vocant, Drus. Ebr. Quæst. li. 2. quæst. 75. Amiculum ex lino significat, quod viz. natanti minime obfisteret, Beza.

Ἐπέρχομαι, Supervenio, invado. This word used Act. 1. 8. sometimes violentie significationem inclusam habet, it hath violence or power included in it, Scapula: and it is seldome used in the new Testament, but where it denotes a great power, a more especial gift then was given before, or rather an addition to a former gift, Luke 1. 35. and 11. 22. Luke 21. 26, 35. Acts 8. 24. and 13. 40. and 14. 19. Eph. 2. 7. Jam. 5. 1.

Ἐπερωτάω, domas, Interrogo, or, often. It is often taken for the simple ἐρωτάω, for ἀντερωτάω, Vicissim interrogo, Matth. 22. 41, 46. Marc. 12. 34. Luc. 20. 40. Significat difficiles questionum nodos alicui obicere, & hac ratione ipsius sapientiam tentare.

Ἐπερωτῶμαι, Stipulatio, 1 Pet. 3. 21. The Stipulation, or Interrogation. It significeth a stipulation, or promise conceived in words, whereby he that is baptized, covenanteth to beleeeve, and doe as he is in Baptisme required.

p Ἐπέχω  
multa significat: 1. Adhibere, seu Applicare: 2. Cohibere, & Reprimere, unde ἐπιχῶ, id est, assensionis re-tentio, Victorin. Strigelius Nov. Test.

p Ἐπέχω, Attendo, subsisto, Luke 14. 7. Acts 3. 5. and 19. 23. 1 Tim. 4. 16. Phil. 2. 16. Holding forth, as the hand doth the torch, or the lanthorne the candle. Videtur à Pharo sumpta translatio, ubi accensa faces navigantibus in alto, portum quasi prætendunt, in quem appellant: Nempè quod honesta, sancta q; fidelium vita, quasi lux aliqua cæteris hominibus præluens, ad Evangelii portum eos dirigat, Beza in locum. Act. 19. 23. Significat Remorari aliquid, & Inhibere; significat etiam

neutraliter Cunctari, morari, & expectare in aliquo loco: id quod annotavit Budæus in Commentariis, Gagneius in loc.

q Ἐπηρεάζω, Infesto, r Matth. 5. 44. Luk. 6. 28. The French word rendredh it, by doing despite, from the root Agns, Mars, not unlike the sallies of a martial man, 1 Matth. 5. Infesto, Beza. Vulg. Calumnior. Erasim. Lado, utrumq; dilute; deducitur ab Agns, Mars, bellum. Hostilem ac veluti bellicum insultum notat, Beza in loc. Theodorus Beza vertit, Orate pro iis qui vobis sunt infesti, sequitur Budæum, qui scribit, Plinium, Celsum, Tranquillum, & alios dixisse Infestare, pro ἐπηρεάζειν, & sanè Græci etiam Grammatici hoc verbo, ab Agns deducto, hostilem, ac veluti bellicum insultum notari volunt. Isaaco tamen Casaubono, Vetus Interpretatio, Orate pro iis qui calumniantur vos, vehementer placet, nec sine causa: nam ἐπηρεάζειν vocabulum esse forense, sepeq; significare Calumniari, ut ex Glossario, & ex Demosthene, Thucydide, Aristotele, alijsq; autoribus, facile est demonstrare. Idcirco vox ἐπηρεάζω doctissimo quoque Camerario, in Notis ad Novum Testamentum, est violenta contumelia; & quid aliud est apud D. Petrum, 1 Epist. 3. 16. Ἐπηρεάζειν τῷ ἐν Χριστῷ ἀδελφῷ, quam, ut optime ibidem Vetus Interpretes, Calumniari bonam in Christo conversationem?

q Ἐπὶ, Ad, often. Rom. 2. 2. Against those, Var. Great Eng. Bib. Tremell. Beza. Upon those, Vulg. Lat. The preposition is ἐπὶ, In, Against. Apoc. 7. 15. οὐκ ὄντες ἐπ' αὐτοῖς, ad verb. Super illos; & sic Vulg. Sensus autem est, Cum illis: Nam sic ὑπ Super, pro Cum, usurpatur, ut notat Drus. in Præter. ad loc.

q Ἐπιβαίω, Conscendo, insideo, ingredior. Matth. 21. 5. Acts 20. 18. and 21. 2, 6. and 27. 2.

q Ἐπιβάλλω, Injicio, immitto, erumpo,

Cui non possum assentiri, neque enim ἐν hoc loco nota est adjec-tionis ad justam mensuram, sed supplementum potius declarat ejus cui deorat aliquid, Beza in loc. Tertullianus diversis locis vertit Recondo, committo, adjuo, immitto, continuo,

q Vocabulum est forense, & significat Calumniari, Casaub. in Mat. 5. r Verbum ἐπηρεάζειν, infestatio-nem dicit cum insultu & ludibrio, quod gravissimum molestissimumq; suâ naturâ est injuriâ affici, & insuper irrideri, Novarin. in Mat. 5. 44. f Significat propriè hostilem infestationem, & ad verbum, marium insultum, Chemnit.

t Sculptor. Exerc. Evang. lib. 2. c. 27. & in Matth. & Marc. c. 14.

u Matt. 9. 16. Indo, Beza. Ad verbum, Immitto, ut Vulg. & Erasim. Budæus, Assuo, vel Adjo;

contingo, otien. Luc. 15. 12. *δὲς μοι τὸ ἐπιβάλλον μέσθ' ἃ εἰσίας*, H. Steph. in marg. exponit, partem bonorum quæ ad me pertinet. Eodem planè sensu vox ista usurpatur ab Herodoto in Melpomene, ἀπολαχόντες ἐπὶ κληιδίων τὸ ἐπιβάλλον, h. e. (interprete Valla) acceptâ facultatum, quæ ipsis contingebat, portione. Inter alia significat tendere aliquod, Homer. Marc. 14. 72. Theophylactus exponit de obvelatione capitis; de injectione enim vestimentorum, ac velamentis usurpatur, Levit. 19. 9. Num. 4. 14. Marc. 11. 7. so the sense should be here. Peter covered his head, that he might weep bitterly; for the covering of the face was usual in mourning, 2 Sam. 16. 30. Esth. 6. 12. Others joyn it with the other verb, and so the sense shall be, \* *Erumpens*, sive, Subitò flevit, aut, Prorupit in fletum. Sicut etiam Latini dicunt, In lachrymas erumpere. \* *Ἐπιβάλλειν* enim significat, Impetum sumere ad aliquid agendum. *Ἐπιβάλλειν* etiam est, Adjicere, addere, augere; an non verti possit & Augens, id est, abundè flevit? Lud. de Dieu, Comment. in quatuor Evangelia. See more in him.

\* *Ἐπιβάλλω*, Aggravare, 2 Cor. 2. 5. 1 Thess. 2. 9. 2 Thess. 3. 8.

\* *Ἐπιβάλλω*, Impono. Act. 23. 24. Impositum: Verbum Græcum specialius est, & propriè significat Efficere, ut quis conscendat jumentum, sic Luc. 19. 35. Piscat. in Schol. It is used also, Luke 10. 34.

\* *Ἐπιβλέπω*, Respicio. Luc. 1. 48. *ἐπὶ ἐλπί*, Jer. Respicere pro diligere, & gratuito favore complecti, etiam à Latinis usurpatur: Solent enim homines, si cuius ipsos caput commiseratio, in eum intueri; si quem autem aspernantur, ab eo avertere oculos: Itaq; eosdem etiam habebat Deo tribuunt eo tropo, qui dicitur Anthropopatheia, Beza in loc. It is used also, Luk. 9. 38. and Jam. 2. 3.

\* *Ἐπιβλήμα*, Panniculus. Matt. 9. 16. *Ἐπιβλήμα πάκος*, Panniculum, Beza. Vulgata, Commissuram panni. Erasmi. Assumentum panni. Budæus, Additamentum panniculi: Existimat enim Bu-

deus significari Additamentum, & Austarium; quod mihi quidem non placeat, nisi Austarium voces, quod hianti vestis parti sarciente adhibetur; neq; Assumentum melius convenit, quod etiam Latinum vocabulum esse non arbitror: Commissura autem non ineptè videretur dictionem Græcam exprimere, nisi potius commissionem ipsam, & futuram declararet, quàm illud quod insuitur. Nos Galli vulgò vocamus, Une piece. Tertull. Novam plagulam elegantè vocat. Sed duo vocabula Græca uno Latino studeo exprimere. *Ἐπὶ βλήμα* enim, quum vestem detritam, & laceram propriè declarat, hęc tamen est potius materiæ vocabulum, & Pannum significat: ut idem omninò valeat *ἐπιβλήμα πάκος*, atq; Pannus, qui parti laceræ inditur. Nos vulgò diceremus, Une piece de drap. Quum autem Panniculus Latinis idipsum quod insuitur, & ejus præterea materiam declararet, utriusq; illud Græcum putavi hoc uno Latino non ineptè exprimi posse, Beza in loc. It is used also, Mark 2. 21. Luk. 5. 36. twice.

\* *Ἐπιβοῶ*, Vociferor, Acts 25. 24.

\* *Ἐπιβελῶ*, Insidie, Acts 9. 24. and 20. 3. 19. and 23. 30. *Ὁς ἐπὶ* and *βελῶ*, Consilium, because those that lye in wait for another, take counsell together.

\* *Ἐπιγαυβέλω*, Affinitatis jure duco, 2<sup>a</sup> *Ἐπὶ* no. Matth. 22. 24. Hoc vocabulum respondet Hebræo, *בְּיָבָם*, Jabam, quod non dicitur de quavis uxore, sed de cā demum, quæ ex hac lege ducitur, quia vix cognata est, id est, Affinitate conjuncta, Beza in loc. Sic *Lxx* usurpant Gen. 38. 8.

\* *Ἐπὶ γῆ*, Terrestris. Joh. 3. ver. 12. 1 Cor. 15. 40. 2 Cor. 5. 1. Phil. 2. 10. and 3. 19. Jam. 3. 15.

\* *Ἐπιγινώσκω*, Superdico, Acts 28. 13.

\* *Ἐπιγινώσκω*, Agnoscō, cognosco, novi, rescio, often. Quo verbo Græci reddiderunt Hebræum *נָכַר*, quod significat accuratam explorationem & agnitionem discernentem verā à falsis, dubia à certis. To joyn, and adde know-

Vide Scilicet. Exercit. Evangel. li. 2, cap. 52.

Græcis non modò generum, sed affinitatem cum aliquo contrahere, Gen. h. Piscat. *Γαμβέσι*

Græcis non modò generum, sed affinitatem cum aliquo contrahere, Gen. h. Piscat. *Γαμβέσι*

clen in Tyranno Vox hæc significat affinem fieri, 1 Sam. 18. 21, 22. & 1 Maccab. 10. 54, 56. ubi tum genero, tum soccro tribuitur.

ledge.



ledge unto knowledge, when wee know a truth more certainly and cleerly then wee were wont to doe, Luke 1. 4. *Agnosco, consensu aprobo.* 2 Cor. 1. 13. Ut agnoscas; annotat Theophylactus hoc non dictum esse ἵνα γνῶς, id est, cognoscas: sed ἵνα ἐπιγνῶς, id est, agnoscas. Cognoscimus enim quæ discimus, antea nobis incognita: Agnoscimus quæ prius utcumque novimus, velut faciem ante annos aliquot visam agnoscimus, Hieron. Eras. Beza.

Ἐπίγνωσις, Notitia, agnitio, often. It is taken Col. 1. 9. 1. For knowledge. 2. Acknowledgement, Luke 1. 4. 1 Cor. 16. 18. 3. For knowing again. Ἐπίγνωσις est illustrior notitia rei prius aliquo modo perceptæ & cognitæ, Victorin. Strigel. in Nov. Testam. Ephes. 1. 17. notanda est emphasis vocis Græcæ ἐπίγνωσις. Illa enim, licet quandoque accipiat pro cognitione, quæ res quasunque ante ignotas cognoscimus; tamen in Nov. Testam. sæpe pro fide, ipsa fide salvifica & accrescente indies usurpatur, Tit. 1. 1. quæ Christum jam cognitum studemus magis cognoscere, firmius amplecti, ei certius confidere, plus obedire, ut ita cum γνῶσκει ἐπίγνωσιν conjungamus, Coloss. 2. 1. & 3. 10. Tarnovius in Exercit. Bibl.

It is rendred by Latine Interpretors rather agnitio, then cognitio, a knowledge with an acknowledging; so it is rendred by our Translatours, 2 Timoth. 2. 25. Titus 1. 1.

Ἐπιγεγραφή, Inscriptio. Mar. 22. 20. Mar. 12. 16. and 15. 26. Luk. 20. 24. and 23. 38.

Ἐπιγεγράφω, Inscribo, Heb. 8. 10. and 10. ver. 16.

Ἐπιγεγράφω, Inscribo, Mark 15. 26. Acts 17. 23. Rev. 21. 12.

Ἐπιδείκνυμι, Ostendo, demonstro. Mar. 16. 1. and 22. 19. and 24. 1. Luke 17. 14. and 20. 24. and 24. 40. Acts 9. 39. and 18. 28. Heb. 6. 17. Πεισθέντες ἐπεδείξαι, eximie ostendere, evidenter demonstro, & quasi ad ostentationem exhibeo: unde ἐπεδείξεις demonstrationes, quales sunt Mathematicorum. Itaque senten-

tia est, quod valde conspicuam, evidentem, & certam voluerit Deus promissionem suam reddere, Hyperius in locum. Istiusmodi demonstrationes dicuntur potius ἐπεδείξεις, unde syllogismus apodicticus, hoc est, demonstrativus.

Ἐπεδείχθη, Excipio, Acts 28. 30. Joh. 3. 9, 10.

Ἐπεδημιούργησεν, Advenæ, Acts 2. 10. and 17. 21.

Ἐπεδημιούργησεν, Superaddo, Galat. 3. 15. <sup>a</sup> Ad verbum, superdispono, sed sensus com-

Ἐπεδημιούργησεν, Do, Matth. 7. 9, 10. Luke 4. 17. and 11. 11, 12. and 24. 30, 42. John 13. 26. Acts 15. 30. and 27. ver. 15. <sup>b</sup> modè expressus est, Pifcat.

Ἐπεδιορθώω, Corrigo. Tit. 1. 5. it is rendred, Set in order; but signifieth, Set straight, thoroughly and exactly, as a crooked staffe is set straight. Verbum διορθώω & διορθῆναι, (nam utrumque dicitur) idem est quod emendo, corrigo, rectè dispono, res afflictas erigo & reparo. Hinc ἐπεδιορθώω, quasi dicas, supercorrigo, quod plus est quàm corrigo, & ea quæ aliqua ex parte correctæ sunt, ad limam & summam lineam perduco: id quod Hieronymus quoque hoc loco annotavit, Heinssius in locum. Ab ἐπι, διὰ, & ὀρθῶ. Corrigo. Beza, Pergas corrigit: Ita convertit ex Chryfostomo Erasmus, propter additam propositionem ἐπι, quæ indicat Titum in eo opere perficiendo Paulo successisse.

Ἐπιδύομαι, Occido, Ephes. 4. 26.

Ἐπιεικής, Equus. Τὸ ἐπιεικὲς, moderatio.

Phil. 4. 5. The word there used signifieth a moderation of that by equitie, which in rigour might be exacted. The like word is translated *courtesie*, Acts 24. 4. and this Adjective is translated *courteous*, 1 Pet. 2. 18. The like word is translated *gentleness*, 2 Corin. 10. 1. so this Adjective is translated *gentle*, 1 Tim. 3. 3. this Adjective is also translated *soft*, Tit. 3. 2. It comes all to one, whether we read *your patient*, or *your courteous*, or *your gentle*, or *your soft minde*, Dr. Aray on the place.

Adjectivum neutrum Substantivi loco positum, quomodo Græcè dicitur τὸ πᾶν, quod Latini decorum

rum vocant, Estius in loc. In the originall it is adjectively; which is sometimes emphaticall in the proprietie of the language. Some read it *modesty*, as Theophylact, Haimo, Lyras, Illiricus. Some, *patient mind*; so the Geneva, Fulk, and so our owne Translation, 1 Tim. 3.3. Some, *moderation*; so Calvin, Beza, Zanchie, and wee, translate it there. Jam. 3.17. Such a one as preferreth equitie before extremitie of law, who will not be over-strict in pressing that which is unmeet.

*Significat eum qui equitatem stricto juri praeferat*, Arist. Ethic. lib. 5. cap. 10. Lenis, vel mitis, is qui de jure suo concedit pacis causam, & qui injurias moderatè, & placido animo ferre potest. Alii interpretantur sic, Ἐπίδικος est equus, qui omnia non ad summum jus exigit, neque suum pertinaciter tuetur, non se contentiosum ullà in re præbet: ab ὄντι de, & εἰς cedo.

Ἐπιείκεια, *Aequitas*, Steph. Vatab. Pagnin. Acts 24.4. 2 Corinth. 10.1. *Clementia*, *Clarius*. Vox Græca omnia hæc significat, nec non lenitatem, facilitatem, patientiam, Lorinus. Vide Bezam. *Aequitas est juris moderatio, & benigna interpretatio.*

Ἐπιζητέω, *Requiro*, *efflagito*, often. Matth. 6.32. it is more emphaticall in the Originall, <sup>b</sup> See themselves to seek, or, <sup>c</sup> Seek with all their might. A diligent and busie kind of enquiry is meant. <sup>c</sup> Aliqua est emphasis præpositionis ἐπὶ, adeo ut etiam pro desiderare, & summo studio aliquid efflagitare ἐπιζητεῖν à Græcis, & requirere a Latinis usurpetur, Beza in Matth. 12.39.

Ἐπιθάπτει, *Morti addictus*, 1 Corinth. 4.9.

Ἐπιθήσις, *Impositio*. Acts 8.ver.18. 1 Timoth. 4. v. 14. 2 Timoth. 1. v. 6. Heb. 6.2.

Ἐπιθυμέω, *Concupisco*, seu *desidero*, often. Luk. 22.15. the Greek is an Hebraisme, with <sup>c</sup> desire I have desired it; as if hee should say, I have desired it in respect of the Pas-

<sup>d</sup> Cupio, in animo habeo, <sup>e</sup> Summo perè desideravi, Beza, Piscat.

sover, to fulfill all righteousness; and in regard of the Supper, to institute the same. It signifieth indifferently *coveting*, or *lusting*, Luk. 22.15. and 1 Pet. 1.12. it is taken for a *longing* and *earnest desire*.

Ἐπιθυμία, *Cupiditas*, *desiderium*, often: Ἐπὶ θυμῷ ardere, and so we say, *ardens appetitus*. Philip. 1. 23. τὸ ἐπιθυμία ἔχων. It is word for word, *Having a desire*; and this is somewhat more then simply to desire; for it noteth a vehement, earnest, and continued desire, a desire which is in action, and working till wee have our desire accomplished: whereas, to desire simply, may be a sudden motion, or momentany passion, Zanchius in loc.

Ἐπικαθίζω, *Colloco*, Steph. Matth. 21.7. *Sedere facio, quod plus est quam colloco. Proprie, Sedere facio super rem aliquam.*

Ἐπικαλέομαι, ἑμαί, *Cognominor, invoco, appello*, often. *Modò passivè, modò activè sumitur, & utroque sensu*, Rom. 10.13. *Invocandi verbum proprie de eo dicitur, qui Dei subsidium cum clamore petit, ut qui in periculo est constitutus*, Beza in 1 Corinth. 1. 2. *Latinis etiam invocare idem sæpe est, quod simpliciter vocare, appellare*, Pareus in 1 Cor. 1.2. It signifieth to call upon another for help in extremitie: sometimes it is the same with simply to call, name, as Heb. 11.16. 1 Pet. 1. 17.

Ἐπικαλεῖσθαι pro nominatione usurpatur, Matth. 10. ver. 3. Luc. 22. v. 3. Act. 1. v. 12. Pro invocatione, Act. 2. v. 21. & 9. v. 14. & 22. ver. 16. *Significat nominare, & nominando invocare*, Gerhard. in 1 Pet. 1. 17. So, *invocare Christum, seu nomen Christi, est idem quod Christi nomen profiteri.*

Ἐπικάλυμμα, *Velamen*, 1 Pet. 2. v. 16. only.

Ἐπικατάρα, *Execrabilis*, Joh. 7.49. Gal. 3.10, 13.

Ἐπίκειμαι, *Insto, immineo imponor, incumbō*. *Proprie significat superimpositum esse, sicut galea capiti, & onus aliquod humeris incumbit. Apud Thucid. lib. 7. usurpatur de hostibus urgentibus*



Neutraliter, *Facio*, *superstitus* seu collocatus sum super vel apud, *Incumbō*, & metaphoricè immineo: ut & apud Latinos, periculum ali- quod cervici alicujus imminere, seu impendere dicitur.

h Ab ἐπι & accipere, *Fuvenis*. Sic *Fuvenis* Latine à juvando dictus, ob ætatis & animi robur, quia ad arma ferenda aptissimus. i B. *Arvo* *arvens*.

gentibus ac prementibus aliquem, & quidem plerumq; fugientem, which signification may well agree, John 11.38. Luc. 5.1. usurpatur de populo Christum urgente, ac comprimente, ut cogeretur navim ascendere, & ex eâ docere, Gerh. Videtur hæc vox non quævis concisum, sed cum pressura significare: unde irruere non male vertit Latinus interpret, vide Job 19.3. & 21.23. Grotius in Luc. 5.1. It is used also, Luke 23.23. Joh. 21.9. and Acts 27.20. 1 Cor. 9.16. Heb. 9. ver. 10.

Ἐπιχρησά, *Auxilium*, Act. 26.22.

Ἐπικρίνω, *Judico*, Luke 23.24.

Ἐπιλαμβάνομαι, *Prebendo, accipio, capio*, often. Hebr. 2.16. This word was sought for, and made choice of, saith *Oecumenius*. It is not properly *Taking*, not *Suscipere*, or *Assumere*, but *Manum injicere*, *Arripere*, *Apprehendere*; i to seize upon it with great vehemencie, to lay hold on it with both hands, as upon a thing we are glad to have got, and will be loth to let go again. *Apprehendo*, 1 Tim. 6. *sæpe etiam assumo*: atq; hic eâ significatione accipiendum satis arguit sententia ratio. Hic enim dicitur, quod Christus assumpsit humanam naturam. Quamquam nec ineptè adnotatum est à Chrysostomo, apprehendi potius significatione accipiendum. Metaphoram namq; subesse verbo ἐπιλαμβάνειν, ducit ab iis, qui alium præcurrentem & fugientem persequuntur; conanturq; retinere, ac tandem manu prebendunt. Quâ metaphorâ hic mira Dei erga humanum genus benevolentia & charitas declaratur. Nam ille nos, qui longè eramus, & ad nostrum exitium quasi cursu rapiebamur, infecutus est, tandem arripuit, retinuit, & ad salutem reduxit. Atq; ita cura, sollicitudo, labor, festinatio, pro salute generis humani eâ undè voce significatur. Hyperius in locum. Heb. 2.16. Οὐ γὰρ ἠνέκεν ἀγγέλων ἐπιλαμβάνειν, κλ. Though in our English reading of it it be somewhat obscured, the words rightly rendred run thus, *He doth not take hold of Angels, but the seed of Abraham he taketh hold of*: Where the word which I render

taking hold of, signifies to catch any one, who is either running away, or falling on the ground, or into a pit, to fetch back or recover again. This Christ did for men, by being borne, and suffering in our flesh; but for Angels he did it not. Dr Hammond in his *Practical Catechisme*, pag. 20.

k *Assumpsit*, any common ordinary thing. *Apprehendit*, a thing of price, which we hold deare, and much esteeme of: one and the same word *Apprehendit*, sorteth well to expresse both his affection, whereby he did it; and our great perill, whereby we needed it. It is the same word that is used to *Peter*, Math. 14.31. when, being readie to sink, Christ caught him by the hand, and saved him: and that in the Hebrew is used, Gen. 19.16. One delivered from the water, and the other from the fire: *Oecumenius* saith, this word supposeth a slight of the one partie, and a pursuit of the other. It supposeth two things, a slight of the one, and an hot pursuit of the other. Luc 20.20. and 23.26.

ἵνα ἐπιλάβωμαι αὐτὸν λόγῳ, Ut carperent ejus sermonem, ut aliquid in ipsius sermone arripere, & hac occasione calumniam ei fruerent. Sic enim hoc loco explicandum est τὸ ἐπιλαμβάνειν. *Vulgata*, & *Erasmus*, Ut caperent eum in sermone: pro quo dicere maluissem, Ut interciperent eum, *Beza in locum*. The Septuagint use it, *Exod. 4.4. Judg. 12.2.*

Ἐπιλανθάνομαι, *Obliviscor*, Math. 16.5.

Mark 8.1. Luk. 12.6. Phil. 3.13.

Heb. 6.10. and 13.2, 16. Jam. 1.24.

Ἐπιλέγωμαι, *Dico, allego*. Joh. 5.2.

Act. 15.40. *Subjicior*. unde Epilogus, extrema pars orationis.

Ἐπιλείπω, *Desicio*, Heb. 11.32.

Ἐπιλησμονή, *Oblivio*, Jam. 1.25.

l *Ἐπιλύω*, *Explico*, Marc. 4.34. Act. 1.20.39. *Proprie*, quæ occultæ erant, & abscondita interpretari, *Camer*, in Myr. Evang. The Septuagint useth it Gen. 41.12. of expounding *Pharaohs dream*.

Ἐπίλυσις, *Explicatio*, 2 Pet. 1.20. See *Cameron*, his *Myrath. Evang.* ut apud Latinos verbum *Explicandi* à *plica-*  
rum

k Significat incautum opprimere, & imparatum aggredi, *Bud.* quod probat ex *Arist.* 5. polit. quæ significatione pulchrè isti loco Luc. 20.20. congruit. Solet aliàs Evangelista verbo uti pro eo quod est *prehendere*, *arripere*, *Matth.* 14.31. *Marc.* 8.23. *Luc.* 9.47. & 14.4. and 23.26.



rum evolutione : ita apud Græcos Ἐπίλυσις à vinculorum solutione deducitur, cum expositio sit velut nodi alienius solutio. Gerh. in loc. Vox dicta est à solvendo, quod convenit rebus intricatis ; vel ab adeundo, quod magis convenit his quæ sequuntur, Eras. in locum.

Ἐπιμαρτυρέω, Testificor, 1 Pet. 5. 12. Ἐπιμαρτυρέω Vulgata reddidit contestans. Sed præpositio ὅτι simplici verbo μαρτυρέω addita, est emphatica, ut sit sensus, Non solum exhortans, sed insuper etiam attestans. Lxx Interpr. verbo ἐπιμαρτυροῦμαι utuntur in ea significatione, ut includat etiam exhortationem, Neh. 9. 29. & 30. & Cap. 13. 15. Hæc significatio pulebrè accommodari potest huic loco : Ideo enim testificari voluit Apostolus eam esse veram gratiam in qua stabant, ut de veritate illius convincti, constanter in eadem perseverarent, Gerh. in loc.

Ἐπιμέλεια, Cura, A&S 27. 3.

Ἐπιμελῶς, Accuratè, Luke 15. 8.

Ἐπιμελέομαι, Curam ago, Luke 10. ver. 34. 35. 1 Tim. 3. 5.

Ἐπιμῶ, Persevero, permaneo, often.

Ἐπιπύω, Annuo, A&S 18. 20.

Ἐπιπίπλω, Abluo, Matth. 27. 24.

Ἐπινοία, Machinatio, Beza. A&S 8. 22. Vulgata & Erasmus Cogitatio, nimum dilutè ; Certum enim est hic significari vasum illud Simonis commentum, abuti ad ambitionem & questum Dei donis cogitantis, & Apostolos ex suo ingenio æstimantis : & ἐπινοία prorsus hic respondet Hebrææ voci zamam. Beza in loc. Vide Drusium in loc.

Ἐπίορκῶ, Perjurus, 1 Tim. 1. 10.

Ἐπιορκέω, Pejero, Matth. 5. 33. Vide Grotium. Violo jusjurandum. Significat enim ἐπιορκεῖν aliquid facere supra jusjurandum, & illud transgredi. Latinis quoq; (ut inquit Cicero, Offic. tertio) Pejere non est falsum jurare : sed quod ex animi tui sententia juraris, id non facere, perjuriū est, Beza in locum.

Ἡ ἐπὶ ἡμέρᾳ, Sequens Dies. A&S 7. 26. and 16. 11. and 20. 15. and 21. 18. and 23. 11.

Ἐπὶ ἡμέρᾳ, Quotidianus, Matth. 6. 11. Vide Grotium. and Luke 11. ver. 3.

<sup>m</sup> Tertullian renders it *Quotidianum*, <sup>m</sup> Lib. de O-  
but prefers the spiritual meaning var, cap. 6.

<sup>n</sup> S. Austin reads it *Quotidianum*, <sup>n</sup> Enchirid.  
understands it of both the spiritual, ad Laurent. cap. 15.  
and corporall food also. <sup>o</sup> Chrysostome, a Greek Father, who there-  
fore may be supposed better to under-  
stand the propriety of the word, swerves not at all from those two Fathers interpretation. <sup>p</sup> S. Hierome  
is diverse from all three, and in  
stead of *Quotidianum*, hath *Præci-  
pium*, *Egregium*, *Peculiarem* ; making  
it *Synonymum* with *ἀερόσιον*. And (as  
Tertullian did) referring it unto  
Christ, the spiritual food ; but ex-  
cluding quite the corporall, which  
Tertullian did not. And therefore he  
alloweth their opinion, who give the  
Etymon, *Quoddam sit super omnes substantias*,  
*universas substantias*. In his Com-  
ment upon Matthew, he maketh  
mention of another Translation,  
*Craftinum*, or *Futurum* ; and so Atha-  
nastus renders it. And it may be,  
Arias Montanus had the same mean-  
ing, when he translated it *Post-  
præsentem* ; *Post-præsentem ad ver-  
bum vertendum censeo, non sine magno  
mysterio*. S<sup>t</sup> Hierome in his Com-  
ment upon Ezekiel, reads it, *Panem  
substantivum, sive Superventivum*,  
which last, *Superventivum*, meets  
right with Athanasius his *Futurum* ;  
and Montanus, *Post-præsentem*. The  
original word is the same both in  
Matthew's and Luke's Gospel, <sup>q</sup> ἐπι-  
σίον yet in Matthew, the Vulgar  
and Rhemists turne it, *Superubstan-  
tiall*, *Quotidianum*, or *Daily* in Luke.  
<sup>r</sup> Calvin sharply censures the first of  
these Translations : *Quoddam nonnulli  
panem ἐπίσιον, pro Superubstantiali*

<sup>q</sup> As if ἐπί  
were put for  
ἐπίπ', and it  
were to be  
understood  
of Christ.

<sup>r</sup> Videmus  
omnes ferè  
vertere quo-  
ridianum,  
quod lingue

Græcæ ratio non patitur. Id eò libentiùs dicimus doctissimo hoc atque acutissimo sæculo, ut omnes intelligant me nihil de meo asserere aut confingere posse. Nego enim ἐπίσιον in Græco auctore ullo significare *quotidianum*, ac ne legi quidem apud ullum scriptorem nisi sacrum. *Caminus*. <sup>i</sup> Cal-  
vin. in Harm. Evang. sup. Matth. 6. 11. & Luc. 11. 3. <sup>t</sup> In-  
cautè quidem nostro tempore in Vulgata Editione pro *quoti-  
diano superubstantiali* posuerunt, Maldonatus in sextum  
Matth. To translate it *superubstantiali* is not so right, as  
to translate it *daily*, as their own learned Bishop *Jansenius*  
also confesseth, *Concord. cap. 41.*

X 2

accipiunt,



accipiunt, prorsus absurdum est, and for it substitutes superveniens. And this in effect he makes equivalent to *quotidianum*, though hee abstain from the word. Beza keeps the vulgar *quotidianum* in his Translation, but in his Annotations hee interprets it, with the Greek Scholiast, *sufficient to uphold and sustaine our nature*. Syra Interpretatio, *Panem sufficientem, five Necessarium vocat*. Tremellius translates it, *Panem necessitatis*; and Fabricius, nothing different but in word, to the same sense, *Panem indigentiae nostrae*. Suidas, *Panis substantiae nostrae aptus, vel quotidianus*. Basilus, *Panem ad quotidianam vitam substantiae nostrae utilem reddit*. Theophylactus, *Nostrae substantiae & constitutioni sufficientem*. Camerarius, *Eum quo contenta esse possit natura, atq; constitutio nostra*. Some render it, *Panis superessentialis*. Et Grammaticorum, & Theologorum *carnificina hactenus fuit vocabulum* *ἐπιτίσιον* in petitione quarta Orationis Dominicae. Ab hac ut utroq; liberem, operam dabo. Ergo ἐπιτίσιον (quod ad verbum superessentialiale sonat) venterunt nonnulli superstantialis, tam verbo, quam sententia horribili, Sculter. in Matth. & Marc. cap. 19. Vide plura, Exercit. Evangel. lib. 2. cap. 31. Some make the notation of the word, ἐπιτίσιον, ad substantiam,

<sup>a</sup> ἄπλος ἐπιτίσιος, Bread put to our substance, or essence, day by day; that is, such bread as serves to preserve health and life from day to day.  
\* Pro. 30. 8. Daily food,

James 2. 15. is expounded of things needfull. One derives it from ἐπίσιον, but not in that sense, that is, competent, or sufficient for our nature, that is, for our sustenance: of which signification Hen. Stephens in his Greek Thesaurus noteth, there is scarce an example found of the word ἐπίσιον, but in that sense which the Scripture useth it, Luk. 14. ver. 12, 13. as it signifieth wealth and substance, from whence this word is derived; signifying that which excelleth all wealth and substance, which is one signification of the preposition ἐπί, Rom. 9. 5. Ephes. 4. 21, and so doth aptly answer that, Plal. 119. 14.

or quickning of our substance; alledging that of Paul, that having food and raiment, wee ought to be content. And Theophylact affirmeth it to be called *superessentialiall*, because it is sufficient for our substance: so Euthymius. The Syriack Translation of the new Testament (as was said) seemes to follow this sense, who thus expresseth it, *Panem necessitatis nostrae*, that which wee have daily need of: and the Arabick little differs, which thus renders it, *Panem nostrum sufficientem nobis*. Augustine by bread understands *necessaria*. Cyprian (answerably to the common Translation of the word *quotidianum*, daily) termeth it *diurnum cibum*, <sup>1</sup> daily food. <sup>2</sup> Luke is <sup>3</sup> So Chrysostome, Ambrose, Theodoret. the best interpreter of the Greek word, who sheweth that it signifieth, *Bread sufficient for the day*, that is, for <sup>4</sup> Luk. 11. 3. every day; and therefore it must needs be bodily: for spirituall food once truly received, serves not for a day, but for ever, Joh. 4. 14. In which place also the Vulgar translateth the word *quotidianum*, and our Rhemists themselves translate it *daily*. The double <sup>5</sup> article makes little <sup>6</sup> τὸν ἄπλον ἐπιτίσιον for them; for it is well knowne, that such articles doe often redound, or are used meerly for grace of speech, as Luke 11. 35, 48, 50, and 51 verses.

<sup>7</sup> ἐπιτίσιον, *Incido, incumbo, illabor*, Mark 3. 10. Luke 1. 12. John 13. 25. Acts 1. 15. and 8. 16. and 10. 10, 44. and 20. 10, 37. Rom. 15. 3.

<sup>8</sup> ἐπιτίσιον, *Increpo*, 1 Tim. 5. 1. It <sup>9</sup> Plagam signifieth properly to *strike*, but it is used also to *reprove*, 1 Tim. 5. 1. <sup>10</sup> ad id quod est asperè se-modo, & verberè addito, ut metaphora subesse videatur: quomodo etiam verbera linguae interdum metaphoricè usurpant pro saeva maledicentia, Hyperius in loc. <sup>11</sup> infligo, & transferatur

<sup>12</sup> ἐπιτίσιον, *Suffoco*, Luk. 8. 7.

<sup>13</sup> ἐπιτίσιον, *Expeto*. Verbum ἐπιτίσιον significare studium & desiderium discendi exprimit, 2 Pet. 2. 2. Hanc vehementis desiderii significationem in verbo <sup>14</sup> Valde & ardentè a-mo, Cornel. à Lap. Maximo amore complesor, Beza.

verbo ἐπιτοθῆναι ostendunt etiam alia Scripturæ dicta, Rom. 1. 11. 2 Corin. 5. 2. & 9. 14. Philip. 1. 8. & 2. 26. Gerhard. in 2 Pet. 2. 2.

The word significeth such a desire as is impatient of delays, Dr. Sclat. on Rom. 1. 11. and Barlow on 2 Tim. 1. ver. 4.

Magno cum desiderio cupio, Vulg. 1 Pet. 2. 2. Concupisco, Beza.

Phil. 1. 8. αἷς ἐπιτοθῶ, Mibi videtur in genere vehementissimum in illos amorem suum Apostolus hoc verbo significare ex Hebræorum Idiotismo, Beza in loc.

Adauget ἐπὶ significationem verbi simplicis, ut testatur etiam Syra & Arabica Interpretatio, Beza in 2 Cor. 9. 14. It is used also 2 Cor. 5. 2. Philip. 2. 26. 2 Tim. 1. 4. Jam. 4. 5.

Ἐπιτοθῆναι, Desiderium, 2 Corin. 7. v. 7, 11.

Ἐπιτοθῆναι, Exoptatus, Phil. 4. 1.

Ἐπιτοθῆναι, Desiderium, Rom. 15. 23.

Ἐπιτοθῆναι, Prosciscor, Luk. 8. 4.

Ἐπιτοθῆναι, Insuo, Mark 2. 21.

Ἐπιτοθῆναι, Injicio. Verbum hoc bis duntaxat in Nov. Testamento usurpatur, Luk. 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quæ significatione pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diu luctari, sed statim eo nos levare, & in Dominum illud conjicere, Gerh. in 1 Pet. 5. 7.

Ἐπίσημος, Insignis, Matth. 27. ver. 16. Rom. 16. 7. Notable, Noble. Vulg.

Lat. Scil. qui nobilitatis signa, vel insignia gerit. Generaliter sumitur pro quolibet excellenti homine virtute claro, & nobili. Proprie est insignis, nobilis, illustris, cui signum, vel nota aliqua impressa est, & opponitur illi qui est obscurus & ignobilis; & accipitur plerumque in bonam partem, Rom. 16. ver. 17. Sed sicut apud Latinos dicitur, Nobile scortum, nobile flagitium; ita quoque Barrabas dicitur ἐπίσημος, quia flagitiosus fuit nobilitatus & insignis, Gerhard. in Hist. Harm. Evangel.

Ἐπισκοπος, Cibaria, Luke 9. 12. Supercibatio, Piscat. Est proprie militare vocabulum, & id declarat quod La-

mini frumentationem dicunt, Beza in locum.

f Ἐπισκοπεῖν, Inviso, respicio, dispicio, often. Acts 6. 3. The original word significeth, Surveigh the whole body of the people, and chuse the best you can cull out; so Exod. 18. v. 21. It is used also Mat. 25. v. 36, 43. Luke 1. 68, 78. and 7. 16. Acts 7. 3. Act. 15. 14. Significat, & confiderare, & visitare: Juxta primum significatum sensus esset, Considerasse Deum ex Gentibus populum esse assumendum nomini suo. Juxta secundum significatum, sensus est, Deum visitatione per Spiritus sancti missionem declarasse voluntatem suam, & misericordem visitationem de assumendo populo Gentili, Salmeron.

Ἐπισκοπεῖν, In Tabernaculo habito, 2 Cor. 12. 9. Vide Tremell.

Ἐπισκοπεῖν, Inumbro. usurpatur de peculiari ratione presentie, operationis, & defensionis divine, Exod. ult. ver. 35. Ita de transfiguratione Christi, Matth. 17. 5. Marc. 9. 7. Luc. 9. 34. It is used also, Luke 1. v. 35. Acts 5. ver. 15.

Ἐπισκοπή, Visitatio, Luke 19. 44. 1 Pet. 2. 12.

Visitatio, alia gratia, & eruditio liberationis, & beneficii; alia iræ castigationis, ac supplicii: utram D. Petrus designat? Communiter exponunt hoc de visitatione gratiosa, cujus mentio Luc. 19. 44. Visitatio etiam in Scriptura non minus de justitia punitionis, quam de gratiosa conversionis actione usurpatur, Jer. 6. 15. Confer Exod. 20. & Mat. 12. 41. De prior visitatione sunt isti loci intelligendi, Gen. 50. 24, 25. Exod. 3. 16. & 13. 19. Job. 10. 12. & 29. 4. Ezech. 34. 11. Luc. 1. 68, 78. & 7. 16. De posteriore isti loci sunt intelligendi Exod. 20. 5. & 32. 34 Num. 16. 29. Isa. 10. 3.

Ἐπισκοπή, Episcopatus, Acts 1. v. 20. h Ἀπὸ τῆς ἐπισκοπῆς, Diligenter inspicere: vocula ἐπὶ intendit significationem, Alled. A Bishops office or charge: it hath the name in Hebrew of Visitation; in Greek, of Overseeing. Episcopatum vocat manus & functionem, quasi inspectionem dicas. Hebræi קְיָדָב, Pekydab, eadem prorsus ratione vocant, Beza in Act. 1. 20. Ἐπισκοπή vox est media, quæ modò ad pænas, modò ad beneficia pertinet; ut Genes. 1. 24, 25. Exod. 3. 16. & 13. 19. & alibi sæpe, Grotius. Significat, cupiam agere, prospicere de rebus necessariis, Erasim.

Ἐπισκοπεῖν dicitur, cum res penitus inspicitur, & examinatur, Heb. 2. 6. Jac. 1. 27. Innuit et motum quandam, ac impetum celeriores, & vehementiores incumbentis in aliquo, ac veluti superimpendere, Loria.

Conferendum piis viris propono, annon h. καὶ ἐπισκοπῆς de novissima die & extremo judicio accipi possit, Scult. in Matth. & Marc.

Ἀπὸ τῆς ἐπισκοπῆς, Diligenter

inspicere: vocula ἐπὶ intendit significationem, Alled. A Bishops office or charge: it hath the name in Hebrew of Visitation; in Greek, of Overseeing. Episcopatum vocat manus & functionem, quasi inspectionem dicas. Hebræi קְיָדָב, Pekydab, eadem prorsus ratione vocant, Beza in Act. 1. 20. Ἐπισκοπή vox est media, quæ modò ad pænas, modò ad beneficia pertinet; ut Genes. 1. 24, 25. Exod. 3. 16. & 13. 19. & alibi sæpe, Grotius. Significat, cupiam agere, prospicere de rebus necessariis, Erasim.

1 Tim,



1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo ἐπισκοπέω, quod est confidero, superintendo, recenseo, recognosco, etiam viso ægrotum, vel, ut vulgo dicunt, visito: unde ἐπισκοπεύει, observator, speculator, explorator, custos, visitator, Hyperius. Verbum ἐπισκοπεῖν translatum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter nè desit commentus. Salmeron. Proprie significat inspectionem: usurpatur de munere publico, quod ministri Ecclesiarum obeunt. Sic vocat tūm docendi, tūm gubernandi munus in Ecclesiā Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesie: Dicta est autem ἐπισκοπή, ὅτι τὸ ἐπισκοπεῖν, ab inspicendo, invistendo, visitando, ac proinde curam connotat; qualem Paulus indicat, Act. 20. 28. Piscat. in 1 Tim. 3. 1.

Ἐπισκοπέω, Prospicio, Heb. 12. 15. 1 Pet. 5. 2. Cum curā inspicio, ac visito, Piscat. It significeth to looke, as a man doth, aiming at a Butt. Vocula ὅτι intendit significationem, Alsted.

Ἐπίσκοπος, Episcopus. A Bishop, or Over-seer: the Hebrew, פקיד, Pakid, as the Greek Ἐπίσκοπος (from whence we have formed our English word Bishop) is any man that hath charge and office, for any business, Civill or Ecclesiasticall. Sacrarum virginum custos vocatur ἐπίσκοπος apud Plutarchum in Numa. Genebrar. ad Psal. 108. 9. Nomen est officium significans. Of ἐπισκοπέω, to Consider; or, of ἐπισκέπτομαι, to visit: the Scripture, where the Seventie translated it so, doe read it a watchman, as in Ezekiel and Hosea. Episcopus intelligit quicumque verbo & gubernationi praeerant, puta Pastores, Doctores, & Presbyteros, ὅτι τὸ ἐπισκοπεῖν, quod illos oporteat quasi speculatores in doctrinam, & mores commissi regis inquirere, ut Act. 20. 28. quos interdum generali nomine Presbyteros

vocat, ut ibidem versu 17. & 1 Tim. 5. 17. Beza in Phil. 1. 1. Inter Πρεσβύτερον tamen & Ἐπίσκοπον hoc interest: Πρεσβύτερος nomen est Ordinis, Ἐπίσκοπος nomen in illo ordine Officii. Ideo in scriptis Apostolicis, cum de ordinandis qui Ecclesia praesent, ageretur, semper ibi vocantur πρεσβύτερος ut in Act. 14. & in Epistola ad Titum Paulus. At paulo post, ubi qualis esse debeat Presbyter ex officio praecipit, Ἐπίσκοπον eum appellat. Similiter & in priore ad Timotheum, cum praecpta dat de officio Presbyteri, Ἐπίσκοπον etiam nominat. At in Actis 20. cum vocasset ad se Paulus qui Ephesiae Ecclesia praeerant, nomine ordinis Πρεσβύτερος appellavit. Salmasius de Episcopis & Presbyteris, p. 172, 173. It is used also, 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25.

Ἐπιτρέφω, Attraho, 1 Cor. 7. ver. 18. Τὸ ἐπιτρέφω, quod in genere significat Attrahere, accipio passivā significatione, ut de eo dicatur, qui Chirurgi operā (ut ita dicam) præputiatur: quod quidem fit cute ferro adductā, ut glaudem rursus operiat, quemadmodum docet Celsus, & testatur Epiphanius.

Ἐπίσταται, Scio, often. Ab ἐπὶ & ἵσκει. Intelligere enim est animo in aliquid insilire, aut incumbere. To stand upon a thing. Vel quod ea quae intelliguntur menti insidere, & inherere, tanquam ibi concepta, & contenta videantur: juxta quam notionem Anglicè dicimus, To understand, quasi dicas, Subtus stare, tanquam portandi animo & studio.

Ἐπίστροφος, Magister, Luc. 8. 24, 45. & 9. 1 Significat eum qui declaratur eum qui rei cuiuspiam sit praefectus, Beza in loc. Vocem hanc nemo horum scriptorum prater Lucam usurpat. Apparet ei visum hanc vocem Graecam optimè respondere Hebraicae Rabbi. Huic vocabulo Græco satis proprie respondet Latina vox Magister, quæ ad omnem eminentem dignitatem refertur solet; unde Magistri equitum nomen, & vox Magistratus, Grotius. Præterquam quod Præceptorem, vel Pædagogum designat, proprie significat Curatorem alicujus rei, qui Reipubli-

Beza in locum.

1 Dicitur ab ἐπὶ, quod est Super, & σκοπεῖν, Intendere, quia Episcopi debent vigilare super grege: Over-seers and Superintendents of the rest; so called of their watchfulness, care, and labour in teaching the people. Vox quidem est Græca, sed ita Latini usitata, ferè Latina facta sit, cum etiam Cicero eā voce Latine scripta utatur ad Atticum,

lib. 7. Epist. 10. ὁ δὲ τὸ ἐπισκοπεῖν deducitur: ἐπισκοπεῖν autem est attentè inspicere; non simpliciter, sed ita ut prospiciat etiam iis, quorum inspector factus, eorumque curam gerat, Zanch. in Phil. 1. 1. k See Deolare on the place.

ce curam gerit: & in acie ἐπιστάτης dicitur, qui alteri commilitoni est substitutus, ut ei succenturiatus succedat, Chemnit. It significeth in English, a Defender, a present Helper: such as in times of warre are sworne brethren, to live and to dye together. Commiles, Succenturiatus, and in times of peace, Guardians of Infants. Shepherds have the same title, who are ἐπιστάτης ποιμνίων, Sophoc. Defenders of their flocks. And Aristotle, Pol. lib. 4. cap. 15. calleth Magistrates so, who are to defend their subjects from wrongs, or hurts: From ἵστημι, to stand, fore-attended with the præfix ἐπὶ, signifying about, before, and above: and therefore well expressing Christs headship over his Church, as one that is alwayes about, before, and above it, both in place and providence. The Septuagint have used this word sometimes, but never pro Magistro. Fortè posterior etas hinc transulit ad magistrum & præceptorem, qui discipulis suis præest, & eorum quasi præfatus est.

Ἐπισήμων, Scientiâ præditus, James 3. ver. 13.

Ἐπιστέλλω, Mitto, scribo. Matth. 21. 34. 36. Act. 15. 20. Heb. 13. 22. Non solum significat quomodocumq; mando & mitto, sed præterea cum addito, literas & epistolas; ipsumq; nomen epistolarum ab hoc verbo derivatur, quamvis quoque juxta ejusdem verbi aliam acceptionem reperitur pro mandatis, jussis, præceptis, Lorin. in Act. 15.

<sup>m</sup> This comes from ἐπιστάτης, thence letters are called *Epistoles*.

Ἐπιστήμιζω, Confirmo, Act. 14. 22. and 15. 32, 41. and 18. 23.

Ἐπιστομίζω, Os obturo, Tit. 1. 11. A Metaphor from muzzling dogs.

Ἐπιστρέφω, quæ, Converto, revertor, often. Act. 26. 18. x. ἐπιστρέψαι, ut aperias oculos eorum, Beza, & Convertas eos. Transiit acceptit, prout accipiendum Luc. 1. 16, 17. Jac. 5. 19, 20. In reliquis omnibus Novi Testamenti locis, intransitive accipitur pro Reverti, converti, convertere se: Ita Syrus, Arabs, Vulg & Erasmus. quos sequor, ne

Ellipsin statuire sit opus, Lud. de Dieu in loc. Matth. 12. 44. Verbum ἐπιστρέφειν significat etiam Corrigit, & Emendare. Etiam Satana reditus huc collinat, ut ignaviam suam atq; folicordiam corrigit, quâ tam facile exivit, & abiit.

Ἐπιστρέφω, Converso, Act. 15. 3. Non simpliciter significat mutationem, sed penitentiam in Scripturâ, Camer.

Ἐπιστάτω, Cogo. Matth. 23. 37. and 24. 31. Mark 1. 33. and 13. 27. Luke 12. 1. and 13. 34.

Ἐπιστάτης, Aggregatio, Heb. 10. 25. In Græco est tricompositum vocabulum. Fortè Apostolus ad Hebræos scribens uti voluit hanc Græcâ voce, alioqui rare, ne à vocabulo Synagoga, quod Hebræorum cœni quodammodo proprium erat longius recedere videretur. Estius in locum. Plus significat quam Ἐκκλησία, id est, Congregatio; habet enim Emphasia Præpositio ἐπὶ: idè rectè Beza, Per nostri aggregationem ad eum, scil. Dominum nostrum Jesum Christum, 2 Theff. 2. 1. Zanch. Accipio pro illâ congregatione quâ ad illius Tribunal statuerendū sumus, sic Rom. 14. 10. & 2 Cor. 5. 10. Aret. in 2 Theff.

Ἐπιστάτης, Coitio, agmen, Act. 24. 12. 2 Cor. 11. 28. Certum est ἐπιστάτης dici multitudinem, quæ adversus aliquem coerit, idq; non semel, sed repetitis vicibus; quia igitur multiplices erant curæ, quarum tanquam agmine magis ac magis veluti obruebatur Apostolus, usus est translativè hoc vocabulo, admodum significanter, Beza in loc.

Ἐπιστάτης, Simul curro, Mark 9. ver. 25.

Ἐπιστάτης, Periculosus, Act. 27. 9.

Ἐπιστάτης, Invalesco, vires sumo, Luk. 23. 5. ἐπιστάτης invalescebant, scilicet clamore: Unde Syrus, vociferabantur. Monet autem Cl. Beza, ἐπιστάτης veriti etiam posse, contra nitentur. Addo, vel vehementer instabant, vel validè urgebant: nec dubito quin id ipsum sit, quod Exod. 12. 33. dicitur, & invaluerunt, &c. quod non male Tremellius & Junius, Vehementer instabant apud populum, vel potius, validè urgebant populum, Ludovic. de Dieu in locum. Quia verbum ἐπιστάτης & ἐπιστάτης etiam

Ἐπιστάτης hic significat aggregationem fidelium ad Christum quæ peragitur eo die, Cam. de Ecclesiâ.

p Significat agmen subinde irruens in aliquem, Illyr. in Nov. Test. Est incursum hostium, & populi tumultuantis, tum curarum, & sollicitudinum, Cornelio à Lap. Elegans metaphorâ recte castris, Fun. & Tremell.



in activa significatione usurpatur, ideo per το επιτιμωον evangelista innuit, quod violento quodam impetu Pilatum adorti fuerint, & vim quasi invulerint ipsi suis accusationibus. Sensus igitur est, quod clamoribus impetrare voluerint illud, quod rationibus obtinere non potuerant; sicut solent importuni accusatores, veris probationibus destituti, inconditis clamoribus Judicem obtundere, Gerh. in loc.

Ἐπισυναγω, Coacervo, 2 Tim. 4. 3. Superaccumulo, id est, Sine judicio quævis obvia accumulo, & ardore quodam, Aret.

Quo verbo tria notantur: 1. Studium ardens in conquirendis Doctoribus. 2. Quod sine judicio & temere sunt collecturi Doctores suos. 3. Multitudo confusanea notatur, Aret. in loc.

Ἐπιτάγῃ, Impero, Marc. 1. 27. and 6. v. 27, 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Act. 23. 2. Philem. ver. 8. Est injungere, aliquid officii delegare, & mandare quippiam, Bulding.

Ἐπιταγή, Imperium, præceptum, injunctio, 1 Tim. 1. 1. καὶ ἐπιταγῇ τῆς Θεοῦ. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Bezæ, ex mandato, sic proprie significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. Cum omni peremptorinessse of commanding. Tit. 1. ver. 3. It is a martiall word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the fore-ward, re-reward, or wings, at his pleasure, from whence they may not start, under pain of martiall law, to which hee alludeth, 2 Tim. 4. 7.

Ἐπιτάγῃ, Perago, often.

Ἐπιτίμησις, Aptus, James 2. 16.

Ἐπιτίμησις, ἐπιτίμησις, Impono, invado, often.

Ἐπιτιμῶ, Objurgo, interminor, often.

Interminatus est, Beza in Matth. 12. 16. Comminatus est, Svr. in Matth. 4. 39. Est increpatio Dominorum in servos, cum comminatione imperium, Matth. 8. 26. Objurgo, Beza. Impero, Vulg. Incepo, Erasim. Interdum accipitur pro additis minis præcipere, ut Matth. 12. 16. Sicut apud Latinos accipitur Interminari. Interminatus sum ne faceres, Terent. Non tantum significat reprehendere, & increpare, sed etiam Interminari, & interdicare; sic Matth. 8. 26. & 16. 22. Gerhard. in Harm.

Matth. 8. 26. Hee rebuked the wind and the sea. All the Evangelists do use one and the same word, which in the native propriety doth signifie to reprehend, and chide, and charge, yea, charge strictly, even with threatenings and menaces, and accordingly translated in some Latine copies. I charge you be still and calme, upon your perill be it; I will make you rue it else: which majesticall threatening intendeth two things; viz. 1. Authoritie to command. 2. Power to punish if hee be not obeyed. Significat Increpare, multis verbis & clamore in aliquem invebi, Chemnit. Proprie significat increpare, tamen multis Scripturæ locis accipitur pro præcipere, veluti cum comminatione & irâ, Jansen. Significat, aliquid cum interminatione & indignatione vel præcipere, vel prohibere, Polyc. Lys.

Ἐπιτίμια, Increpatio, 2 Corinth. 2. 6. Multa, seu pœna. It significeth, rebuke, reprehension, chiding. Est publica castigatio morum, Aret.

Ἐπιτρέπω, Permitto, often. It is used Gen. 39. 8. Ἐπιτρέπῃ plus importat quàm permissionem nudam: Significat enim id quod alii vocant concedere; id est, facere potestatem agendi. Quam ejus significationem facile est ex aliis Scripturæ locis probare, Estius ad 1 Cor. 16. 7. Sæpe apud Græcos Scriptores est rem arbitrio alicujus committere; quæ vera est hujus loci sententia, ut alibi offensum est. Latine quoque, permittendi vox ita usurpatur, Grotius in Matth. 19. 8.

Ἐπιτροπή, Procuratio, Act. 26. 12. Id est, ut vernaculo sermone loquimur, Charge, & Commissio, Beza.

Ἐπιτροπός, Procurator, Matth. 20. 8. Luc. 8. 3. Galat. 4. 2. Pueris pupillis dabantur tutores: furiosi & adolescentibus curatores, qui pro illis rem administrarent: Prior vox Græca dicta est à promisso, arbitrio, seu jure: posterior à dispensatione rerum domesticarum, Erasim. in loc. Significat non tantum tutorem pupillorum, verum etiam procuratorem, & præfectum, cui aliquid committitur, ut al-

Irrogatam, Multam declarat, quæ vox ad canonicas pœnas, quas vocant, translata est.

Ἐπιτροπός, Græcis, qui Latinis tutor dicitur, & ἰνδοτροπός, Provincia-rum, id est; Procuratores, Prædibibus subiectis, Beza in Act. 26.

terius

terius nomine & loco negotia quadam obeat, & administret, Chemnit. Sic vocabantur à Græcis, qui ab Imperatoribus mittebantur ad certas provincias sibi peculiariter servatas, qualis fuit Judæa præsidibus Syriæ obnoxia, Beza in Luc. 8. 3.

There the Syriack calls him Oeconomus, and the Arabick Thesaurarius. Vide Grotium in Luc. 2. 2.

<sup>x</sup> Ἐπιθυχω, Assequor, ad scopum pertingo. Rom. 11. 7. Heb. 6. 15. and 11. 33. Jac. 4. 2. Prospero successu utor, voti sui compos esse, assequens nimium id ad quod contendit.

<sup>x</sup> Ἐπιφαίνω, Appareo. Luc. 1. 79. Act. 27. 20. Tit. 2. 11. & 3. 4. Dicuntur Ἐπιφαίνεσθαι, quæ repente conspecta oculos omnium in se convertunt, quod cum splendore quodam emicent, ut explicat etiam Chrysostom. in 2 Tim. Homil. 9.

<sup>x</sup> Ἐπιφαίνειν, Apparitio. Verbum Ἐπιφαίνειν est lucere, ut Tit. 2. 11. & 3. 4. Hinc Ἐπιφαίνειν de omni illustri Dei factio rectè dicitur, ut 2 Macchab. 12. 22. & 14. 15. & 15. 27. quibus in locis nulla apparitio, sed sola Dei efficacia significatur, Grotius.

This word significeth a bright, clear, or glorious appearing, from which word we take our Epiphany, specially Adventus Numinis. It is taken for the first coming of Christ, 2 Timoth. 1. 10. For his second coming, as 2 Theff. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 1, 8. Tit. 2. 13. Illustris ille adventus. Sic placuit convertere nomen Ἐπιφανεας, quod usurpavit Paulus de industria, ut ejus posterioris adventus jubar illud maxime illustrare oculis nostris repræsentaret, Beza in loc.

<sup>y</sup> Ἐπιφανής, Illustris, Act. 2. 20. Vulgat. Manifestus. Beza, Illustris. Arabs, Terribilis; rectè: nam Joelis 2. 31. unde hic locus petitus, extat in textu Hebræo, dies terribilis; pro quo Lxx. ἡμετέραν Ἐπιφανήν, ut & vers. 11. sic Judic. 13. 6. nec dubium quin inde trulentus ille Antiochus dictus sit Ἐπιφανής, Terribilis, potius quàm Illustris, Lud. de Dieu.

<sup>y</sup> Ἐπιφάνω, Illucesco, Ephes. 5. 14.

<sup>y</sup> Ἐπιφέρω, quæ, Defero, or, obijcio. Act.

19. 12. and 25. 18. Rom. 3. 5. Phil. 1. v. 16. Erasmus τὸ Ἐπιφέρεν rectè omnino exposuit addere, nam Ἐπι hoc in loco additionem declarat, Beza in Phil. 1. It is used also Jude ver. 9.

<sup>y</sup> Ἐπιφωνέω, Acclamo, Clamo in aliquem, Luke 23. 21. Act. 12. 22. and 22. ver. 24. whence cometh Epiphonema.

<sup>y</sup> Ἐπιφάσσω, Lucesco, Matth. 28. 1. Luk. 23. 54. Vulg. & Erasmi. ad verbum, Sabbatum illucescebat, quæ Interpretatio est perobscura; & Sabbatum succedebat, Beza. Sabbatum appe-tebat, Piscat. Sicut Ἐπιφάσκειν non tantum de Sole, sed & de Luna, alijsq; sideribus dicitur, ita & quod idem valet, Ἐπιφάσκειν. Huic loco convenientissimum erat intelligere stellarum ortum, indicem vespere, à quâ Judæi diem suum civilem inchoabant. No-tarunt viri eruditi etiam verbum, quod hic habet Syrus, Lunæ alijsque sideribus tribui solere, Grotius.

<sup>y</sup> Ἐπιφάσκειν usitatè intelligitur de exortu Solis, Matth. 28. 1. Ego existimo ὅτι proposit accipiendum, & Lucam usum hoc verbo, habitū potius ratione sequuturi dei, quam imminens noctis, Beza in Luc. 23. 54. De vespere, quæ inchoat Sabbatum, dicitur Ἐπιφάσκειν, quia (ut testatur Buxtorfius in Synag. Jud.) solent Judæi Sabbati initium luminibus illustrare: Deinde etiam de vespere, quâ claudit Sabbatum, dicitur Ἐπιφάσκειν, quia (teste eodem Buxtorfio) candela magna faci non absimilis cum accenditur, Lud. de Dieu Comment. in quatuor Evang.

<sup>y</sup> Ἐπιχέρεω, Aggredior, conor, Act. 9. 29. and 19. 13. Luk. 1. 1. Aggressi sunt; Significat autem τὸ Ἐπιχέρεω (ut rectè observat Erasmus.) Aliquid in manus sumere: quod Latini ratione non prorsus dissimili aggrediendi vocabulo declarant, translatione non à manibus, sed à pedibus sumptā; quæ significatio di-

gnificat, sed eum solum, ut desit sæpius effectus. Avenit. Esti propriè Ἐπιχέρεω significat Aggredi, & incipere aliquid: tamen, ut apud Latinos incipere facere, & instituire facere, sæpe nihil aliud significant quàm facere, Lucet. lib. 5. Ut nobis à quicquam causā facere aggrediantur. Ita apud Græcos Ἐπιχέρεω, Isocr. Xiphilin. Sallust. Exercit. E-van. lib. 1. cap. 1.

<sup>z</sup> It significeth, to wax toward the light, although it be not light. Vide Piscat. v. 54. Et de sideribus dicitur, præsertim Sole atq; Lunā, quæ præstant diei ac nocti, & de tempore quod illorum motu metimur: quo autem discrimine ea usurpatio fit, docet Ca-saubonus Exercit. 16. & 113. Tarnou.

<sup>z</sup> Ἐπιχέρεω proprie est aliquid sumere in manus, & conasumere: quàm præstare, Bullinger.

Conarum quidem si-

<sup>x</sup> Apparitio, sive illustratio, adventus cum splendore, velut cum emergit Sol, Erasmi. 1. Apparitio. 2. Illustratio, & illuminatio, Cornel. à Lap. Quia enim Græci Scriptores Pagan, Diodorus, Dionysius, alii, quamcunque Numinis apparitionem appellant Ἐπιφανεας, Apostolus quoque priorem, & posteriorem Christi adventum Ἐπιφανεας dixit, Sculcer. Exerc. Evan. lib. 2. cap. 1. y. Inde Antiochus dictus Epiphanes per antiphrasin, secundum rei veritatem vilis, seu despectus, Dan. 11. 21. Vide Fun. & Tremel. in loc.



ligenter est annotanda, nempe ut istos, qui scribendi occasionem nostro Evangelistae tribuerant, sciamus minime id satis commodè præstitisse quod erant eggressi, sed aliunde accepta confusè perscripisse, Beza in loc. Sic Cameron in Myroth, Sed Casaubon. ad loc. hoc minus probare videtur. Sic & Maldonat. ad loc. ait, hoc verbum ἐπιχειρεῖν non magis in vitio poni, quàm in laude. Luc. 1. 1. Ἐπιχειροῦντες, Vulgat. Conati sunt. Beza, Aggressi sunt. Syrus, Voluerunt. Arabs, Exploraverunt, Lud. de Dicu Comment. in quatuor Evang. Bene notavit vir eruditissimus vocem esse mediam: neque ex ea colligi posse non præstitum ab illis scriptoribus quod aggressi erant. Nam & Plato, Isocrates, aliiq. ἐπιχειρεῖν sæpe de studio etiam fœlice usurpant. Grotius in loc. It is used for a lawfull undertaking, and a successfull progresse in it, in Plat. in Phædro concerning Isocrates, and in Isocrates himselfe ad Demonie. M<sup>r</sup> Lightfoot in his Harmonie.

Ἐπιχέω, Infundo, Luke 10. 34.

Ἐπιχειροῦνέω, Suppedito, subministro, adjicio. Col. 2. 19. Furnished. The originall word (saith Elton) significeth, under-supplied, or furnished, as the members of the body are under the head: and furniture (being a word of relation, implying something wherewithall a thing is furnished) It significeth supplied, as furnished with that which is answerable to the furniture that comes from the head to the members of the naturall body, viz. to the furniture of life, sense, motion, and particular abilitie of every member, as of seeing, hearing, tasting, smelling, feeling, concocting, and the like: that as the body is under-supplied with life, sense, and motion, and with particular abilitie of every member needfull from the head; so the body of the Church is under-supplied from Christ the head, with spirituall life, motion, abilitie, and grace. Suppeditatum, Beza. Vulg. & Eras. Subministratum. Hoc autem est quod vulgò dicimus Fourni, Beza in loc. Insuper

præbeo, Insuper subministro, Suppedito. Paulus Col. 2. transitive utitur pro Suppeditari, id est, rebus suppeditatis, subministratisq. instrui, Scap. Adjicite, Beza. ὁπρὸς ἐργασίᾳ, id est, Præterea sufficite & suggerite. Vulg. Ministrare. Eras. Subministrare: nimirum obscure, neq. expressè præpositione ἐπὶ, Beza in 2 Pet. 1. 5. Linking them together. Proprie significat, Chorum ducere, ab ἐπὶ, ἡγεῖσθαι, & ἄγω, Duco, 2 Pet. 1. 5. By which words the Apostle significeth, that faith is Gratia primaria. It is used also versu 11. and 2 Cor. 9. 10. Gal. 3. 5.

Ἐπιχειροῦντα, Suppeditatio, Ephes. 4. 16. Phil. 1. 19.

Ἐπιχέω, Illino, Joh. 9. 6, 11.

Ἐποικοδομεῖω, Superstruo. This word is of great force; it requireth not only a building, but also increasing in building, Jude 20. Col. 2. ver. 7. Ἐποικοδομεῖσθαι, Superstructi: Participium Græcum præsentis est temporis, ut significetur nondum perfectam esse structuram, sed in <sup>b</sup> actu esse quod aium, Beza in loc. It is used also, Acts 20. 32. 1 Cor. 3. 10, 12. Ephes. 2. ver. 20.

Ἐποκέλευ, Appello, applico, Act. 27. 41. ἐπὶ κελευαν τὴν ναῦν. H. Steph. in Marg. illiserunt navem. Beza, impigerunt; Et in Annotat. ut ἐποκέλλει non de quovis impulsu dici, sed maximum etiam impetum declarare.

Ἐπονομαζέμεναι, Cognominor, Rom. 2. 17. Ἐπὶ ὅπῃ, Inspector, 2 Pet. 1. 16. Budæus docet ἐπὶ ὅπῃ olim dictos fuisse arbitros sacrorum, qui dignitate præcesserunt.

Ἐποπιδέω, Specto, 1 Pet. 2. 12. and 3. 2. Ἐποπιδέσθαι, considerantes, Vulg. It significeth to observe and prie into a thing to finde out the secrets of it; and so it notes, that carnall men do watch and mark the conversation of such as are religious. Bisfield in loc. Significat ἐποπιδέειν accuratam inspectionem & considerationem, ut colligitur ex hujus Epist. cap. 2. v. 12. qui locus huic nostro parallelus, neque alibi in Nov. Test. hoc verbum occurrit. Vulgata reddidit ἐποπιδέσθαι, Considerantes. Sed Græcum proprie est, ubi consideraverint, sive inspexerint, Gerb.

<sup>c</sup> Inspicere significat, & nominatim secretiores ac sacratiores res, veluti ritus & ceremonias, ac mysteria, Lervinus.

Gerh. in 1 Pet. 3. 2. & in 2 Pet. 1. ver. 16.

Ἐπεὶ, Verbum, Heb. 7. 9.

Ἐπεὶ οὖν, Cælestis. Ephes. 6. 12.

Ἐν τοῖς ἐπεουνοῖς, In heavenly places, or rather heavenly things: For, 1. In the Original, places are not expressed, but indefinitely the Apostle saith, In heavēnies. Now when an Adjective is set alone, most usually the Substantive is thing, or things.

2. In other places being thus indefinitely set downe, it is taken for heavenly things, and so translated, as Heb. 8. 5.

3. This <sup>d</sup> word being often used in the New Testament, almost twentie severall times, is never used, in any mans opinion, (this place only excepted) of any ærial place, or thing, but of those things which are truly heavenly and spiritual. The <sup>e</sup> word it self, according to the proper notation of it, signifieth the upper heavēnies: so as most improperly it is taken for the lowest Heavens, the aire. 4. High places are an help to men, not to spirits.

5. Both <sup>f</sup> ancient and latter Divines, and those of good learning and judgement, have thus expounded this clause.

Ἐπὶ, Septem, very often.

Ἐπὶ δέκας, Septies, Matth. 18. 21, 22. Luk. 17. 4. twice.

Ἐπὶ ἑξακισχίλιον, Septies mille, Rom. 11. 4.

Ἐγὼ, Dico, Joan. 10. 34. & 4. 17. Matt.

22. 4. Marc. 3. 3. Act. 24. 20. Joan.

3. 12. Jubeo. Luc. 19. ver. 15. Defero.

Matth. 18. 17.

Ἔργον, Opus, very often.

Matth. 23. 3. 2 Cor. 11. 15. Factum,

Rom. 15. 18. Officium, 1 Tim. 3. 1.

2 Tim. 4. 5. Joan. 17. 4. Act. 13. 2.

Facinus, 1 Cor. 5. 2. Heb. 9. 14. Philip.

2. 13. Res, 2 Pet. 3. 10. Ministerium,

Marc. 14. 34. Joh. 14. 34. & 6. 29.

1 Cor. 16. 10. Grotius.

Ἔργον, Operor, facio, negotior: unde Ergastulum, often.

Matth. 25. 16. In genere significat Operari,

sed quando conjungitur cum nominibus

argentum vel pecuniam significantibus,

in specie usurpatur pro Negotiari ad

lucrum querendum, ut Apoc.

18. 17. Demosth. Aristot. Ἔργον accipiunt Græci pro eo quod Latini dicunt Facere, ut, Argentariam facere, Medicinam facere, Beza in locum.

Joh. 6. 27. The Greek is, work not, Ne operemini. Take no paines for;

and it significeth also the work of the soul, Study not, Care not, Take no thought for. Matth. 6. 31. significat operam suam alicui rei impendere, Beza.

1 Cor. 9. 6. μὴ ἐργάζεσθαι, scil. Manibus propriis in artibus mechanicis ad victum queritandum, Act. 18. 3.

Proprie ἐργάζεσθαι in hoc genere dicitur non quisquis negotiatur, sed is demum qui lucrum facit, id est, de ipsius laboris fructu, sicut etiam accipitur Luc. 19. 16.

Hic autem generaliter accipitur pro ἀεργαζόμενος Plinius medicos dicit Animas negotiari eadem significatione.

Beza, Negotiatus est. Vulgata, ad verbum, Operatus est: quod verbum Latini hac significatione (quod sciam) nunquam usurpant. Galli dicunt Tra-

fiquer, ou Practiquer, Beza in Matth.

24. 26.

Ἐργασία, Quæstus, Opera. Steph. Luc. 12. 58. δὲ ἐργασίαν, Purus putus

Latinismus, Drusus. Nihil aliud,

quam Latinorum da operam. Syrus

Latinismum hunc non intelligens, voculam ἐργασίαν accepit pro lucro aut

quæstu, uti apud Græcos nonnunquam

ita pro quæstu sumitur. Sic enim reddit,

da mercedem, ut Tremell. vertit, vel

quæstum potius; ut sit sensus, Pacem ab

adversario tuo redime, cedens potius omnibus commodis, quam ut dissidium alas.

Sed verba Christi simpliciter hoc volunt:

Da operam, ut libereris ab adversario: noli funem contentionis temere cum

eo trahere. Mayerus in Philol. sacr.

Primo & proprie significat operam vel opificium, ut Act. 19. 25. secundum & ex consequenti quæstum ex

operâ vel opificio provenientem, ut Act.

19. 24. It is used also Acts 16.

16. 19. Ephes. 4. 19.

Ἐργάτης, Operarius, often. Sapius qui-

dem, præsertim in Testamento Novo, pro

vulgaris operariis accipitur, Lorinus,

Luc. 13. 27. οἱ ἐργάται & ἀδίκαι, workers of iniquitie, an Hebrew

phrase, h Psal. 5. 5.

Y 2 i Ἐργάζω,

d Ταῖς ἐπε-

ουνοῖς, Mat.

18. 25. Joh.

3. 12. 1 Cor.

15. 40, 48,

49. Ephes. 1.

3. 20. & 2. 6.

and 3. 10.

Phil. 2. 10,

2 Tim. 4. 18.

Heb. 3. 1.

and 6. 4. and

8. 5. & 9. 23.

and 11. 16.

and 12. 12.

e Ἐπεουνοῖς,

The word

signifieth rather

Superce-

lestiall, in the

highest hea-

vens, whither

(if rendered

of places) the

Devils never

came since

their fall, Dr

Gouge on the

place.

f Ὀργισθαι.

Mascul. Per-

kins on Gal.

2. 11.

g It comes

from the He-

brew ὀργ,

Texur, Ope-

ratus est,

saith Beck-

man, de Orig.

verb. rather

ὀργίζω, as Da-

næus derives

it.

h Οἱ ἔργαται,

ἄδικοι τῆς

ἀδικίας,

Matth. 7. 13.

Those that

work unlaw-

fully.



<sup>i</sup> Irro, Scap. <sup>i</sup> Epeθiζω, *Provoco*, Coloss. 3. 21. it is rendred, *Provoke not to anger*, but properly signifieth, *To exasperate, and to stir up to anger by disgracefull terms, and by contumelious speeches*: but it is to be taken there in a larger sense and signification. It is used also 2 Cor. 9. 2.

<sup>k</sup> Epeθyoyuαi, *Eruθto*. Per metaphoram, dico, pleno ore profero: à Septuaginta hoc verbo redditur Hebræum עבב Mat. 13. ver. 35. Palàm proloquor.

<sup>k</sup> Epeθvδw, *Scrutor*. Joh. 5. 39. Epeθvδwte τὰς γραφάς. In the Originall and Latine translation the word is ambiguous, and may be taken in the Indicative Mood, for a commendation of them, noting what they did; as if hee had said, *Yee search the Scriptures*: or in the Imperative, for a precept and duty, *Search the Scriptures*; so our Translation with the Syriack hath it: though Cuyll, Beza, Camerarius, Brentius, Tossanus, Cameron, and Piscator follow the former. Græci per

verbum, ἐπεθvδw 2 Reg. 10. 20. Pro. 20. v. 4. reddiderunt Hebræicum עבב, quod significat, ea quæ occulta sunt seu abscondita denudare vel reterege. Syrus hoc loco reddidit נעבב, quod significat indagare, investigare, inquirere ad dijudicandum, Polyc. Lyser.

The word is metaphorical, taken from such as use to search in mines for silver and gold, they will dig deep, they will break the severall clots of earth all to pieces, to finde out the golden ore: thus must wee deale with the Scripture, search as wee would for gold; or some precious thing which wee would fain finde, Prov. 2. 4. *Search: that is, shake, and sift them, as the word signifieth: Search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable, nay, of every letter and jod therein, be known and understood; confer place with place, the scope of one place with another, things going before with things that come after; yea, compare word*

with word, letter with letter, and search it thorowly, Mr. Perkins. *Hortatur ut Scripturas non legant modò, sed scrutentur etiam, peritisque excutiant: ita eos non tenui lectione contentos esse vult; sed assiduum, acrem, laboriosam investigandi perscrutandiq; diligentiam requirit, qualem illi adhibere solent, qui desolati in terra thesaurum diligentissimè querunt*, Whitak. de Scripturis, cap. 10. Non legite tantum, sed attento animo expendite. Sic ἐπεθvδw sumitur infra, Joh. 7. 52. 1 Pet. 1. 11. Grotius. In

voce ἐπεθvδw quidam statuunt metaphoram à canum sagacitate <sup>1</sup> sumptam, ut significet sagaciter aliquid inquirere, atque è latebris eruere; sed præstat à metallis metaphoram ductam dicere, in eo enim sensu verbum ἐπεθvδw & ἐξ-εθvδw à Lxx. Interpretibus usurpatur. Veteres & recentiores Interpretes exponunt in Modo Imperativo. Chrysost. Homil. 40. in Johan. August. in Psal. 109. Lutherus, Melancthon, Bugenhagenius in Modo Imperativo reddiderunt. Reſſius accipitur in Modo Imperativo, Gerhard. loco primo de Scriptura sacra, & in 1 Pet. It is used also, Joh. 7. 52. Rom. 8. 27. 1 Cor. 2. 10. 1 Pet. 1. 11. Rev. 2. 23.

<sup>i</sup> Epeθw, *Dico*, often.

<sup>i</sup> Epeθvα, *Desertum*. Mat. 15. 33. Mar. 8. 4. 2 Cor. 11. 26. Heb. 11. 38.

<sup>i</sup> Epeθvαs (Adjec.) *Desertus*, often. Solus, incultus locus, non habitatus, de re, & persona dicitur: Homo dicitur ἐπεθvαs, qui est desertus, & præsidio destitutus. Of this word cometh the name Eremitages, and Eremites, that live an austere life in deserts.

<sup>i</sup> Epeθvα (Subst.) *Desertum*, often. Our English word *wildernesse* signifieth a place where men goe wild, that is, go astray or wander. Vide Spanhem. Dub. Evang. part. 3. Dub. 97.

<sup>i</sup> Epeθvαw, *Desolatio*. Mat. 12. v. 25. it is brought to desolation: The word in the Greek is ἐρημωθv, it is made a wildernesse: Division will turn a kingdom as happy as a Paradise, into a desolate wildernesse, Mr. Calamie on that Text. It is used Luk. 11. 17. Rev. 17. 16. and 18. 17, 19.

<sup>i</sup> Ερημωσιs,

1 It is not only a metaphor from digging minerals, but also taken from hunting-dogs, who labour by smelling to find out the hare, as Chrysostome observeth. Even as hunters seek for game, and as men seek for gold in the very mines of the earth, Perkins. Propriè est interrogando, aut colloquendo scrutator, elicio, indago, Beckman.

*Ἐριφωτίς, Vasiatio, Matth. 24. 15. Luc. 21. 20.*

*Ἐριφω, Infigo, Acts 27. 41.*

*Ἐριφω, Liugo, Matth. 12. 19.*

*Ἐριφω, Contentio, Rom. 2. 8. Verbatim, Of contention, Vulg. Lat. 2 Cor. 12.*

*ver. 20. Gal. 5. 20. Phil. 1. 16. Jac. 3. 14, 16. Rom. 2. 8. Res ipsa indica-*

*hac voce signficari rixosus, & contentio-*

*fos, ut & 2 Cor. 12. 20. & Gal. 5. 20.*

*Jac. 3. 16. ac proinde ab ἔρις ἔριδος, quod*

*littem declarat, non ab ἔρις ἔριθ, quæ*

*lana Latine dicitur, oriri. Rectè igitur*

*notat Nyssenus hoc vocabulum esse no-*

*vi cuiusdam & insolentis etym, Beza*

*in loc. Concertatio civilis, rixa de*

*fundis, alijsq; rebus, Illyr. in N. Test.*

*Ἐριον, Lana, Heb. 9. 19. Rev. 1. 14.*

*Ἐρις, Contentio, lis. Rom. 13. 13.*

*E. illi strige in affectus, words, scold-*

*ing, brawling; yea, all unjust striv-*

*ing, quarrelling. It is used al-*

*so Rom. 1. 29. 1 Cor. 1. 11. and 3. 3.*

*2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 15.*

*1 Tim. 6. 4. Tit. 3. 9.*

*Ἐρις, Hircus, Mat. 25. 32. Luk. 15.*

*v. 29. Whence Theocritus his book*

*was called Eriphia, because it treated*

*of hee-goats.*

*Ἐριφω, Hircus, Matth. 25. 33.*

*Ἐριφω, Interpretatio, 1 Cor. 12. 10.*

*and 14. 26.*

*Ἐριφω, Interpretor. Joh. 1.*

*v. 38, 42. and 9. 7. Heb. 7. 2.*

*Ἐριφω, Mercurius, Act. 14. 12. Rom. 16.*

*v. 14. He was the gods Messen-*

*ger, not to interpret their sayings, but*

*faithfully to discharge their com-*

*mands. Mercurius, of merx, merchan-*

*dize, faith Feslus, of mercor to buy and*

*sell: whence our word Merchant.*

*Ἐριφω, Reptile, Act. 10. 12. and 11.*

*v. 6. Rom. 1. 23. Jam. 3. 7.*

*Ἐριφω, Reptile, Act. 10. 12. and 11.*

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*7. ver. 36. Heb. 11. v. 29. Sic dictum*

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*lour, as other seas are. So called*

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*cliffes, stones, and sands of many*

*Ilands, and part of the Continent*

*bordering. There is great store*

*of red stones in the bottome of*

*the sea, on which abundance of*

*Corall growes, which is carried in-*

*to most parts of Europe, and else-*

*where. In Hebrew it is called*

*סוף, Suph, the sea of weeds, be-*

*cause there grow abundance of*

*weeds upon the sides of it. In Greek,*

*Latine, and English, the Red Sea*

*from the redness of the ground a-*

*bout it. Our Countrey took the*

*name of Albion from the like occa-*

*sion (but not the like colour) from*

*the white rocks or cliffes on the sea*

*side.*

*Ἐριφω, Venio, exceeding often.*

*In Novo Testamento verbum ἐριφω,*

*& quandoque etiam additum εἰς τὸν νο-*

*σμον usitatur cum singulari quadam*

*emphasi de Christi adventu: 1. Incar-*

*nationis, Johan. 3. 2. & 16. 28. & pos-*

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*singulari emphasi de Christi adventu, respectu Incarnati-*

*onis, Joan. 3. 2. & 16. 28. Humiliationis, Matth. 20. 28.*

*1 Joan. 5. 6. Joan. 19. 34. Sanctificationis, Mat. 9. 13. Joan. 10.*

*v. 5, 6, 7. & 3. 19. & 12. 46, 47. & 18. 37. Glorificationis,*

*Matth. 25. 31. Joan. 4. 39. 1 Cor. 4. 5.*

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*sim apud Joannem Evangelistam.*  
 2. Humiliationis, Matt. 20. 20. 1 Joan. 5. 6. 3. Sanctificationis, quæ sit per Verbum & Sacramenta, Matth. 9. 13. Joan. 1. 5, 7, 9. & 3. 19. & 12. 46, 47. & 18. 37. Ephes. 2. 17. Quibus addi potest Glorificationis, Matth. 25. v. 31. Joan. 9. 39. 1 Cor. 4. 5. & 11. 26. Tarnov. Exercit. Bib. It is used in the Scripture, of Christs second, or last coming to judgement, Matth. 16. 27. and 24. 30. Acts 1. 11. and of his coming in the houre of death, Joh. 21. 22. Luc. 24. 1. ἡλθον ἐν τῷ μυστηρίῳ. Beza, Iverunt ad monumentum. Non enim inquit, tempus hîc notatur quo ad ipsum sepulchrum pervenerunt, sed quo ex urbe profecti sunt ut eò venirent. Secus nos sentimus, Matth. 28. 1. Itaq; cum Vulg. Eras. Syro & Arabe vendendum censemus, Venerunt ad monumentum; idem proprie verbum significat, Ludov. de Dieu.

y Duplicem y habet significationem, sicut etiam Latinum Rogare duo significat, viz. Interrogare. & Petere. in prior significatione accipitur, Matt. 16. 3. & 21. 24. Luc. 19. 31. Joan. 1. 19. In posteriore significatione usurpatur Mat. 15. 23. Marc. 7. 26. Luc. 4. 38. & 7. 3. Joan. 14. 16. Sed semper significat vel Interrogare, vel Petere: apud profanos scriptores in significatione orandi vix occurrit, Gerb. in Ham. Sicut apud Latinos Rogandi verbum ambiguum est, ita etiam τὸ ῥοῦν apud Græcos, ut Luc. 7. 3. & 2 Thess. 2. 1. Beza in Matth. 15. 23.

Ῥοῦν τὰς, Interrogo, rogo, often. 1 Thess. 4. 1. Significat duo, petere & interrogare, sicut & verbum Latinum Rogo, Aug. Jansen. Hic pro Rogare, seu Petere, ab ἔως quod Amorem significat; est igitur amanter rogare, Zanchius. So it is used 2 Thess. 2. 1. ἐρωτᾷν from ἔως, signifying love, that is, even in all brotherly love, we beseech you to beware of seducers. Proprie significat Interrogare, petere, consulere; tamen in Scripturis, præsertim Novi Testamenti, usurpatur pro Precari. Verbum ἐρωτᾷν apud Græcos, sicut & Rogare apud Latinos, idem proprie valet quod Interrogare, seu Querere; sed pro Orare utrumq; usurpatur per metonymiam adjuncti, à modo scilicet orandi, quo uti solemus in familiari sermone, dicentes verbi gratia, Placétne tibi hoc facere? Vel, Visne hoc facere? quam volumus dicere, Velim te hoc facere, Oro te ut hoc facias, Piscat. in Luc. 5. 2. Ῥοῦν τὸν αὐτὸν videtur esse Latinisimus; quia Latini rogare dicunt pro orare. Helleniste vocem ἐρωτᾷν in

sensu postulationis aut precatationis usurpant, ut videre est Psal. 122. 6. Grotius in Luc. 5. 2. Vide Matth. 15. 23. Joh. 13. 16. Act. 23. 20.

Ἐν τῷ, Vestis. Luk. 23. 11. Act. 1. 10. and 10. 30. and 12. 21. Jam. 2. 23.

Ἐν τῷ, Vestis, Luk. 24. 4.

Ἐδὼ, Edo, often. Ἐδὼν de homine proprie dici annotant Grammatici, ut ἡδὼν de brutis. Invenitur tamen Ἐδὼν & de brutis dictum, non solum apud Lucam, sed & apud Plutarchum, Stephanus.

Ἐσπερον, Speculum, 1 Cor. 13. v. 12. Jam. 1. 23.

Ἐσπερον, Vespera. The Latine Vespera is derived of Vesper, which is Venus starre, and both goeth before the Sunne rise, thereof called Lucifer the day-starre; and followeth immediately his setting, and is also called Vesper, or Hesperus, after the Greek. The Hebrew word Ghereb signifieth a commixtion, when as the day light and the darknesse seeme to be mingled together: so that properly the Evening signifieth the twilight. Dr Willet on Exod. 12. 6. Luk. 24. 29. Ad exemplum Hebræi Gnereb de pomeridiano omni tempore usurpatur, Grotius. Acts 4. 3. and 28. 23.

Ἐχατ, ultimus, often. Παρὰ τὸ χεῖν, à Continendo, & Cohibendo, id viz. in quo necesse est ut consistamus: sicut Latine Ultimatum dicitur, ultra quod pergere non liceat, Beza in Matth. 5. Vulgò vertitur Ultimus, ratione ordinis vel temporis; cum notet conditionem volem & abjectam, subditivus, Bestiarius; sic Matth. 19. 30. Primi sunt ἔχατοι, id est, Rejetti, nulli: & 1 Cor. 4. 9. Nos Apostolos tanquam Abiectos posuit, seu Bestiarios. When by mention of last time in the new Testament is meant an end or terminus temporis, it is expressed in the singular number, as ἔχατὴν ἡμέραν being four times mentioned in the sixth of John, and once in the eleventh, is in every one of them meant of the day of the Resurrection at the end of the world. Joh. 6. 39, 40, 44, 54. Joh. 11. 24. So 1 Pet. 1. 5. ἔχατὴν καὶ νῦν, the last time,

z Est speculum: item id per quod, quasi medium, rem inspicimus: Cornet. à Lap. qualia sunt perspicilla senuum, speculum oculare, five vitrum viride, quod scripturæ superponitur, ut oculos debiles in lectione confortet. Id. 16. a Vide Laurent. in 2 Epist. Petri, ca. 3. v. 3.

time, is used in the selfe same sense. But in 1 Joh. 2. 18. we have ἐσχάτη ὥρα, the last houre : where he meaneth an end of some time, but not of the world, which was then as farre off; but an end of their time, to whom he then wrote his Epistle, that is, an end of the Jewish state and Religion. But when a continuance or longer space of time is signified, then the Plurall number is used, as 1 Pet. 1. 20. Heb. 1. 2. 2 Tim. 3. 1. Act. 2. 17. 2 Pet. 3. 3. *M<sup>r</sup> Medes Apostasie of the latter times.*

Ἐσχάτως, *In extremum*, Mark 5. 23.

Ἐσῶ, *Intro.* Matth. 26. 58. Mark 14. 54. and 15. 16. Joh. 20. 26. Act. 5. 23. Rom. 7. 22. 1 Cor. 5. 12. Eph. 3. ver. 16.

Ἐσῶθεν, *Intrinfecus, intus*, often.

Ἐσῶτες, *Interior, intimus*, Act. 16. 24. Heb. 6. 19.

Ἐταῖος, *Sodalis, amicus.* *Proprie hoc vocabulo Sodalis intelligitur, ut Matth. 11. 18. Neq; verò quisquis Sodalis est, amicus est. Nos tamen, alios sequuti, amicum interpretati sumus; quod hoc sepe vocabulo soleamus ignotos etiam compellare: Sic in vernaculo sermone quempiam ignotum compellantes, vocamus interdum Compagnon, Græcam phrasin imitati. Sed & Christus ipsum Judam, ut suum domesticum, & familiarem, sic compellat Matth. 26. 50. Beza in Matth. 20. 13. The Septuagint use it, Cant. 1. 6. and 8. 13. Ἐταῖος, Plus quam amicum significat, nempe eos qui eadem atate, eademq; vitæ consuetudine, & actione diu inter se vixerunt, quales Christus, & Apostoli, Gagn. in Matt.*

Ἐτερος, *Alter, alius* very often. Rom. 1. 3. 8. \* Ἐτερον, *Another*, he meaneth neighbour. Master Beza observeth that there is little difference amongst the Grecians, betweene ἕτερος and ἑταῖος, *Sodalis, a Companion, or Fellow* : in the letter there is not much difference, but in sense a great deale: for ἑταῖος is such an one, who eateth at the same table with us, a familiar; and therefore the feastings of friends were called among the Heathen *Sodalitia* and *So-*

*dalitates, Fellowships*: and the meetings of the Saints were in the Primitive times called *Hetaria*: So *Plinie, lib. 10. Epist. 97.* where he writeth of Christians, and their Assemblies, useth the word *hetarias*; but he seemeth to understand it of all meetings or combinations, whether of Christians or others: but ἕτερος, which is *Pauls* word here, significeth any which is another from our selves, be he friend or foe, *Par.*

Ἐτέρας, *Aliter*, Phil. 3. 15.

Ἐτεροδιδασκαλέω, *Diversam doctrinam doceo*, Steph. Beza. 1 Tim. 1. 3. μὴ ἑτεροδιδασκαλεῖν, *That they teach no other doctrine*, either for matter or manner, for substance or circumstance, *Hyperius. Nec aliud, ut Beza; Nec aliter, ut Vulg. editio.* It is used also 1 Tim. 6. 3.

Ἐτεροζυγῖς, *Impari jugo copulati*, Steph. 2 Cor. 6. 14. Μὴ γίνεσθε ἑτεροζυγῖτες, *Ne impari jugo copulemini*, Beza. *Vulgata, Nolite jugum ducere. Budæus, Ne copulemini. Piscat. Ne jugo copulemini. Nam τὸ ἑτεροζυγεῖν accipitur pro, in eodem jugo trahendo, alteram partem oneris sustinere: At ego Erasmo assentior, qui, quamvis veterem Translationem non emendavit, recte tamen tradidit ἑτεροζυγῖτας vocari, qui quoniam sint diversæ conditionis, tamen in eodem opere mutuam operam præstant; ut si fidelis cum infidele matrimonium contrahat.* Beza in loc. Ἐτεροζυγεῖν est 1. alteram jugi partem sustinere: 2. diversum jugum trahere: 3. in alteram jugi partem inclinare. *Cornel. à Lapide.*

Ἐτερογλωσσοί, *Qui sunt diversæ linguæ*, 1 Cor. 14. 21.

Ἐτι, *Adhuc, amplius, etiam, atque, adeo*, very often.

Ἐτοιμάζω, *οἰκν. Paro, or, very often.* Ἐτοιμάειν in lingua Hellenistica passim usurpatur pro *κατασκευάζειν*. Ita Psal. 93. 3. *Cujus rei causa petenda est ex ambiguo Ebraei Nacon, quod & parationis*

verum jugo copules. Deut. 22. 10. posterius est probabilius, *Erasmus, Arietius.* *Majus à libra deducti, cujus lanx altera propendat in unam partem, quæ quibus ἑτεροζυγος dicatur. Vido illum in Josuam pag. 329.*

b Ἐτερος, *a friend is a Second selfe.* Significat cum qui longo tempore, & quidem familiariter cum aliquo est conversatus, *Demostrones* utitur pro familiari amico: ἑταῖος est familiaris quædam compellatio, quâ indignos etiam ac ignotos alloquimur, Mat. 20. 13. & 22. 12. *Gerh. Harm.* Significat *Socium & Consortem.* \* Ἐτερον significat 1. Alterum & duobus: 2. Diversum & contrarium, *Cornel. à Lap.* Usitatum est ἕτερον pro diverso ac peregrino accipere: ut Act. 2. 4. & 1 Cor. 14. 21. Beza in 1 Tim. 1. 3.

c Est 1. aliter docere: 2. aliis doctoribus uti. *Cornel. à Lap.* Illud ἕτερον vel ad formam, vel ad materiam referri potest. *Arietius.*

d Ἐτερον interdum significat alterum & duobus, incertum diversum, sive & duobus, sive & pluribus: ἑτεροζυγῖτες, qui altero caret oculo: ἑτεροζυγῖτες, qui diversæ est opinionis: unde incertum est an *Paulus* dicit ἑτεροζυγῖτας qui alteram jugi partem sustinent; aut qui cum diversæ conditionis homines jugum ducunt, veluti si eorum ac bo-



firmationis notationem habet, Amama Antibarb Bib. lib. 3. Divinam destinationem significat, Matth. 25. 34. 2 Cor. 2. 9. Heb. 11. 16. Neque aliter usurparunt veteres Hellenistæ, Tob. 6. 22. Idem divine destinationis injicitur mentio, ne putaretur hæc res esse humano ambitu impetrabilis, Grotius in Matth. 20. 23. 2 Tim. 2. v. 21. The word in the Originall signifieth, when a man is fashioned, <sup>e</sup> as a vessell is fashioned; and the meaning is, that then a man is good, when his heart is fitted to good works.

<sup>a</sup> Ετοιμασία, Preparatio, Ephes. 6. 15.

<sup>b</sup> Ετοιμος, Paratus, often.

<sup>c</sup> Ετοιμος ἔχειν, Paratum esse. Acts

21. 13. 2 Cor. 12. 14. 1 Pet. 4. 5.

<sup>d</sup> Ετος, Annus, often.

<sup>f</sup> In compositione, nunc felicitatem denotat, nunc facilitatem.

<sup>e</sup> Εὖ, Euge, Bene, Matth. 25. 21. Laudantis, ut <sup>e</sup> εὖ γε, quod, quia Latini quoque eodem sensu usurpant, prudenter hic posuit Latinus Interpreter. Alioqui macte, aut bonum factum, aut bene habet, poterat vertere, Grotius in locum. Matth. 25. 23. Mark 14. ver. 7. Luke 19. 17. Acts 15. 29. Ephes. 6. 3.

Εὐαγγελίζω, εἰς, Evangelizo, leta annuntio, often. Matth. 11. 5. Πτωχοὶ εὐαγγελίζονται, Syr. Pauperibus evangelizatur. Pagnin. Accipiunt Evangelium. Vatabl. Letum accipiunt Evangelii nuntium. Novarin. Pauperes evangelizantur. Quod activè sumi potest, quasi dicat, Pauperes prædicant Evangelium: sed commodior sensus evadit, & contextui coherentior, si passivè sumatur hoc verbum, ut sit sensus, Pauperes Evangelium audiunt & recipiunt, ut ad Isaia prophetiam fiat allusio, quæ cap. 61. habetur, Novarin. in loc. It is translated Rom. 10. 15. Bring glad tidings: and Luc. 2. v. 10, 11. Quandoque generaliter pro toto ministerio docendi usurpatur, sive Legalia, sive Evangelica proponantur, Luc. 3. 18.

<sup>g</sup> Of εὐβε- <sup>h</sup> Εὐαγγελιστον, Evangelium, often. It ne, and εὐ- <sup>i</sup> γαρ, hoc nuntius. Letum nuntium, factum vel felix nuntium. Ad verbum, bonum nuntium: eodem modo quo Gallicè dicitur Bonne nouvelle, pro Foyable nouvelle, Stephan. in The

signifieth, 1. A joyfull, or good message, or newes, glad tidings; that is the proper notation of the originall word: and so Aristophanes and Apelian use it; and so the verb is sometimes translated, as was before noted. The same notation may our English word Gospel admit; for spell in ancient time signified speech:

<sup>h</sup> Gospel then is a good speech. It is called in the Hebrew Text in the old Testament Bessorah <sup>i</sup>, which signifieth good newes, glad tidings, and a joyfull message, as Εὐαγγελιστον in the new testament doth. It is derived of the Hebrew verb Biffer, and the other of the Greek word Εὐαγγέλλω, which both signifie one thing, viz. To tell good newes, or bring glad tidings. It sometime signifieth good newes in generall, of what matter soever, as 2 Sam. 18. v. 27. The word is in the Hebrew Bessorah, and in the Greek Εὐαγγελιστον. The Hebrew word is not above five times found in the old Testament; it is used twice for premium boni nuncii. The Greek word is but thrice found with the Seventy, and once so apparently in this signification, as leaves no place for contradiction: it is 2 Sam. 4. ver. 10. and so Mr. Mede thinks it is taken 1 Corinth 9. 14, 23. The most elegant and learned <sup>k</sup> Languages retain the Greeke word. 2. It is sometimes taken for the sacrifice which the Heathen offered to their gods for this joyfull newes: so it is used in Xenophon. O suaves Epistolas! (saith Tully ad Attic.) quibus evangelium deberi fateor: O sweet Epistles, which I count worthy of an evangelium, that is, of such an offering or sacrifice. 3. It signifieth the <sup>l</sup> reward which is given to him who bringeth glad tidings. It hath also four significations in Scripture, 1. It is taken for glad tidings in generall, as Isa. 52. 7. Jer. 20. 15. 2. By an excellency it is restrained to signifie the most joyfull message of salvation, Mark 1. 15. Luk 2. 10. Rom. 10. 15. 2 Sam. 4. 10. And 3. by a metaphor, for the history

<sup>i</sup> Gospel, as it were God spel, the word of God; or Ghosts spell, the word of the Spirit. <sup>j</sup> Id inprimis observandum, a Chaldaeis & Syris hoc verbum reddi per בִּסְרָה, quod affine est מַשָּׁר, quo significat carnem: Est enim Evangelium sermo de Christo incarnato.

<sup>k</sup> Latine, French, Italian, Spanish. The Syriack Interpreter also retaineth the Greek word.

<sup>l</sup> Homer in Odyssey useth this word, Pro premio quod dari solet lætum adferenti nuntium. So it is used by the Lxx.

of Christ, Acts 1. 1. Therefore the histories which write of him, by an excellency and propriety, are termed Gospels; or (as the Scots speak) *Evangelis*, and the pen-men of them *Evangelists*. 4. For the publishing of the doctrine of Christ, 1 Corinth. 4. 15. and 9. 14. 2 Corin. 8. 18. Rom. 1. 1. *Ἐπαγγελία* and *Ἐαγγέλιον* thus differ; the first is the promise of the Mediatour to be exhibited hereafter: The second, the tidings of the Messias already exhibited, Luke 2. 10. But this difference is not perpetuall. Beza, *Buc. in loc. comm.* D<sup>r</sup>. Willet on Rom. 1. D<sup>r</sup>. Gouge *whole Armour*.

*Ἐαγγελιστῆς*, *Evangelista*, *Evangelii praeco*. Acts 21. 8. Ephes. 4. 11. 2 Tim. 4. 5. They are called *Evangelists* in the new Testament, *qui erant secundi ab Apostolis*, and those which they had as companions and colleagues in executing their office of spreading the Gospel: therefore they were not appointed or tied to any Church, Ephes. 4. 11. But afterwards, the Churches being founded, when the office of Apostles and Evangelists ceased, the name was translated to those foure Writers of the history of Christ, and peculiarly given to *John*, pro cognomine, to distinguish him from *John* the Baptist.

*Ἐαγγελος*, *Acceptus*. Coloss. 3. ver. 20. *Non simpliciter ἀρεσων, sed ἠαγγέσων, valde bene placitum, & pergratum*, Zanchius. Tit. 2. 9. *ἐν πᾶσιν ἠαγγέσεις ἑαυα*, malo cum Erasmo interpretari, *Ut in omnibus illis placeant, quam cum Beza, Ut in omnibus sint eis accepti. Fitur enim Beza ipse, Erasmi versionem sententiam rectè exprimere, quam interpretatio Bezae non assequitur. Potest enim servus actiones Domino probare, ac proinde placere, qui tamen non est gratus aut acceptus propter alias causas*, Scultetus in loc. The advice is not simply to please, but to please well, as the originall word properly significeth, and the Kings Translatours have sily turned it. It is used also Rom. 12. 1, 2. and 14. 18

2 Cor. 5. 9. Ephes. 5. 10. Phil. 4. 18. Heb. 13. 21.

*Ἐαγγελος*, *Ad placitum*, Heb. 12. 28.

*Ἐαγγελος*, *Placo*, *Ἐαγγέσκειαι*, *Delector*. *Proprie significat*, hilariter affectus sum, *aut placidè me habeo*; etiam placere significare potest, Occum. Illyr. in N. Test. Heb.

11. 5, 6. *Hee pleased God*. *Ἐυπενεύει* is the word used, which significeth, *Hee gave good content, or kept Gods favour and good will*. Heb.

13. 16. The Vulgar Latine Translation hath, *Talibus hostiis promeretur Deus*; with such sacrifices God is deserved: which word passively taken, as it is by the Vulgar Interpretour,

is no Latine word, but a barbarous terme; and *Ludovicus Vives* (though a Papist) finds fault with the Vulgar. *August. de Civit. Dei lib. 10. cap. 5. Placatur Deus: In antiquis, Placetur Deo, utrumque melius quam quomodo vulgo habemus promeretur Deus*. In the ancient copies (saith *Vives*) wee read, *God is pacified, or pleased*; both readings being better then the common reading, *God is promerited*. The Rhemists more fondly translate it thus, *For with such Hosts God is promerited*; as if Gods favour were procured by works of almes, or charitie, as by deserts or merits of the doers.

*Quamvis Græca vox sit ἠαγγέσκειαι, delectatur, vel placatur; tamen rectissimè* (inquit *Bellarminus*) *verti potuit promeretur, quia propriissimè dicimus unum apud alterum mereri, quando facit illud quod ei placeat, eumque delectet. Verbum promerendi passivè usurpatum, barbarum est, si usum Latine lingue spectemus; Bellarmini interpretatio falsa, si doctrinam Scripturæ attendamus*, Episc. Daven. de iusticia actuali, c. 60.

*Ἐυγενος*, *ἠαγγέσκειαι*, *Nobilis, generosior*: of *εὖ*, bene, and *γενος*, whence *Eugenius*, *clarus & claro genere prognatus*: nam *nobilis est qui quocunque maiorem potentiam potestatis*. Job. 1. ver. 3. *ἠαγγέσκειαι* est *Maximus*, *Potentissimus*, & sepe cum qui generosi est animi significat, quocunque tandem genere sit ortus, *Ludovic. de Dieu*.

*Stephan. in Thef.*

*m* Of *εὖ* bene, and *ἀπὸ* *placens*, *Beneplacens*. See *Beza* in loc.

*Ἐυγενος* nulla habita stemmatis ratione, est vir eximius, & supereminens potestatis.



do notus est vulgè: per metaphoram, Magnanimus, Strenuus, ac Generosus. Act. 17. 11. More generous, or better descended. Laudo Clarium Bezam, quod ευγενέσσει comparativè potius quàm superlative acceperit, & de animo potius, quàm genere, & prosapia: Secus quam Vulg. & Erasmi fecerunt, Lud. de Dieu in loc. It is used also Luke 19. 12. 1 Cor. 1. 26.

Εὐδία, Serenitas, Matth. 16. 2. Ex εὐ & Δις, Jovis, à nominativo Δις, quæ vox etiam Αἶrem quandoq; significat, quasi dicas Bona aëris constitutio, sicut Latini quoque dicunt, Sub dio, & Horatius, Sub Jove frigido.

p. Εὐδονεῖν Hieronymus à Septuaginta interpretibus confictum tradit, Puto tamen εὐδονεῖν verbum esse Macedonicum, nec à Septuaginta confictum, sed ex illa dialecto sumptum. Salmasius de Hellenistica. Significat propriè in eo acquiescere quod quis probavit. De voce εὐδονία vide, si libet, Bezam in Rom. 15. 26. Maldonat. ad Mat. 3. 17. & Erasmus ad 2 Pet. 1. 17.

Εὐδονεῖν, Acquiesco, probō, oblector, often. In hoc verbo explicando, quam variè multi se torserint, tum ex doctissimis Budæi Commentariis, tum ex Erasmi Annotationibus intelligi potest. Ego paucis dicam quod sentio, δονεῖν idem valet quod sentire, & existimare, à quo deductum est εὐδονεῖν, quod approbare significat: Jam verò quia quos approbamus, illis quoque favemus, inde factum, ut etiam significet, bene erga aliquem esse affectum. Rursus, quia propensio ista animi ex eo nascitur, quod res aliqua planè nobis satisfacit, idcirco idem quoque valet quod Conquiescere, sive Acquiescere in re quapiam, Beza in Matth. 3. Est verbum peculiare divinis literis, quo propensum animum ac præcipuum quendam erga alios affectum significant, Janseus, Erasmi. It is an emphaticall word, implying an infinite affection to any thing men delight in. The most precious thing which Paul did ever desire to receive, he expresseth by this word, 2 Cor. 5. 8. and the most precious thing which he ever desired to give, he expresseth by the same word, 1 Thes. 2. 8. When he would extoll to the heavens, that heavenly affection of the Macedonians to relieve the poore, he doubled this word, Rom. 15. 26, 27. Εὐδονοῦσαν, εὐδονοῦσαν, It pleased them, it pleased them, that is, they delighted in charitie. When God himself would expresse his unexpressible affection to his Son, and in his Son to Man, he doth

it by this word, Matth. 3. 17. Εὐ δὲ εὐδονοῦσαι, In quo acquiesco, Beza. Bene, sed non plene: Acquiescimus enim sæpe in aliquo vel invit. Vulg. In quo mihi complacui: infeliciter; quia & infirmus, quàm ut naturam sententiam exprimat, & præterea obscurum, Scultetus in delictis Evangelicis. Erasmi. In quo mihi bene complacitum est. Cyprianus, Tertullianus, & Irenæus, Bene sensi: parum commodè. In quo valde delector, Scultet. Id est, Tu singulariter mihi places, & gratus es adeo, ut præter te nemo placeat, nisi per te, Janseus. 2 Thes. 2. 12. The word significeth a willing, pleasing, self-propension, not without much contentment. Therefore Theophylactus Interpreter renders it, Qui oblectati sunt in iustitiâ. Verbum εὐδονεῖν non solum apud Lxx. Interp. sed etiam in Nov. Test. frequentissimè usurpatur pro eo quod est benevolo & propenso esse erga aliquam rem vel personam affectu, in aliquo oblectari & acquiescere, Gerh. in 2 Pet. 1. v. 17. 1 Thes. 2. 8. Εὐδονεῖν propriè significat in re quapiam acquiescere, seu re aliqua delectari: hic per metonymiam Efficientis idem valet quod Cupere, seu Averè, Piscat. Schol.

Εὐδονία, Placitum, benevolentia, propensa voluntas. Interdum decretum & consilium Dei, interdum affectum ejus benevoluntatis significat, Grotius. It is properly the same with Beneplacitum, and is never (saith Erasmus) given to men in respect of God, but often unto God in respect of men, when the Scripture would set forth the free good will of God towards men. It is taken for the Gospel, Luke 2. v. 14. Good will. Significat passim in his libris εὐδονία id ipsum, quod Heb. רצון, Ratson, Latini Benevolentiam, id est, propensam animi voluntatem vocant: diciturq; tum de gratuito, & infinito illo Dei amore in Electos, quos ipse prior ante tempora æterna in Filio dilexit, ut Eph. 1. 5. & 9. pro quo vetus Interpres fuit beneplacitum dicere; tum verò de mutua hominum inter se amicitia, quæ sit ut alii aliorum commodis succedant, ut Rom. 10. 1. atq;

9 Εὐδονία pro decreto quod barbari dicunt beneplacitum, Salmasius de Hellenistica. Of εὐ, bene, & δονία, Senzio: Benevolentia, propensa animi voluntas, Beza placitum.

adeo

adde de eâ charitate quâ homines ipsum Deum diligunt, ut Phil. 1. 15. Quam postremam notionem Erasmus videtur non animadvertisse; sed idem recte eos reprehendit, qui putârunt hic agi de hominum in Deum εὐδοκία, quum potius gratulentur Angeli hominibus gratuitam Dei cum ipsis reconciliationem. Recte igitur Chrysostomus εὐδοκίαν interpretatur εὐδοκία, quamvis hæc ab illa differat, ut consequens à causa, Beza in loc. εὐδοκία & εὐδοκίαν ubi absolute ponuntur, id est, non additâ præpositione persone nomen regente, aut aliquâ re simili, decretum significant, ita liberum, ut ejus rationem aliquis alteri reddere non teneatur, Luc. 12. 32. Rom. 15. 26, 27. 1 Cor. 1. 21. Gal. 1. 15. Col. 1. 19. 1 Thes. 2. 8. Matt. 11. 26. Luc. 10. 21. Grotius. Some referre it to God, and take it for the external love of divine complacence, which moved him first to the work of our Redemption: Others referre it unto man, and make it a limitation of that which goes before, reading εὐδοκίας, for εὐδοκία, not, Peace on earth, to men good will; but, Peace on earth to men of good will: so Austin, Bernard, Cyprian, Ambrose, and most of the ancient and learned Fathers. And so the Rhemists translate it out of the Latine, Peace unto men of good will. We translate otherwise from the Greeke, and unto men good will. Maldonat professeth, that all the Greeke Copies now extant have it good will (viz. of God) unto men: and Bellarmine saith this is the better. It is spoken of that free and infinite love of God to the Elect, which he loved in Christ from all eternitie, Ephes. 1. 5, 9. 2 Cor. 6. 9. and of that mutuall friendship of men amongst themselves, as Rom. 10. 1. and also of that love which men beare to God himselfe, Phil. 1. ver. 15. which Erasmus seemeth not to have observed, Beza in Luc. 2. v. 14. It is translated Rom. 10. 1. Hearts desire, and signifieth two things: 1. To have a good opinion: 2. To wish well unto. It is used also, Phil. 2. 13. 2 Thes. 1. 11.

εὐεργεσία, Beneficium, Acts 4. ver. 9. 1 Tim. 6. 2. Differt ab εὐπορίᾳ, ut genus à specie. Est enim εὐπορία propriè beneficentia, virtus octavi præcepti. At εὐεργεσία propriè beneficentia dici & Latine verbi non potest: quia generalior vox est, & non tantum beneficentiam, sed omne virtutum & bonorum operum genus complectitur. Scultetus in loc.

εὐεργέτης, Beneficus, Luk. 22. 25. Ptolomee so surnamed. Dicuntur Reges εὐεργετῆς à munificentia, beneficentia, clementia, & aliis virtutibus Principe legitimo dignis; ac proculdubio voluit Christus hac voce vim & significationem vocis Hebraicæ מְלִכִּים exprimeret, quâ Hebræi Reges & Principes appellant. Gerhardus in Harmon. Evangel. Vide Grotium in loc.

εὐεργεσίᾳ, Beneficio officio, Acts 10. ver. 38.

ἐϋθετός, Appositus, Luk. 9. 62. & 14. 35. Heb. 6. 7.

ἐϋθύς, Rectus. ἐϋθέως, Recta. Matth. 3. 3. Mark 1. 3. Luk. 3. 4, 5. Acts 8. 21. and 13. 10. 2 Pet. 2. 15.

ἐϋθέως, Statim, Adverbium temporis, verry often.

ἐϋθύς, Statim, Matth. 3. 16. and 13. 20, 21. Mark 1. 12, 28. Joh. 13. 32. and 19. 34. and 21. 3.

ἐϋθύς, Rectum, Heb. 1. 8.

ἐϋθύς ἐπισκῶ, Rectum cursum teneo, f Utrumque significat, & rectè & citò currentes, Act. 16. 11. and 21. 1.

ἐϋθύς, Complano, Joh. 1. 23. ἐϋθύς ἵνα τὴν ὁδὸν Κυρίου. Beza, complanare viam Domini. Sic Syrus æqualem facite, & Arabs facilem reddite. Malim tamen cum Vulg. & Eras. Dirigite, vel potius rectificare, sicut Matthæus dixit ἐϋθέως ποιεῖτε, rectas facite. Ludovic. de Dieu.

ἐϋθύς, Gubernator, Jam. 3. 4.

ἐϋθύς, Qui est bono animo, Act. 27. 36. Merrie, Having a good minde, Of good cheere.

ἐϋθυώτερον, Meliore animo, Acts 24. ver. 10.

ἐϋθυέω, Bono animo sum, Acts 27. 22, 25. Jam. 5. 13. It is translated merrie; all true mirth must come from the rectitude or right frame and temper of the minde: the word



is, If any ones mind be right, if his mind be in the right temper.

<sup>2</sup>Εὐκαιρία, *Opportunitas*, Matth. 26.16.

Luk. 22.6. Et temporis, & loci opportunitatem significat (say some) The Septuagint use it for a word that signifieth, *Temporis opportunitatem*, sive *articulum*, ut Psal. 9.9. and that is the proper acception of it, as is plain by the simple *καρπὸς*.

Εὐκαιρία, *Opportunus*, Mar. 6.21. ἡμέ-  
ρα εὐκαιρία, dies vacans, vacans la-  
boribus, à quibus abstinetur, ut hilari-  
tati & festivitati tempus detur, Ludo-  
vic. de Dieu, Comment. in quatuor  
Evangel. It is used also Hebr.  
4.16.

Εὐκαιρία, *Opportunè*, Mar. 14.11. 2 Ti-  
moth. 4.2.

<sup>1</sup> Est 1. Op-  
portunita-  
tem habere.  
2. Esse divi-  
tem, *Cornel.*  
à Lap.

Εὐκαιρία, *Vaco*, opportunitatem nanci-  
scor. Mar. 6.31. Act. 17.21. 1 Co-  
rinth. 16.12.

Εὐκαιρία, *Facilior*. Matth. 9.  
v.5. and 19.2,4. Mark 2.9. and 10.  
v.25. Luke 5.23. and 16.17. and  
18.25.

Εὐλαΐα, *Metus, reverentia*. Si-  
gnificat in genere, sollicitum timorem  
conjunctum cum reverentia, nè pra-  
vè agendo illum quem reverea-  
mur offendamus. Ita usurpatur ap-  
ud Plutarchum, & apud Septuaginta,  
Levit. 15.31. Apud auctores Gra-  
ecos usurpatur etiam in peculiari signifi-  
catione, pertinente ad religionem erga De-  
um: ita apud Demosth. Plutarchum  
Et juxta hanc significationem simplicissi-  
mè ita potest distingui, quòd εὐλαΐα  
pertineat ad cultum Dei in prima Ta-  
bula; εὐλαΐα ad officia erga pro-  
ximum in secunda Tabula, Obsequium.  
in Luc. cap. 2. ver. 25. It signi-  
fieth both *fear*, and *reverence*, and  
*pietie*. Hebr. 5.7. wee translate,  
Christ was heard in that which hee  
feared, or, touching that hee feared.

Mirum quàm hic in partes itum sit.  
Interpres ergo rectus, Exauditus est  
pro sua reverentia. Quam Ambro-  
sius modò passionis reverentiam mo-  
dò perfectam interpretatur charita-  
tem. Cui obedientiam, Primasius &  
Haymo addunt. Alii ad personæ id  
dignitatem referunt ac sanctitatem: ad

Pontificalem devotionem, Lyranus: ad  
reverentiam quam erga Patrem imprimis  
testatus est Dominus, cum dixit,  
Non voluntas mea fiet, sed tua, Pho-  
tius.

Quidam ita exposuerunt, quasi  
diceretur, Christum exauditus ab ipsa  
reverentia, id est, à Deo Patre, qui præ  
omnibus est maximè reverendus, adeòq;  
ipsa majestas & reverentia. Alii, quo-  
niam significat pietatem, transferunt  
particulam hanc ad modum precationum  
& supplicationum Christi, ut sit senten-  
tia: Christum exauditus propter  
singularem suam in supplicando pie-  
tatem.

Rursus, significat dignita-  
tem, atque hoc modo sententia est, Chri-  
stum exauditus propter suam digni-  
tatem, excellentiam, Hyperius. Chry-  
sostomus, Theophylactus, Occumenius,  
ob reverentiam Patris erga Filium  
exauditus est, quia Pater eum di-  
gnum judicavit omni honore, & reve-  
rentiâ. Ambrosius & alii, ob reve-  
rentiam quâ ipse Patrem prosequen-  
tatur, voluntati Patris se submitteus.  
Alii, Exauditus præ reverentia, id est,  
ad suam dignitatem, quia Filius Dei erat,  
Pareus.

Beza alledgeth a most  
ancient Latine version, which hee  
callesth *Claremontanus codex*, where it  
is translated à metu, from feare: Na-  
zianzene and Theodoret also follow  
this sense.

Though it be often  
taken for *pietie* and *religion*, yet it is  
also taken for *feare*, as Acts 23.10.  
βουλὰ ἐν φόβῳ, being afraid; which was  
of no pietie or religious fear in him  
that was a Pagan, but a naturall  
and civill feare, lest a prisoner, be-  
ing a Roman, of whom hee had  
charge, should be violently mur-  
dered amongst them. Timoratus, u-  
sed by the Vulgar Interpreter in  
Luke, is barbarous, signifying one  
made afraid, rather then *fearing God*,  
Fulcr against Martin.

The Sy-  
rian Translation is also from fear:  
therefore our Translation is not (as  
the Rhemists charge us) contrary to  
the sense and version of all antiqui-  
tie nor to the ordinary use of the  
Greek word, which not onely of  
profane Writers, but also in the ho-  
ly Scripture, is taken for *feare*; for  
even

u Apud Eth- u  
nicos signifi-  
cat *cavelem*;  
sed apud Ec-  
clesiasticos  
scriptores est  
*pietas*. Pie-  
tatis enim  
proprium est  
omnia boni  
consulere, be-  
ne interpre-  
tari, *Aver.*  
Crebrò si-  
gnificat reli-  
giosum quen-  
dam timo-  
rem aut re-  
verentiam,  
præsertimq;  
quæ Deo ipsi  
debetur, Heb.  
12.28. *Illyr.*  
in N. Test.  
Significat,  
1. Reveren-  
tiam, 2. Ex-  
imiam chari-  
tatem, 3. Ti-  
morem, &  
metum reve-  
rentialem,  
*Cornel.* à  
Lap.

even in this Epistle, Heb. 11. 7. our Latine Text hath it, *Timeus* and *metuens*. *Proprie significat*, religiosam pietatem, cum timore filiali & reverentia conjunctam, Gerh. in *Harm*.

*Εὐλαβὴς*, Religiosus, Luc. 2. 25. *Vox* Lucæ peculiaris, qui *tex usurpat*, Hebræorum imitatione, quibus religiosus dicitur *אֱלִי* jare; sed plerumque addito Dei nomine, ut *Isai. 50. 10.* Atque ita Christiani veteres Episcopos quasi peculiari titulo vocabant *εὐλαβεστάς*, Grotius in Luc. 2. 25. Act. 2.

ver. 5. & 8. v. 2. Homo candidus & simplex, qui in bonam partem omnia sumit & interpretatur, Aret. Gerh. Vel Cautus & Circumspectus, One that takes good heed. Dicitur

is proprie *εὐλαβὴς*, qui cautè ac timide capit quod porrigitur, aut quod prebendere vult, ὁ *εὐ λαμβάνων* inde, per synecdochen speciei, cautum ac timidum in genere significat. Postea, per synecdochen generis, pro religioso ponitur, id est, eo qui Deum timet, Piescat.

*Εὐλαβέομαι*, Vereor, Acts 23. 10. Heb. 11. 7. Est boni consulere, quod pietatis & candoris proprium, Gerh. Boni consulo, bene accipio, candidè omnia interpretor, Aret.

*Εὐλογία*, Benedictio, beneficentia, often. Benedictio, Eph. 1. 3. Beneficentia, 2 Cor. 9. 6. Gratiarum actio, 1 Cor. 10. 16. In malam partem accipitur pro *Assentatione*, vel pro inani facundia specie Pseudopostolorum, Rom. 16. 18. Per blandiloquentiam & assentationem, Beza. Per sermones dulces & benedictiones, Tremell. Vulg. By faire speeches, and

\* Est 1. Benedictio,  
2. Bona collatio, & collectio, Cornel. à Lap.  
γ τὸ εὐλογεῖν Græcis declinat laudare, unde *εὐλογία* dicitur oratio ad prædicandas aliquis laudes

accommodata: cujusmodi esse præcipuè solet assentatorum, Sed & *εὐλογία* pro fucata illa, & inani facundia specie accipi potest, quâ tecti Pseudoprophetae, solent simplicium animos fallere; item quum apud Theologos *εὐλογία* accipiat etiam pro fausta pæcatione, potest hæc quoque significatio huic loco convenire: quod his præcipuè artibus solent uti Pseudoprophetae, ut simplices præsertim mulierculas, sub pietatis & longarum precum prætextu devorent, Beza in loc. 2 Cor. 9. 5. τὴν *εὐλογίαν*, beneficentiam; id est, gratuita ac liberaliter collata munera. Vulgata, ad verbum, benedictionem. Accipitur verò pro gratiarum actione, item pro laude, tum pro fausta pæcatione, tum etiam pro eo quod benignè & ultro datur, ut hoc in loco, & quoties præsertim de Dei beneficiis agitur, Beza in loc.

flattering, or blessing. The Kings Translatours have it, By good words, and faire speeches. The French Bible, Par douces paroles & flattries. The Greek words are *χρηστολογία*, *εὐλογία*, which are thus distinguished: The first signifieth a faire speech, which pretendeth anothers profit, and meaneth nothing less; this is de rebus, concerning the things which they perswade: the other is de personis, touching their persons whom they flatter: they deceive by the one, and flatter by the other, Dr. willet. *Εὐλογία* & *εὐχαεσία* (the one whereof signifieth properly blessing, the other thanksgiving) are used often in the Scripture promiscuously the one for the other; and *εὐλογία* is sometimes found in the writings of the Ancients for the Sacrament of the Lords Supper, the more usuall name whereof is *εὐχαεσία*, or the holy Eucharist, 1 Cor. 10. 16.

*Εὐλογέω*, Benedico, Honorificè loquor de quoriam. *Εὐλογέομαι*, Benedicor, often. Vocabulum hoc Græcum, perinde ut Latinum benedico, Scripturis Ecclesiasticis penè proprium est. Nam *εὐλογεῖν* pro laudare etiam apud Aristophanem legitur in Equitibus: quemadmodum & benedicere in eodem significat, apud Ovidium lib. 5. Tristium, Elegia 3.

Nec tibi cessaret doctus benedicere lector.

Et apud Tullium in oratione pro Sestio, Cui benedixit unquam bono, Esius in c. 12. Epist. ad Rom. Benedico, Matth. 5. 44. Hebraica phrasis pro bene precor, alioquin idem valet quod laudo, Matth. 26. 26. and 14. 19. and 15. 36. & apud Græcos etiam disertiores, Beza in Matth. 5. 44. Quoniam laudatio cum beneficentiæ agnitione conjuncta, est gratias ago, Beza ibid.

*Εὐλογεῖν* tamen non is modo dicitur qui laudat, qui extollit, qui bene alicui precatur; sed is qui humaniter excusat eum petitur, aut negat. Ita de Davide usurpatur, cum ab Absalone invitatur filio, idque negat humanissimè atq; excusat, 2 Sam. 13. 25.

Latini,



Latini, benignè respondere, dicunt. Quod est Comico, benignè dicere. Itaq; quid si εὐλογεῖ & δαίκοιτα, Rom. 12.14. etiam qui benignè dicit; qui, ut in injuriā indignum se sentit, factamq; sibi probat, leniter de eo queritur? quod Christiani est, ejusq; qui ignoscere didicit. Heinſius in locum. Vide Beza. The Hebrew word בָּרַךְ, Barac hath a contrarie signification; it signifieth both Benè, and Malè dicere: The like Antiphrasis is to be found in the verb εὐλογέω, <sup>2</sup> for it signifieth sometimes Contumeliari, as Aretius sheweth out of Eustathius.

It is often used for εὐχαριστέω, Luk. 22. 17, 19. and Paul, 1 Cor. 11. 24. expresseth the blessing which our Saviour used at the consecration of the Sacramental Bread, by εὐχαριστίας, Matthew 26. 26. and Mark 14. 22. by εὐλογήσας. And the prayer of blessing, used before the eating of common bread, is by every one of the four Evangelists, in some places described by the word <sup>a</sup> εὐχαριστέιν, and by <sup>b</sup> three of them in other some places by εὐλογεῖν. These two words are taken for the same, Matth. 26. 26, 27. and Mark 8. 6, 7.

<sup>c</sup> Εὐλογητός, Benedictus, Mark 14. 61. Rom. 1. 25. & 9. 5. 2 Cor. 1. 3. & 11. 31. Ephes. 1. 3. 1 Pet. 1. ver. 3. Luc. 1. 68. Benedictus, perin te enim est ac si dixisset laudetur, ac prædicetur: vel εὐλογητός declarat omni laude, & gloria dignum, ut incipiat Zacharias ab Epiphonemate, Beza in loc.

Εὐμελῆς δὲ, Facilis ad impertiendum, 1 Tim. 6. 18. Promptus ad tribuendum; id enim vox Græca tricomposita significat. Per εὐμελῆς δὲ, intelligit benignos bonorum communicatores, Scultetus in loc.

Εὐνοία, Benevolentia, A good minde. Ephes. 6. 7. The word signifieth Benevolence, 1 Cor. 7. 3. called εὐνοία, <sup>d</sup> Benevolence, because it must be performed with good will, and delight, willingly, readily, and cheerfully.

<sup>a</sup> Matth. 26. ver. 27. Mark 14. ver. 22, 23. The Greek word there vert. 22. is to bless, which is there taken only to give thanks, as Luke and Paul interpret it, Mark also speaking of the cup.

<sup>b</sup> Matth. 15. 36. Mark 8. 6. Joh. 6. 11. Acts 27. 35. <sup>b</sup> Matth. 14. 19. Mark 6. 41.

Luke 9. 16. Εὐλογεῖν, & Benedicere, & Beneficere significat, Gagneur.

<sup>c</sup> Significat Benedicere, Laudatum, Gerhard. in Harm. <sup>d</sup> Debitam benevolentiam reddat, ut rem parum verecundam verecundè notaret, omnino coitum significat, Erasim.

Εὐνέω, εὐνοῶν, Particip. Amicus, Matth. 5. 25. Agree, so we translate it: the originall hath it in two words, ἰδοὺ εὐνοῶν which Translators contend, who should expresse most significantly. The Vulgar Latine giveth it this sense, consent, or think the same things with thine adversary, esto consentiens. Erasmus, Beare him good will, Habeto benevolentiam. Castalion, Compound, Compone. Vatablus, See thou come to an agreement, Fac convenias. The Syriack, Be desirous of his friendship. An old Translation which St Augustine seemeth to approve, Accord, compound, or make a full atonement, Esto concors, which is also liked by Beza, and in effect is the same with his, Be friends, Esto amicus, esto benevolus.

<sup>e</sup> Εὐνῆχος, Eunuchus. It signifieth: O' εὐνῆχος, Qui lecti curam gerit, quasi Latine dicas, Lecti custos, Cubicularius. Scaliger sic dictos vult ab εὐνοῦ, εὐνῶ, à sapiendo, quod volunt à Persis cepisse, nominante etiam Stephano pagum quandam Persidis Spadam, in quo cæperit istiusmodi castrationis consuetudo, Beza in locum. Because Chastitie is also in marriage, as in single life, our Translators doe not well to expresse the word εὐνῆχοι and εὐνῆχισαν by chaste, and have made chaste. I confess, they should more properly have said, gelded men, or gelded themselves; or else continent, and made continent. Although they meane no other by the word chaste, which they use. Dr Fulk against Martin. It is used also, Acts 8. 27, 34, 36, 38, 39.

Εὐνῆχιζω, quæso, Castro, or. Matth. 19. 12. it is used both actively and passively in that verse. Eunuchus, Varro, Eunuchum facio, Eviro, Pareus, Constante proposito uxorem non duco. The word signifieth gelded, and they were so made, because they should keep the chambers of noble women, for

for they were judged chaste.

f Ab *eu*, be- f *Eudēma*, Prosperum iter habeo, Pro-  
ne, & *idē*, sperare ago. Passivè dicitur qui pro-  
Via. sperum iter à Deo obtinet, ut Rom. 1.10.  
sed propterea ad rerum omnium prosperos  
successus transfertur. 3 Epist. Joh. 2.  
Beza in 1 Cor. 16. 2. Vide Piscat.  
Verbum *Gracum* significat commodā  
viā uti, & sic *εὐδαιμονία*, hoc loco est  
Prosperè seu commodè vivere.  
Rom. 1.10. *Eudodidhēma*, Prosperum  
iter contingat, *Erasm.* Prosperum iter  
mihi deitur, Non temerè *ut* passivo  
verbo *Apollolus*, ut significetur prope-  
rum hoc iter à Deo concedi, quamvis hoc  
posse à exprimitur, Beza in loc. Hoc  
verbo utuntur quoties res succedit ex a-  
nimi sententiā, Psal. 1.3. *Erasm.* Paulus  
hoc verbo utitur in significatione activā,  
Piscat. in 3 Epist. Joan.

*Eupēdēs*, Obsequens, Jam. 3.17. *Easie* to  
be intreated, or Gently intreating; for  
it may be taken either actively, or  
passively, that is, to be perswaded ea-  
sily to the best, or apt to perswade  
others with good speeches. Ab *eu*  
& *πεῖθω*, persuado, qui bene seu fa-  
cile rationibus bonis persuaderi se sinit;  
aliàs tractabilis.

f *Eudēma* f *Eudēma*, Ad circumcingendum pro-  
clivis, Hebr. 12.1. Which doth so easily  
beset us: the Italian, *Hinder us*. The  
similitude seemes to be taken from  
such long and large garments as  
were wont to be laid off in such ra-  
ces, to be so much the freer. Deodate.  
Metaphora ducta à laciniosis, & calari-  
bus vestibus, quæ currentibus in stadio  
non sunt aptæ, proptereaq; deponitur  
ante cursum, currentibus enim cruribus,  
& tibiis *δεῖται* circumplicantur,  
eaq; involvunt currentem remorantur.  
*Eudēma* & *εὐαγγέλιον* exponi potest,  
Peccatum quod facile circumfistit, hæret,  
atq; amplectitur, quasi nolens abjici.  
*Erasmus* vertit, Peccatum tenaciter in-  
hærens. Beza & Piscator, Ad nos  
circumcingendos (& in cursu proinde  
impediendos) proclivæ, Glaff. Philo-  
log. Sac. Peccatum quo faciliè quis  
potest in turbas molestiasq; & varia ac-  
cidentia, & occupationes conjici. Et re-  
ctè ita interpretatur Theophylactus.

*Περίστασις*, turbam, molestiam, cu-  
ram, sollicitudinem & anxietatem  
significat. Salmasius de usuris.

b *Εὐπορία*, Beneficentia, Heb. 13.16.

*Εὐπορία*, Facultates, Act. 19.25.

*Εὐπορομαι*, Mihi suppetit, Act. 11.  
ver. 29.

*Εὐγένεια*, Spectabilis decor, James 1.  
ver. 11.

*Εὐχριστέω*, Acceptus. Rom. 15.  
16. 31. 2 Cor. 8.2. and 8.12. 1 Pet.  
2. ver. 5.

*Εὐχριστέω*, Aptè adhærens, 1 Cor.  
7. v. 35.

*Εὐωσπάρω*, Speciosus apparo, Steph.  
Beza. Aspectu meo alicui placeo. Ab  
*eu* bene, & *ωσπάρω*, facies. Bonam  
faciem, bonum vultum ostendere, Cor-  
nel. à Lap. Gal. 6.12. To make a  
faire shew. Juxta faciem placere, E-  
rasmus. Nam hinc Græca vox compo-  
sita est, pro qua Galli dicunt, Faire  
bonne mine. Vulgata, Placere. Pla-  
cere more assentatorum, Aretius.

i *Εὐελκω*, *ευελ*, Invenio, comperio, or  
nanciscor, very often. It is taken  
from dogs hunting, which by smel-  
ling finde out the hare. This word  
*εὐγενεα* is made famous by Archime-  
des, who in a great passion, between  
glorying and rejoycing, first cryed  
out so, when he had found the secret  
of King Hiero's Crowne: but no  
lesse famous by Andrew, Joh. 1. 41.  
who, upon the finding of Christ,  
came running to his brother Peter,  
with Archimedes word, *we have found  
him* (the Messias,) *we have found  
him*. Luc. 4. 17. *Εὐγενεα*, Invenit lo-  
cum Jesaia: sive divinitus statim, cum  
librum explicaret, in locum illum inci-  
derit; sive quæsit & delegerit locum  
ad id, quod dicturus erat, maximè com-  
modiam: Verbum enim *εὐελκω* utrumq;  
significat; ut Matth. 27. v. 32. Marc.  
13. v. 36. Rom. 10. v. 20. Sape verd  
jungitur cum verbo, Quærere, Matth.  
7. v. 8. Marc. 14. v. 55. Sed illa senten-  
tia planior est, quod Christus con-  
sultò locum illum delegerit, ut occa-  
sionem haberet de vocatione sui do-  
cendi, Chemnit. in Harmon. Evang.  
Non dubium est quin consultò lo-  
cum hunc Christus delegerit. Calvinus.

b Nomen in-  
venit à fine  
dantis Elec-  
mosynam,  
qui ideo dat,  
quia cupit  
benefacere,  
quia fructus  
apud accipi-  
entem reman-  
et, is enim  
beneficium  
sentit, *Aret.*

i Propriè  
significat in-  
venire inve-  
stigando &  
quærendo,  
*Scap.*  
Invenite  
quem quæ-  
ras, *Hieronymus.*

Some-



<sup>k</sup> Εὐλογίαν  
sepe dictum  
est de eo quod  
calu invenit-  
tur, unde in-  
superatum lu-  
crum Græ-  
ci Εὐρυμα vo-  
cant: hic verò  
dicitur de eo  
quod tuis la-  
boribus que-  
rendo inve-  
neris, Beza in  
Rom. 4. 1. Gramma-  
rians make this  
difference be-  
tween *inve-  
nire* and *repe-  
rire*, when we  
go on a thing  
(say they) we  
do *invenire*;  
when a thing  
comes on us,  
we *doc repe-  
rire*: the one  
seems to be  
an *act per se*,  
the other *per  
accidens*; but  
though Be-  
za, in the  
place before  
quoted, saith  
it is, *inanis  
diferentia*;  
yet Ovid  
(who should  
know pro-  
priety of La-  
tine words)  
plainly so  
distinguisht  
them.

— *It non  
invenia re-  
pertus es.*

<sup>l</sup> Vocabu-  
lum est sacræ  
Scripturæ  
proprium, &  
ab Hebræo-  
rum consue-  
tudine sum-  
ptura, qui  
viscera pro  
affectibus u-  
surpant.

<sup>k</sup> Sometimes it signifieth to find a  
thing casually, as Joh. 1. 46. Some-  
times it is spoken of gaine not hoped  
for, and suddenly offered. Some-  
times it signifieth by his labour to  
obtain a thing, so Matth. 16. ver. 25.  
Rom. 4. 1. as *U'pian* explains it up-  
on *Demosthenes* his oration; and *in-  
venire* is used of the Latines, *pro pa-  
rare sibi, & acquirere*, saith *Donat* up-  
on *Terence*.

Εὐεγκλίστων, *Euroquois*, Acts 27. 14.  
*Vox hinc dicta, quod ingentes exoriat  
fluctus*, *Erasmi*. *Non est propriè ven-  
tus, sed status procellosus ab Euro ve-  
niens, sic appellatus, ut à vento Euro  
commode distingui possit*, *Tremell.*

Εὐρύχωρος, *Latus*, Matth. 7. 13.  
Εὐνυμι, *Bene significans*, 1 Corinth. 14.  
ver. 9.

<sup>l</sup> Εὐπλάγῃ, *Misericors*. *Vide-  
tur aliquanto significantius esse; notat  
enim eos qui ex imis visceribus, aut ex  
corle, planè medullitis miseriorum mi-  
serereantur, eorumque calamitatibus ve-  
hementissimè afficiantur*, *Illyr. in N.  
Test.* Ad misericordiam propen-  
sus, *Piscat.* Ad intimam misericordi-  
am pronus, *Beza in 1 Pet. 3.* *Vox  
composita ex Adverbio εὖ notante facul-  
tatem, & nomine πλάγῃ, quo si-  
gnifi antur viscera, & per Synecdochē,  
cor; & amplius per Metonymiam subje-  
cti, motus cordis; quum scilicet cor mo-  
vetur ad miserendum*, *Piscat.* Eph.  
4. 32. 1 Pet. 3. 8. *Well of bowels, or  
rightly bowelled.*

Εὐσεβεία, *Pietas*, often. *Pietie* or god-  
lineſſe, whence *Eusebius* had his  
name, of εὖ bene, or rectè, and σε-  
βειν color, *veneror*. According to  
the Greek Etymon, it signifieth, a  
right, or straight worship: 1. The ser-  
vice and worship of the true God, both  
inward and outward, Acts 3. 12. 2 Ti-  
moth. 3. 5. 2. The inward spirituall  
worship of God, 2 Pet. 3. 11. 3. The  
whole dutie of man, both towards God  
and his neighbour, 1 Tim. 6. 6. 4. *Chri-  
stian faith*, 1 Tim. 3. 16. 5. *Godly  
deeds*, 1 Tim. 2. 2. Religio qui-  
busdam dicta esse videtur à relinquen-  
do, quod religiosi, relictis secularibus  
seu mundanis, querant cœlestia. Ci-

cero derivat à <sup>m</sup> relegendo, quod <sup>m</sup> Hæc ve-  
scilicet Religiosi omnia quæ ad cultum deo-  
rum pertinerent diligenter tractarent,  
& tanquam relegerent, Lib. 2. de na-  
tura Deorum: quod crebrâ lectione  
& relectione librorum sacrorum discat-  
ur Religio, Deut. 17. ver. 18. *Wen-  
delinus*. Lactantius à religando  
deducit, Lib. 4. Divin. Instit. cap. 28.  
quod cultores numini religet, id est, ob-  
liget atque obstringat. Propriè autem  
religio significat metum, ut, Religio  
m'hi est hoc facere, Synecdochicè  
notat, metum Dei: & deniq, doctri-  
nam de cultu divino.

Εὐσεβής, *Pius*, Act. 10. 2, 7. and 22. 12.  
2 Pet. 2. 9. *Pius, religiosus, qui  
probe colit & veneratur Deum*, *Eurip.  
Luc.*

Εὐσεβεία, *Piè*, Tit. 2. 12. 2 Timoth. 3.  
ver. 12.

Εὐσεβεία, *Colo, pietatem exerceo*, Act. 17.  
v. 23. 1 Tim. 5. 4.

<sup>n</sup> Εὐχέμων, *Honestus, decens, decorus,* <sup>n</sup> Non est  
speciosus, compositus. Tam de persona, propriè ho-  
quam de re, sive animata, sive inani- nestus, sed de-  
mata, *Luc. & Plato*. Quando de corus & con-  
persona hoc nomen accipitur, significat veniens, Pa-  
eum qui honestis, & compositis moribus reus.  
præditus est, Actor. 13. 50. & 17. 12. Ad habitus,  
usurpatur de honestis matronis, sive ho- cultus, & in-  
noratis fœminis. It is used also cessus hone-  
Mark 15. 43. 1 Corinth. 7. 35. and statem perti-  
12. 24. *Marc. 15. 43. εὐχέμων, net, Erasmi.*  
honestus: Dicitur enim tum de eo qui It is trans-  
13. 50.  
decenti ac speciosa forma est, tum de eo  
qui se decenter, composuit, & honestè ge-  
rit, quod hujus loci est, *Ludovic. de  
Dieu*. Vide plura apud illum &  
in Act. 13. 50. Antiquiores &  
meliores Græci εὐχέμωνα de honesto ac  
moderato viro dixere: Idiotismus po-  
sterioris Græciæ pro divite, & hono-  
rato, & in dignitate constituto eam vo-  
cem usurpavit. Et sic intelligendus  
εὐχέμων βασιλεὺς in Evangelio Mat-  
thæi, de Senatore spectabili & hono-  
rato, vel divite. Et rectè Petrus Inter-  
pres Latinus nobilem Decurionem  
reddidit. Scio τὸ εὐχέμων apud Pau-  
lum etiam pro honesto sumi: Sed Pau-  
lus legerat Poetas & Oratores anti-  
quos. Σχημα in idiotismo vestem  
denotat: hinc εὐχέμων pro bene ve-  
stito.

fito. Tales ut plurimum ditiores, qui ex veste bona dignoscuntur, Salma-  
sius.

Εὐχρηστος, Compositus, decenter, honeste.

Rom. 13. 13. Decently, in a good fa-  
shion, that is, to order all our acti-  
ons, and the whole course of our  
life, mannerly. The Syrian Trans-  
lation reads *Modestly*. Beza, *Compo-  
site, orderly, stily*, as you would say,  
*In print*. The Vulgar, and Mr. Cal-  
vin, *Decently*; and so Cyprian. ° Pa-  
reus expounds it by Pauls three Ad-  
verbs, Tit. 2. 12. *Soberly, righteously,*  
and *godly*. It is used also 1 Cor.

14. 40. 1 Thess. 4. 12. *Decently, seem-  
ly, and according to good fashion.*

Εὐχρηστωίν, Decor, speciositas, 1 Cor.  
12. 23.

Εὐτόνος, Magna contentione, acriter,  
& intento clamore, Erasim. Luk. 23.  
ver. 10. Vox est usus medii: nam  
& de Paulo dicitur, Actor. 18. v. 28.  
Puto recte verti acriter, Grotius.  
Vulgata, Vehementer. Beza, Magna  
contentione. Syrus, Fortiter. Hes-  
ychius, Valide, levi negotio. Non inepte  
veritas, Animosè, generosè, vel con-  
stanter, perseveranter, Lud. de Dieu.

Εὐτεγχευία, Scurritas, Ephes. 5. v. 4.  
Non urbanitatem damnat, & dicta  
faceta a falsa, sed scurrilitatem & di-  
lectia quæ non referuntur ad commo-  
dum proximi, nec ad finem honestum,  
Steph. in Thes. Græc. Jocula-  
ritas, Hierome. Thence Eutrape-  
lus. Nomen medium, proprie si-  
gnificat concinnam mutationem, &  
inter virtutes Morales ab Aristotele  
numeratur, & urbanitas. Sed in Novo  
Testamento in malam partem usurpa-  
tur pro scurrilitate. Eam vocem  
pro scurrilitate Apostolus posuit, quod  
plerumque qui urbanitatem affectant,  
à medio virtutis aberrantes, ad scur-  
rilitatem declinant. Quà in signifi-  
catione etiam Pindarus Poeta Græcam  
vocem usurpasse legitur. Itaque rectè

nosler Interpres scurrilitatem vertit,  
Esius in locum. Syriacus ver-  
tit lusus, & fabulas. Evill man-  
ners have been the spoyling of good  
words, as this, and εὐχρηστων Ty-  
rannus, Sophista, Latio, Venenum,  
Magus: and in our English tongue,  
Anabe, Ullain, Churic. See  
Minshew, Verlegin.

Εὐχρηστιά, Lais, 2 Cor. 6. 8.

1. Ea quæ sunt bone fame. 2. Ea quæ sunt  
boni ominis, Cornel. à Lap.

Εὐχρηστί, Boni nominis, Phil. 4. 8.

Εὐχοῦσα, Exubero, Luk. 12. 16.

Εὐχρηστω, ὡρα, Exhilaro, delecto, læti-  
tia afficio, oblecto, or, often. Se-  
cundum Theophylactum, hoc verbo  
significatur obscæna, & turpis volupta-  
tis libido, quæ consequitur ventris satie-  
tatem. Significat solam in epulis vol-  
uptatem, ac omne illius genus conse-  
stantem, Lorinus. Ab εὐ, & ὡρῶ,

quasi dicas, Cui mens bene se habet.  
Luc. 16. 19. Epulabatur: quod I-  
renæus alicubi vertit, jocundabatur:  
Vox enim Græca utrumq; significat, læ-  
titiæ mentis, & hilaræ convivium, E-  
rasim.

Εὐχρηστωῦσα, hoc est,  
non tantum epularum deliciis sese oble-  
tavit, sed latus genio sic indulgit, ut  
omnia solatiorum genera quæsevit quæ  
ad conviviorum voluptatem & hilarita-  
tem faciunt: qualia sunt, cantus mu-  
sicus, organa; amicorum, sodalium, mori-  
onum, & consimilium nauti horumum  
præsentia, Poly. Lys. Significat ob-  
lectatum, & lætæntem, ut non tantum  
Epularum deliciis significetur, sed quod  
eas cum lætitia & jucunditate sumpsit,  
Janf. in Conc. Evang. Epicure  
like, he placed his happiness in such  
delights.

Εὐχεστωίν, Jucunditas, Acts 2. 28. and  
14. 17.

Εὐχαιρία, Gratiarum actio pro acceptis  
beneficiis often. Idem est quod bona  
gratia, Eph. 5. 4. Significat non solum  
sermonem quo gratias agimus pro bene-  
ficiis Deo; sed etiam sermonem qui gra-  
tiâ & sale conditus sit, Zanch.

Εὐχδεύς, Gratus, Col. 3. 15. Be yee  
amiable: that is, according to the  
true and proper signification of the  
word, Be yee grateful, or thankfull:

A a and

° Decenter,  
& conveni-  
enter, Pareus.  
Honestè, de-  
center, &  
compositis  
moribus am-  
bulare, Idem.

p Intentis p  
vribus, valdè,  
vehementer.

q Dicitur ur-  
banitas La-  
tinis ab urbe,  
utpote in  
qua homines  
jucundius  
quàm in pa-  
gis conver-  
santur, Keck.  
Eth.

Qui sua ver-  
ba potest, ju-  
stetur, id  
est, scitè vertere, quasi facilitas, & flexibilitas morum, à verbo  
ῥήτωρ, verbo, fit ῥῶ, mure: nam facillè possunt suos mores,  
sermones, & actiones flectere & accommodare ad aliorum ar-  
bitrium: dicitur etiam ἀπὸ τῶν ῥήτων, à moribus, quia ex  
joco & ludo facillè possunt cognosci mores & ingenium ali-  
cujus, Arg. in Arist. Ethic.

1 Cor. 13.  
Dominicæ  
mysterium,  
quod una ex  
præcipuis e-  
jus partibus  
sit gratiarum  
actio.



and the Apostle there treateth of duties that passe from man to man, *Be ye gratefull, or thankfull one to another, as well in conferring, as in receiving benefits.*

† Est gratum se declarare pro accepto beneficio, illud agnoscendo, & autorem ejus predicando, *Epif. Daven.* Tam animo habere gratiam, quam verbis agere, *Zanch.*

Εὐχαριστία, *Gratias ago, often.* Christianorum usu peculiariter pertinet ad Sacramentum corporis Domini, *Salmeron.*

Εὐχὴ, *Votum, oratio, Aët. 18. 18. & 21. 23. Jac. 5. 15.* Non solum preces, & desiderium aliquid obtinendi significat, sed promissionem aliquid offerendi Deo, *Bucan. in loc. Com. unde Hæretici Εὐχὴ, id est, Precatores, ab orando sic appellati: tantum enim orant, ut eis, qui hoc de illis audiunt, incredibile videatur. Nam quum Dominus dixerit, Oportet semper orare, & non deficere: & Apostolus, Sine intermissione orate (quod sanissime sic accipitur, ut nullo die intermittantur certa tempora orandi) isti ita nimis hoc faciunt, ut hinc judicentur inter hæreticos numerandi, Augustinus de Hæresibus, cap. 57. Lat. *Votum.* Gall. *Veu. Angl. Vow.* *Votum à voluntate dictum nonnulli volunt, quasi à voluntate, deliberatione, seu proposito profectum, Bucan. ibid.**

Εὐχομαι, *Opto, oro, Aët. 26. 29. and 27. 29. Rom. 9. 3. 2 Cor. 13. ver. 7. 9. Jam. 5. 16. 3 Joh. 2.*

Εὐχεσθαι, *Perutilis, 2 Tim. 2. 21. and 4. 11. Philem. 11.*

Εὐφραίνω, *Bono sum animo, Phil. 2. 19.*

Εὐωδία, *Bona fragrantia. The Septuagint useth it Gen. 8. 21. Odorem quietis, id est, suavitatis, εὐωδίας Græcè, q. d. suavem & fragrantem odorem, quo ejus animus velut quiesceret, Mercer. 2 Cor. 2. 15. Ephes. 5. 2. Phil. 4. 18.*

† Εὐόρουσθαι, *Sinister, often. Matth. 20. 21, 23, and 25. 32, 41. and 27. 38. Mark 10. 37, 40. and 15. 27. Aët. 21. 3. Rev. 10. 2.* Sic Græci ominis causâ dicunt sinistram corporis partem, hoc est boni ominis, sicut Poeta Furias vocant Eumenidas, & apud Job, Benedicere postum est pro Maledicere, καὶ ὀνειδισθόν.

† Bonum nomen habens, ab εὐ, bene, & ὄρουσθαι, *Fausis nominis & ominis: Sinister per Euphemismum, ut vult Eusebius, fortè ex gentili de sinistris auspiciis opinione.*

Paul useth the word *Once* five times, *this* three, as Heb. 9. 27, and 9. 12, and 10. 10. and ἀπαξ twice, Heb. 9. 26, 28.

15. 6. & Heb. 9. 12. & 10. 10. Heb. 7. 27. *Magna est hoc loco, & aliis deinceps hujus Adverbii Emphasis: Significat enim quod semel factum est, ita absolutum fuisse, ut repetere minime sit necesse, imò vero sit nefas.*

Ἐπαύλας, *Insilio, Aët. 19. 16.*

Ἐφεσῆς, *Inventor, Rom. 1. 30. An Inventor of evil things, such as invented new sins.*

Ἐφουσελας, *Vices, Luc. 1. 5. ἐξ ἑφουσελας, ex classe, Ad verb. ex vice; Metonymia adjuncti. Nam sacerdotes distributi erant in certas classes, quæ certis hebdomadum vicibus sacerdotum munus obibant. Vide 1 Chron. 24. v. 1. & 2 Chron. 23. v. 8. In propria significatione reperitur hæc vox in versione Græca 1 Chron. 9. v. 23. ubi de tertia classe Levitarum dicitur, quod fuerint constituti ad portas domus Domini, ut obfervarent per vices, Piscat. Latinus Interpres ἑφουσελας modò Vices, modò Turmas vertit, rectius Classes dixisset more Romano. Fuisse autem, teste Theophylacto, Ephemerias idem quod Hebdomadæ, Scultet. Exercit. Evang. lib. 1. cap. 7. It is used also vers. 8.*

Ἐφουσελας, *Luc. 1. 5. Cateroquin apud Scriptores profanos non reperitur, sed sacris tantum in usu est; Lxx Interpretes sic reddunt voces varias Hebraicas. Duo notat, & familiam, & familiæ functionem certo & exiguo tempore circumscriptam, Spanhem. Et Familiam, & Vicem significat, Gagneus.*

Ἐφῆμερ, *Quotidianus, Jac. 2. 15. Diarius, unum diem durans. Thence Ephemerides, which are called Diaria, and those creatures which Aristotle speakeith of, called Ephemeræ, because they live but one day.*

Ἐφινέουμαι, *Pervenio, 2 Cor. 10. ver. 13, 14.*

Ἐπίστυμι, *Supervenio, adsto, adorior, urgeo, insisto, often. Luc. 2. 9. Ἐπῆλθον, Supervenit ipsis. Vulg. Stetit. Eras. Adstitit, seu Pervenit, id est, repente venit, quum nihil minus expectarent: nam inter omnes verbi ἐπίστυμι significationes, hæc mihi visa est huic loco mo, ut Luc. maximè accommodata. Sic autem Latini Superveniendi verbo utuntur, ut Horatius,*

† Dictæ ἑφουσελας, quòd forte distributis Sacerdotibus ex posteritate Aaron (ut scribitur 1 Paral. 24. 1.) singulæ familiæ certis hebdomadum vicibus Sacerdotis munus obibant, &c.

† Diarius, unum diem durans, ut ἐφῆμερ, & τριῆμερ, Diaria febris, Gal. Et animalcula quædam ἐφῆμερ vocantur, quod unum diem vivant, ut docet Eusebius. 2. Ἐπίστυμι, est interduo, insisto, urgeo, adorior, ut Aët. 17. 5. 1 Tim. 4. 2. 2. Supervenit, ut Luc. 2. 9. 38. & 21. 34. & 20. 1. & 21. 4. rarius,

ratius, Grata superveniet quæ non sperabitur hora, *Beza* in Luc. 2. *Ejus* modi repentini, & insperati adventus significationem obtinet, Luc. 21. 34. & 24. 4. Act. 4. 1. & 10. 17. & 11. 11. & 12. 7. 1 Thefl. 5. 3. Significat etiam ex superiore loco alicui assistere, Num. 14. 14. Luc. 4. 39. quo sensu etiam hic accipi potest, Angelus Pastoribus ἐπίστην, id est, superne quasi ex aëre capitibus ipsorum imminens assistit, Gerh. in Harm. 2 Tim. 4. 2. Ἐπίστηνδαι, Be instant: the original word significeth to stand to, or over a businessse. Our English word expresseth it fully; to be instant in a businessse, imports two things, Earnestnesse, and Diligence. Proprie ex insidiis repente prodeco, Budæus.

Ἐποεῶν, Respicio, intueor, Luke 1. 25. Acts 4. 29.

<sup>a</sup> Lat. Vipera. <sup>a</sup> Ἐχιδνα, Vipera, Matth. 3. 8. & 12. 34. & 23. 33. Luc. 3. 7. Act. 28. 3. Dicitur quasi ἔχουσα ὀδυνὰς ἐν ἑαυτοῖς. Nam cum sui perniciæ parere dicitur. Vipera, quasi Vi pariens, hoc est, morte: sed experientia testatur Viperam hodie parere Viperulas superstiti matre; itaque potius Vipera, quasi Vivum pariens; reliqui serpentes ova ponunt: aut quia Vi pariat, hoc est, diu & ægrè: nam singulos dies unum parit, cum viginti sæpe vero contineat, Aretius.

Ἐχδεγ, Inimicitia, Luke 23. 12. Gal. 5. 20. Ephes. 2. 14, 16. James 4. v. 4. Rom. 8. 7. Ἐχδεγ, not ἔχδεγν, Enmitie, not an Enemy, as the Vulgar Latine readeth it: hereby is expressed the irreconcilable enmitie between the flesh and the spirit: for an enemy may be reconciled, but enmitie can never be reconciled.

Ἐχδεγς, Inimicus, often.

Ἐχω, Habeo, possim, exceeding often.

<sup>b</sup> Vide Beza. <sup>b</sup> Ἐχδν pro Possē, Marc. 14. 6. Luc. 7. 42. Pro ἀπέχδν, Distare, Act. 1. 12. Pro ἔχδν, Rom. 15. 43. 14. 1 Tim. 1. 19. Heb. 12. 28. Verbum ἔχω cum infinitivo constructum usitatè significat Possē, Act. 4. 14. & 25. 26. Com- res externas, quas possidemus, Math. 19. 23. & de eo quo dicimur habere animam, naturam, & essentiam, Apoc. 8. 9. ita accipitur Joan. 5. 26, & 19. 5. 1 Tim. 6. 16.

modissimè, Joan. 15. 13. exponitur pro Habere, cum Latini etiam hac loquendi formulâ utuntur, Habeo quædam dicenda, vel Quæ dicam; sic accipitur Act. 19. 38. Ephes. 3. 13. Joan. 8. 27. Luc. 7. 40. Matth. 21. 46. Habebant cum, ad verbum, Tenebant eum; quæ phrasîs in Gallica quæque lingua in usus est frequenti, On le tenoit pour un prophete.

<sup>c</sup> Ἐως, usque, donec, often. Notandum est, adversus Helvidianos, Ἐως interdum ita referri ad tempus præcedens, ut de sequenti non affirmetur contrarium; quod satis indicant vel postrema verba hujus Evangelii: <sup>d</sup> Ego vobiscum sum, Ἐως τῆς Συνελευσεως τῆς αἰωνίου, usque ad consummationem sæculi; ex quibus verbis colligere non possis Christum non esse vobiscum futurum post consummationem Sæculi: Neque, aliter interdum accipitur particula ἕως, Hedh, apud Hebræos, ut 2 Sam. 6. 23. ubi dicitur Micol nullos liberos sustulisse usque ad diem obitus sui; sed & interdum hæc particula tempus interjectum simpliciter declarat, ut possis etiam interpretari, Interim dum erat paritura, Tandis quælle devoit enfanter, ut infra 5. 25. Ἐως οὗτως εἶ ἐν τῇ ἰδῶ, Tandis que tu es en chemin, *Beza* in Matth. 1. 25.

<sup>c</sup> Matt. 5. 16. vim habet adversati-  
vam, non  
peribunt, in-  
quit, quini-  
mo penitus  
implebuntur,  
Grotius.

<sup>d</sup> Mat. 28. 20.  
Donec (In-  
quit Chry-  
sostomus)

Hom. 5.) hoc  
posuit, non  
ut suspiceris  
quod postea  
tam cognov-  
erit, sed ut  
discas, quod  
ante partum  
intacta per-  
manferit: Quid postea  
factum sit,  
curiosum est  
definire  
velle sine  
Scripturâ.

## Z.

**Z** A'ω, Vivo, often. Convalesco, Jo- han. 4. 51. In hac significatione verbum ζῶν sæpe usurpatur. Et Græci etiam 4 Reg. 1. v. 2. verbum ζῶω pro convalescere à morbo utuntur. Polyc. Lyser. Joh. 6. 51. Ἐγὼ εἰμι ὁ ζῶν, I am the living bread, according to our Translation, or according to the Latine Translation of *Beza*, and the French Translation, <sup>c</sup> I am the quickening bread. 1. The Greek word hath both significations in the Septuagint Interpreters, Psal. 41. 2. and 119. 40, 48, 50. & 143. 11. 2. The words preceding and following doe shew, <sup>d</sup> that living significeth quickning, Joh. 6. 33, 39, 57. 3. Aquinas, Ferrus, Jansenius, Emanuel Sa, Maldo- Toler.

<sup>a</sup> Panis vi-  
vus, Vulg.

<sup>b</sup> Ego sum  
panis vivi-  
ficus.  
<sup>c</sup> Je suis le  
pain vivifi-  
cant.

<sup>d</sup> Dicitur  
Panis vitæ,  
quia a lios  
vivere facit,  
Toler.



<sup>a</sup> *Vivus*, pro  
vivificans.  
Christi flect  
is living  
bread, both  
formaliter, in  
se; and effe-  
ctive, in no-  
bis.  
<sup>f</sup> *Ἀπὸ τοῦ*  
*ζῆλου*, Quia  
vitæ autor.

nat, Tolet, say, that <sup>e</sup> living is put for quickning; yet our Translation is good, and on it dependeth the truth of the French Translation, as the Effect on the Cause.

*Ζῆς*, *Jupiter*, quasi *juvans pater*, *Acts* 14.12. *Jovem significat, & ipsum etiam acrem, sicut Latini dicunt*, *Sub* *Dio agere, & sub Jove frigido, apud Horatium; id est, Sub cælo, & extra tectum.*

*Ζεῆς*, *Fervidus*, *Rev.* 3.15,16. *Qui iusto studio ebullit præ ardore, tanquam aqua fervescens ac ludens in olla quodam irrequieto motu, sic enim Ζεῆς significat*, *Brightman in loc.*

*Ζῆλον*, *Vinculum*, *Act.* 27.40.

<sup>g</sup> *Ζῆς* signi-  
fiet to *boile*,  
per *Onoma-*  
*topæiam*, be-  
cause when  
liquour boils,  
it maketh an  
hissing noise:  
Unde fortas-  
se, *Anglicum*  
*Secthe.*

*Ζεῖν*, *ἔρως*, *Jugum*, *Luk.* 2. ver. 24. and 14. ver. 19.

*Ζῆλος*, *Zelus*, *emulatio*, *invidia*, *livor*, *ardor*. *Zeale* is a branch of that root (say Grammarians) which significeth an hissing noise made by burning-hot metall cast into water: In the strict acception of the word, it is a fierce hissing heat, fighting with the contrary. *Vox media* <sup>b</sup> est.

*Zeale* attributed to man is taken,

1. In the bad part:
1. For *Envie*, *Acts* 5.17. and 7.9. and 13.45. and 17.5. *Rom.* 13.13. 1 *Corinth.* 3.3. and 13.4. 2 *Corinth.* 12. 20. *Gal.* 5.20. *James* 3.14. and 4.12.
  2. For a blind mis-guided zeale, as *Rom.* 10. 2. *Philip.* 3.6. *Acts* 21.20. and 22.3. *Gal.* 1.14.
  3. For a quarrellous, contentious disposition, *Jam.* 3.16.
  4. For counterfeit jealousy which some seem to have of others they pretend great love unto, *Gal.* 4.17.

<sup>b</sup> Satis ap-  
paret ex  
scriptoribus,  
cum profa-  
ni, tum sa-  
cris, voca-  
bulum esse  
mediam,  
quod nunc  
in bonam,  
nunc in ma-  
lam accipia-  
tur partem:  
id quod vel  
unus ille  
Gentium  
Doctor in  
Epistola ad  
Galatas scri-  
pta, edocere  
nos potest.  
Sic enim *cap.*  
4. ver. 18.  
*Bonum est*  
*emulari in*  
*re bona tem-*  
*per*: Et ta-  
men *cap.* 5. ver. 20. refert inter opera carnis. Ex quo fa-  
cile colligitur, duplicem esse zelum: Spiritus & carnis.  
*Qualiterque.*

1. For an holy emulation, and a laudable desire to imitate, or exceed others in goodnesse, without any hatred of them, as 1 *Cor.* 12. 31. and 14.1,12,39. 2 *Cor.* 9.2. *Gal.* 4.18. *Tit.* 2.14.

2. Godly jealousy, 2 *Cor.* 11.2.

3. An extream heat of all the affections, for and towards one wee esteeme, burning in our love to him, our desire of him, our joy in him, our indignation against all that speake or doe any thing against him. The object of this is either *Man*, as 2 *Cor.* 7.7. *Col.* 4.13. or *God himself*, 2 *Cor.* 7.11. *Joh.* 2.17. *Rev.* 3.19.

*Ζηλῶς, ὀφθαλμοῖς*, *Invidia movetur, ambio, studiosè affecto, servo.* *Gal.* 4.

ver.18. The word hath an em-  
phasis, and significeth, to be earnest  
with heat and fervency. Ver.17. *Ve-*  
*reunt vos.* *Græc. utrumque signi-*  
*ficat, Emulari, seu imitari in bonam*  
*vel malam partem: Et ambire, seu ve-*  
*hementer amare. Priori sensu emu-*  
*lantur vos, erit, pro vestris affecti-*  
*bus, nutibus adblandiuntur, sese ac-*  
*commodant. Posteriore, depereunt*  
*vos, pro magno zelo à mea doctrina*  
*vos revocant, amorem, ac studium*  
*salutis vestræ præ se ferentes, Parens*  
*in loc.* 1 *Corin.* 14.1. <sup>k</sup> *Cover* <sup>k</sup> *Ambire,*  
*Spiritual gists.* *Gr. Be zealous after,* *Beza.*  
or zealously addicted unto them. De-  
sire even with zeale, and holy emula-  
tion. *Jac.* 4. 2. *Declarat ibi ali-*  
*quid amplius quam invidere, nempe*  
*ambitosam affectionem rei expetere.*  
It is used also, *Acts* 7.9. and 17.5.  
1 *Cor.* 12. 31. and 13.4. and 14.39.  
2 *Cor.* 11.2. *Rev.* 3.19.

*Ζηλῶς*, *Accensus zelo, zelator.* *Acts*  
11.20. and 22.3. 1 *Cor.* 14.12. *Gal.*  
1.14. *Tit.* 2.14. *urgens hanc vo-*  
*cem Græci Interpretes. Vides (inquit.*  
*Chrysost.) ut non simpliciter opera vir-*  
*tutis à nobis exigantur. Aut enim, æ-*  
*mulatorum, hoc est, magni cum ala-*  
*critate, & ingenti studio & animo*  
*virtutis*

virtutis opera capeissentem, Estius ad loc.

**Ζημία, Damnum, Aëts 27.10, 21. Philip. 3. ver. 7, 8. Quodvis detrimentum significat, quum quis privatur iis quæ habet sive possidet, Chamer.**

**Ζημιών, bouai, Multo, or, Matth. 16. ver. 26. Mark 8. 36. Luke 9. v. 25. 1 Corinth. 3. 15. 2 Corin. 7. 9. Phil. 3. v. 8.**

**Ζητέω, Quæro, studeo, often. Ζητείαν est Curare, præcipuum habere, Johan. 7. ver. 18. & 8. 50. Summo studio querere, 1 Pet. 5. 8. Significat Affectare, & mirifice cupere, Matth. 2. 13. and 13. 45. and 26. ver. 59. The Septuagint use it, 1 King. 1. 2. and 19. 10. Luke 12. 48. Required, or exacted; and so required (if wec urge the extent of the word) as things required by an importunate disputer in the Schools, or a violent tormenter on the Rack. Marc. 12. 12. Studebant, id est, affectabant, & mirifice cupiebant, Beza.**

**Ζήτημα, Questio, Aëts 15. 2. and 18. ver. 15. and 23. 29. and 25. 19. and 26. 3.**

**Ζήτησις, Quæstio, Joh. 3. 25. Aëts 25. v. 20. 1 Tim. 1. 4. and 6. 4. 2 Tim. 2. 23. Tit. 3. 9.**

**Ζιζάνια, Zizania. Matth. 13. ver. 25, 26, 27, 29, 30, 36, 38, 40.**

It should not be translated tares, or vetches, but evil seed. It is (saith weemes) that which wec call blasted corn, or the deafe eares which grow up with the good corn, and cannot be discerned from it untill the harvest, and then it proveth naught: for vetches and tares may presently be discerned and pulled up. His

emie came and sowed tares, ver. 25. that is, corrupted that seed which

seemed to be good seed. Then such corn is not there meant; for the zizania there spoken might be discerned, and so were before the harvest, yea, and might also have been plucked up, but for fear of plucking up the good corn too. A kind of bad and hurtfull plant, which spoiled the corn in Palestine, and was great, and grew in branches, v. 32. and is unknown in these daies, Decadate.

**Ζιζεύω, Caligo, seu densissima tenebræ. 2 Pet. 2. 4, 17. Jude 6, 13. It significeth darknesse it selfe.**

**Ζυγός, Jugum. Matth. 11. 29, 30. Aëts 15. 10. Gal. 5. 11. 1 Tim. 6. 1. Rev. 6. 5.**

**Ζύμην, Fermentum. Fermentum significat, Gal. 5. 9. Metaphorice accipitur in bonam partem, Matth. 13. v. 32. In malam, pro falsa doctrina, Matth. 16. 6, 12.**

**Natura fermenti est vim suam latè spargere: id est, Matth. 13. vera doctrina fermento comparata est. Hic, & apud Paulum ad Galatas, falsa dogmata, & 1 Cor. 5. 6. mala exempla fermento comparantur eandem ob causam; sed & præterea ob saporis amaritatem: Et quia fermentatio corruptio quædam est, Grotius in Matth. 16. 5. Gal. 5. 9. Et scelerata vita, 1 Cor. 5. 7. Pro dissimulatione, Luc. 12. 1.**

**Ad iram id transiit, Plautus in Mercatore. Nam mea uxor propter illam, tota in fermento jacet. It is used also, Matth. 16. 11. Mark 8. 15. and Luk. 13. 21. 1 Cor. 5. 6, 8.**

**Ζυμῶν, capui, Fermentum, or. Matth. 13. 33. Luk. 13. 21. 1 Cor. 5. 6. Gal. 5. 9.**

**Ζωγέω, έουαι, Vivum capio, Captus tenor, Luk. 5. 10. \* and 2 Tim. 2. 26. \* Vide Pictat. & G. 6. 2. in loc.**

Non simpliciter significat capere, sed captivum à cæde conservare. Hel-

lenisticis passim ζωγείω, quibus parçitur in bello post captivitatem, dicuntur; quemadmodum Rachabam Josua, cum universa familia ζωγείσθαι dicitur: Quod non est vivos capere, ut nonnulli reddunt, sed servare vitam, aut donare: In Hebræo, fecit vivere; id est, vitam eis conservavit, החיה. Aliud est

vivos

<sup>1</sup> Vocabulum est forensis, sicut multa. re apud Latinos. Is qui damnum facit non suis, sed earum rerum quas amat. <sup>m</sup> Quæro invenire, Mar. 12. 12. Luc. 5. 18. & 9. 9. & 13. 24. & 19. 3. 47. Joh. 7. 1. 4. 19, 20, & 25.

<sup>a</sup> D. Hoskins Serm.

<sup>•</sup> Quasi σ. τοιζάνιον, Varinus, quia amatriticum, illud est umbra corpus sequitur, imitatur, & simul accrescit, ac si esset de tritici genere. Quasi σιλανιον, quia tritico ceu peccatis nocet. <sup>•</sup> Polyc. Lys. Potius Syr. vox est Matth. 13. 25. pro ζιζάνια. Syr. זיזאנא, Chal. זיזאנא, Est, nutrit. Heb. זיזאנא, Esca, זיזאנא, est species, figura; habet enim speciem alimentaria frugis, sed non est, Martius in Lexic. Philol. Syrus & Arabicus ex Græco Evangelio traducti sunt; unde græcizant, & subinde voces Græcæ usurpant, uti hic usurpant ζιζάνια, quod planè à Græco ζιζάνια de seculo videtur, quare hæc vox potius Græca videtur quàm Syra, Corneli. à Lys. Vide Scultet. Observ. in Matth. & Marc. cap. 37.

<sup>p</sup> Significant specum Tartareum, & caliginem, atque solis occasum, Eras.

<sup>q</sup> Uthleazimus panis, qui fermento caret. Ζύμη, à ζῆω, ferreo, quia maffam fervere facit. Fermentum, quasi ferens incrementum, seu augmentum. Italice, Levain. Hispanice, Levadura. Gallice, Levain. Angli. Leaven, quia solet pastam tumefacere.

<sup>r</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>s</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>t</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>u</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>v</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>w</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>x</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>y</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>z</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>aa</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>bb</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>cc</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>dd</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>ee</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>ff</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>gg</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>hh</sup> Vide Pictat. & G. 6. 2. in loc.

<sup>ii</sup> Vide Pictat. & G. 6. 2. in loc.



r Apud Lxx  
Interpretes  
ζωγῆν saepe  
ponitur pro  
in vitam con-  
servare, non  
occidere: In-  
ter-lum verò  
vivos capere,  
& abducere,  
ut 2 Paral.  
25. 12. Lud-  
de Dieti.  
f Jam, en.

vivos capere, aut adhuc superstites & vivos; qui plerumque non ad vitam capiuntur, sed ad mortem. Exemplo sit locus nobilis, 2 Paral. 25. 12. Vivos ceperunt, sed ad mortem: cum Evangelica sagena vivos & ad vitam capiat. Aliud igitur, aut non satis, recentior interpretes, Luc. 5. 10. Vivos capies homines. Syrus, Capies ad vitam: optime, & ad mentem. Heinsius in loc. Take alive, and in hunting. A Metaphor either from Huntsmen, who catch the prey alive; or Captaines, who in warre take their enemies alive. From ζῶν, and ἀγρῶν, to Hunt, Animal venor, as Grammarians note. Nor as enemies take enemies dead, or for bonds; but as Captives redeemed for better life and libertie. Ζωγῆν, qui capit ut servet, non ut perimat ac tollat. Græci interpretes, Josuæ 2. v. 13. Num. 31. v. 18. Deut. 20. v. 16. ita reddiderunt Hebraicum verbum חַיִּים, quod significat captivos, in quos jus vite & necis habeas non interficere, sed vitam ipsi donare. Deut. 2. v. 34. reliquias, quæ post editam stragem conservantur, vocant ζωγῆται. Syrus, Luc. 5. textum ita reddidit, Capies homines ad vitam. Hæc significatio pulcherrimè potest accommodari ad ministerium Legis & Evangelii. Chemnit. in Harmon. Evangel.

Ζῶν, Vita, often. Cætus, conventus, Acts 5. 20.

t Cingulum, à cingendo, t Ζώνη, Cingulum. This Zona chiefly significeth a Souldiers belt, or a marriage-girdle. The Souldiers belt was lined within in the inside, where, when they went to warre, they did put their money. Suetonius writes of Vitellius, Zonâ se auro plenâ circumdedit. Christ forbideth his Disciples, Matth. 10. 9. As in zonis circumferre, To carrie brasse in their purses: whence Horace saith of a man that hath lost his money, Zonam perdidit. Young Maids when they were married, were wont to have a marriage-girdle tied about their middle, which their husband at the first night of their marriage should untie, whence Zonam solvere,

hath been translated, To deflowre a Virgin. It is used also, Matth. 3. 4. Mark 1. 6. and 6. 8. Acts 21. 11. twice. Rev. 1. 13. and 15. 6.

u Ζῶν, Cingo, Joh. 21. ver. 18. twice. u Latinis Respicit ad vestitum in orientalibus regionibus usitatum, utebantur enim longis, & laxis vestibus. Hinc factum est, ut cum ad iter aliquod se accingerent, vestem colligerent, & se succingerent, unde etiam apud Latinos hæc loquendi formulæ emanarunt, Esse in procinctu, & Itineri se accingere.

Ζωογονέω, ἐποιεῖν, Vivifico, sobolesco. Luc. 17. 33. Act. 7. 19. εἰς τὸ μὴ ζῶγονεῖν, ubi Erasmus, Nè foetus essent vitales; qui ad infantes rectè id refert. Quo nomine à recentiori reprehenditur interprete; qui τὸ ζωογονεῖν ad parentes referendum interpretatur; ideoque nè sobolescerent, interpretatus est. Certè quid ζωογονεῖν sit ignorare non possunt qui Hellenistas, Exodi præsertim, de qua hic agitur, interpretes legerunt: Qui de obstetricibus, ὅτι ἐζωογονεῖν τὰ ἀπονεύα, quod in vita mares (aut vitam maribus) servassent, c. 1. 17. dixerunt, ut & v. 18. Jam si ζωογονεῖν τὰ βεβήκα, id est, vitam pueris servare, dicitur qui hos non tollit, sine dubio, ζωογονεῖν dicuntur, qui eripiuntur morti ac servantur. Vide 1 Sam. 2. 6. Heinsius in locum. Significat fetum vivum parere.

\* Ζῶν, Animal, often. 2 Pet. 2. 12. x Ἄνθρωπος, à λογῇ, à vita; ut animus Latinis ab anima, à qua vivificatur, PISCUS.

Ζωοποιέω, ἐποιεῖν, Vivifico, or, often. 1 Pet. 3. 18. Though this word be often put for Preserved alive, yet there it significeth rather, Raised to life againe. There is no place in the New Testament, in which it doth not signifie, Vitam accipere quam quis non habebat, Chamier.

H.

H, Vel, aut, often. a Græca vox, a Erasmi in H, anceps est ad Aut, & An. b H Joan. 9. pro

pro ei μὴ nisi; *usurpatur* Joh. 13. 10.  
Act. 24. 21.

b *Præfex*,  
*Vulg.* Beza.  
Pilatus ve-  
rò Judæe  
fuit non  
Præfex, sed  
Procurator,  
*Tacit.* li. 3.  
cap. 15. *An-  
nal.*

c *Vox &*  
*ἡγεμονίας* &  
*ἡγεμονίας*, ut  
rectè ab eru-  
ditis viris  
demonstra-  
tum est, im-  
peria quæ  
vis etiam ex-  
tra ordinem  
mandata sig-  
nificat, *Grot.*

c *ἡγεμονία*, Imperium, Luke 3. 1. Tale  
quid Græci notat, quod Galli voce aptè  
conduite exprimunt. Syrus eandem vo-  
cem retinet inflexam pro sua Dialecto.  
Quod ut obiter notem, præter voces com-  
plures alias Græcas retentas in inter-  
pretatione Syra, argumentum est, Syrum in-  
terpretem à Græco demum codice versio-  
nem suam contexuisse, Spanhem. in  
Dub. Evangelii.

*ἡγεμονίας*, Præfex, Luke 2. 2. and  
3. ver. 1.

d *Duco, præ-*  
*sum, impe-*  
*ro, ducem*  
*viæ me præ-*  
*sto, vel præ-*  
*co. Argu-*  
*mentatio*  
Bellarmini à  
voce ἡγε-  
μονίας, quæ du-  
ctorem signi-  
ficat ad du-  
cem consti-  
tuendum est,  
ac si quis jo-  
co probare  
vellet Re-  
ctorem Aca-  
demie, aut  
Regentem  
collegii, esse  
proprie lo-  
quendo Re-  
gem.

d *ἡγεμονία*, *ἡγεμονία*, *Duco, arbitror.* *ἡγε-*  
*μονία*, *Dux, Qui antecedit, Præfexus,*  
*Primarius, often.* Qui antecedit, id  
est, qui regi præit, ut Pastor, sive qui  
inter ipsos collegas non gradu superior,  
sed ordine primus est, Beza in Luc.  
22. 26. *ἡγεμονία* hic dici videtur  
qui in Ecclesia sublimiorem ceteris con-  
secutus est gradum, ut Apostoli erant  
consecrati, & post eos Episcopi, Grotius  
in Luc. 22. 26. Act. 15. 22. ἡγε-  
μονίας, *Chiefe men*, (or *leading men*, as  
the word properly significeth) amongst  
the Brethren. *ἡγε-*  
*μονία* vox castrensis & politica est, &  
de publica persona dicitur; quæ aut in  
civitate, aut in castris præest: Et re-  
spondet Hebraicæ voci מְנִיחַ, id est, prin-  
ceps, dux, præsul, antistes, quo nomi-  
ne princeps populi, ut ait Pagninus,  
significatur; quod Populus aspiciat  
principem in omnibus negotiis suis:  
Vel, ut Mercerus, Chevallierius &  
Bertramus addiderunt, quod popu-  
lo antecellat, vel eum præcedat, idque  
tam in Ecclesiasticis quàm in Civilibus  
rebus. *Hadrianus Savaria* contra  
Bezam de diversis gradibus ministrorum  
Evangelii.

*ἡδύς*, ἡδύς, *Libenter, libentissimè.*

Mark 6. 20. and 12. 37. 2 Cor. 11. 19.  
and 12. 9, 15.

*ἡδύς*, Jam, very often.

*ἡδύς*, *Voluptas.* Luke 8. 14. Tit.  
3. 3. Jam. 4. 1, 3. 2 Pet. 2. 13. The  
Greeks so call pleasure, from the  
Hebrew word הֵדֵן *Heden*, the name  
of a country, so called for the  
pleasancness of it; for הֵדֵן, in He-  
brew is, *to delight*.

c *ἡδύς*, *Mentha*, Marth. 23. 23. Sic dicitur  
Luc. 11. 42. Id est, *Suaviter olens herba*  
odorata; ex ἡδύς, *Suavis*, & ὄσμη,  
Odor.

*ἡδύς*, ἡδύς, *Mores*, 1 Cor. 15. 33. unde  
*Ethica.*

*ἡκω*, *Venio, often.*

*ἡλίος*, *Quantus*, Col. 2. 1. Jam. 3. 5.

f *ἡλίος*, *Ætas, statura.* Age, Joh.  
9. 21, 23. The time of age, Heb. 11. 11.  
*Stature, Quantitie, the Magnitude of*  
*the body*, Marth. 6. 27. Luke 2. 52. and  
12. 25. and 19. 3. Ephes. 4. ver. 13.  
Of ἡλίος, *Quantus*, so it is taken  
in Plutarch and Lucian.

*ἡλίος*, *Sol, often.* Latinis Sol dicitur,  
vel (ut ait Cicero) quia solus ex  
omnibus sideribus est tantus; vel quia,  
quum exortus est, obscuratis aliis, solus  
appareat. Sed verius opinor esse ut Sol  
ab ἡλίος derivetur, nam Latini ex-  
primunt aspirationem Græcam per S, ut  
in ἔσπερος, *Serpo, us, Sus, &c.* ἡλίος  
autem sit ab ἥλιος. Πλάτων τὸ ἀλίσεν,  
ut inquit Plato, quod homines, post-  
quam exortus est, in unum convocet, aut  
ἡὸς Aurora, & λία valdè. Derivunt  
Antiqui ab ἥλιος, Mare, quia ἐκ τῆς ἥλιος  
ortum habere videtur, quasi ἥλιος.  
Poeta enim fingunt Solem à mari exsur-  
gere, & in mare recurrere.

*ἡλός*, *Clavus*, Joh. 20. 25. twice.

*ἡμέρα*, *Dies, very often.*

z *ἡμέρα*, *ἡμέρα*, *ἡμέρα*, in the Greek  
of the Hellenists, is used for the first  
or the last day of every solemn  
Feast, in which there was a holy  
Convocation to the Lord, Isai. 1. 13.  
The calling of Assemblies (which was  
the first and last day of the Feast,) I  
cannot away with. The Lxx renders  
it, *Your great dayes.* Here it is used

f *ἡμέρα*, *Gentile, or*  
*Tame: be-*  
*cause it is*  
*appointed*  
*for tame*  
*creatures: or*  
*of ἡμέρα, I*  
*desire, becau-*  
*se it is to be*  
*desired: or*  
*as ἡμέρα με-*  
*τα.* In La-  
tine Dies, à

Deo, as a divine thing; vel à *Div*, id est, *Cælo* & *Sole*, Zanchius.  
Vel à *dividendo*, quod disjungat lucem à tenebris,

for



for the first day of the Feast; and Joh. 7. 37. for the last. It is taken for 1. *An artificiall day*, John 11. 9. 2. *Time generally*, Matth. 3. 1. Luke 1. 5. 3. *The time of grace under the Gospel*, Rom. 13. ver. 12, 13. Acts 3. 24. Heb. 4. 7. 4. *The light of truth*, John 9. 4. 1 Corinth. 3. 13. 1 Thess. 5. 8. 5. *Judgement*, 1 Cor. 4. 3. 6. *Any opportunitie to doe good*, Joh. 9. 4. It is named  $\text{ἡσυχία}$ , *from* in the Hebrew, of the tumult, stir, and businesse in it, *Ansiv*.

$\text{ἡμέτερος}$ , *Noter*, Acts 2. 11. and 24. 6. and 26. 5. Rom. 15. 4. 1 Cor. 15. 31. 2 Tim. 4. 15. Tit. 3. 14. 1 John 1. 3. and 2. 2.

$\text{ἡμῶν}$ , *Certe* (Adu.) Heb. 6. 14.

$\text{ἡμιθνήσκων}$ , *Semimortuus*, Luke 10. 30. *Ex hui semi*, quod præfigi solet aliis nominibus, eaq; dimidiare, ut semihora *ἡμιθνήσκων* semita, quasi dicas, semi iter. Latinum semi est à Græco, ubi spiritus asper mutatur in σ.

$\text{ἡμισυ}$ , *Dimidium*. Mark 6. v. 23. Luke 19. 8. *Vide Piscat.* Rev. 11. v. 9, 11. and 12. 14.

$\text{ἡμιθνήσκων}$ , *Semihora*, Rev. 8. 1. Beza, *Pisc.* usus est hac voce Cicero pro Rabirio *Vulgata*, Media hora, *barbarè*, pro dimidia hora, Beza *in loc.*

$\text{ἡνίκα}$ , *Quum, Quando*, 2 Corinth. 3. v. 15, 16.

$\text{ἡπιος}$ , *Placidus*, 1 Thess. 2. 7. 2 Tim. 2. 24. Clemens, mitis, lenis, benignus, ab ἡδω delecto, vel ab ἡπιος verbum, because hee persuades all with his word; *Placidus*, virtus tum avaritiæ, tum arrogantiae repugnans.

$\text{ἡσυχία}$ , *Tranquillus*, 1 Tim. 2. 2.

$\text{ἡσυχάζω}$ , *Taceo, quiesco, acquiesco*. Luk. 14. 4. and 23. 56.  $\text{ἡσυχάζοντες}$  quieverunt, *Latinus Interpretes inceptè vertit, siluerunt: cum non de quiete oris vel sermone, sed operis hoc loco agatur, quo modo vox hæc usurpatur* 1 Thess. 4. ver. 11. 2 Thess. 3. ver. 12. Gerbardus *in loc.* Acts 11. 18. and 21. v. 14. *Quiesco, silo*, it significeth both, *Erasm.* Significat non solum quiescere, seu quiescentem esse; sed in silentio agere & vivere, Zanch. in 1 Thessal. 4. ver. 11.  $\text{ἡσυχάζειν}$  pro tacere frequens est apud Hel-

lenistas, 1 Maccab. 1. 3. Isa. 14. 17. *Grotius*.

$\text{ἡσυχία}$ , *Quies*. Act. 22. 2. 2 Thessal. 3. 12. 1 Timoth. 2. 11, 12. It is translated *silence*; the Originall significeth also *quietnesse*.

$\text{ἡσυχίῃ}$ , *Quietus*, 1 Tim. 2. 2. 1 Pet. 3. 4.

$\text{ἡτοις}$ , *Vel*, Rom. 6. 16.

$\text{ἡνδρανα}$ , *Inferior sum, superior*, 2 Cor. 12. 13. 2 Pet. 2. 19, 20.

$\text{ἡττω}$ , *Diminutio, defectus*. *Weaknesse, or impotencie of affectionis*. 1 Corinth. 6. 7. *Defectus, id est, Imbecillitas fortitudinis animi quæ facit ut à malo superemini, ferendis vix, injuriis, & aliis immoderatis affectibus impares, unde lites & controversiæ oriuntur.* It significeth *Infirmine* and *losse of victorie*. A verbo  $\text{ἡττω}$ , quod significat *prostrare*, pugna succumbere, *inferiorem esse, superari, Piss.*

$\text{ἡσσον}$ , *Minus*, 1 Cor. 11. 17. & 2 Cor. 12. 15.

$\text{ἡσυχία}$ , *Sinebat*, Mark 1. 34.

$\text{ἡχῆς}$ , *Sonitus, rumor*. A sound at the second hand, a sound at rebound. *Proprie est sonitus repercussus, sive resonans, unde formatur nomen Echo, quo Latini etiam utuntur.* Tribuitur vento, Act. 2. 2. ac tuba, Exod. 19. 16. Hof. 5. 8. Hebr. 12. 19. Luc. 4. 37. *Fama, Eras.* *Nomen est à verbo ἡχέειν, resonare, unde & Echo dicta est, quæ vocem acceptam reddit, quod fama tinniat, & pro una voce plurimas reddit.* Erasim.

$\text{ἡχέω}$ , *Resono*, Luk. 21. 25. 1 Cor. 3. v. 1. To sound the whole after one, from which our English word *Echo*, to sound the last syllable. *h De maris, & aquarum sonitu in V. Test. usurpatur, Isa. 51. 15. Psa. 46. 4.*

○.

$\text{ἡλασσα}$ , *Mare, very often*. *Septuaginta Interpretes Hebræum Tarshish\* (Isa. 2. 16.) aliquando ἡλασσαν interpretantur. Atque i'a nominis Græci originem quasi digito demonstrare videntur. Nam Græcis primum usitatam fuisse opinor vocem ἡλασσαν. Hinc ταράσσω, verbum Græcum, quod proprie valet, maris instar com-*

\* Vide D. Borii *Armadversio-* num *sacra-* rum lib. 4. cap. 6.

moveo & agito : Nam muta aspi. ata  
 3, facile mig. at in tennem τ. Porro,  
 ex ἀσπασα, mutato scilicet ρ in λ, fa-  
 ctum denuo est ἀλλάσσα, Fuller. Misc  
 fac 1.2.c.10. Etudita est hac deductio  
 ab antiquis illis Interpretibus commu-  
 strata, & longè anteferenda ei, quam  
 affert Etymologus, nimirum ut dicatur  
 ἀλλάσσα quasi σαλάσσα, à σάλ·  
 quam, veluti parum verisimilem, non in-  
 juria rejicit Henricus Stephanus.  
 Fullerus ubi supra. Oceanus,  
 sed peculiariter mediterraneus à regione  
 Tarsis, id est, Cilic. a, quam alluit, Ga-  
 takers Sermon entituled, *Englands  
 delivery from the Spanish invasi-  
 on.* <sup>a</sup> Lucet Hebr. ei quamvis aqua-  
 rum collectionem Mare nominant, in  
 Nov. tamen Testamento non est usitatum  
 θαλάσσης, Maris nomen attribueret mi-  
 noribus illis aquarum collectionibus, Po-  
 lyc. Lyser. Tamen p. o lacu sumi ur,  
 Joh. 21.1. Vide *Fansen. Concord. Evan-  
 gel. cap. 26.*

Θαλαπῶ, φοβεο, Ephes. 5.29. To Cherish,  
 To keep warm: A metaphor taken  
 from birds, or hens <sup>b</sup>, that hover  
 their wings over their young ones,  
 or that sit upon their eggs. It  
 is used also 1 Thesl. 2.8

Θάλας, πάθος, Stupor Est affectus ex  
 admiratione & timore mixtus. Mar-  
 16.5. usurpatur de mulieribus Angeli  
 conspectu territis. Act 3.10. c de  
 populo vidente claudum miraculose sa-  
 natum, quando animus admiratione ita  
 percellitur, ut quasi attonitus reddat-  
 ur. Luc. 4.36. Et factus est pavor,  
 Erasim. Θάλας, Stupor, etiam  
 est plus quiddam quam timor, aut ad-  
 miratio; hoc loco magis videtur admi-  
 rantium esse, quam timentium, E-  
 rasim. It is also used Luke 5.  
 ver.9.

Θαυέω, έομαι, Expavescio, from the  
 former word, Mark 1.27. and 10.  
 v.24,32. Acts 9.6.

Θάνατος, Mortifer, Mark 16.18.

Θάνατος, Mortis, often. 1. Spi-  
 rituall death, Luk 1.79. 2. Tempo-  
 rall and eternall death, Rom. 6. v. 23.  
 3. Pestilence, Rev. 6.8. So the Chal-  
 die Paraphrast often useth קלחא  
 death, for דבר pestilence, as Lev.

26.24. The Septuagint useth this  
 Greek word so Exod. 9.3. 2 Sam.  
 24.13. Wee in English call the  
 same disease, the sickness, or the  
 plague, καὶ ἐξοχλῶ. Severus Sul-  
 pitius Historiarum primo mortem pro  
 pestilentia posuit. 4. Perill, or haz-  
 zard of present death, 2 Corinth. 11.  
 v.23.

Θάνατος, έομαι, Morte multo. Matt.

10.21. Θανάσιον, Mortis mul-  
 tandos curabunt. Vulgat. & Erasim.  
 Morte afficient. Mortifico, occido,  
 or, mortem infero, & morti adjuvaco  
 often. It signifieth so both in  
 profane Authours, and in Scripture  
 too, Gerhard. Item in Nov. Testa-  
 mento aliquando exponitur mortifico,  
 Rom 8.13.

Θάνατος, Mortifer, Jam 3.8.

Θάνατος, Sepelio, Match 8 v.21,22. and  
 14.12. Luk.9.59,60. and 16.22  
 Acts 2.29. and 5.6,9,10. Est

apud Græcos significat sepelio, defo-  
 dio, attamen apud Hellenistas nonnun-  
 quam, ut & Gen. 50.26. respondet  
 verbo Chanat, ac funero, aromatibus  
 corpus defuncti condio, significat.  
 Qua in re vulgaria Græca Lexica de-  
 ficiunt, cum non attendant discrimen  
 inter stylium Hellenisticum, (quo Helleni-  
 stæ seu Græcienses usi sunt) & purè  
 Græcum, quo Scriptores profani apud  
 Græcos usi, Mayerus in Philol. fac.  
 1 Cor 15.4. Drusus conjicit (in  
 Comment. ad loc. diffic. L. Gen.)  
 ex lingua Hellenistarum articulum il-  
 lum in Symbolo Apostolico ἐτάφη, se-  
 pulsus est, reddi posse, funeratus aut  
 conditus fuit; ita ut sequens articulus,  
 descendit ad inferos, idem sit, ac se-  
 pulsus est, cum eis q. d. s, sæpe idem  
 valeat, atq. in sepulcrum. Sed à  
 particulari hoc colligit, atque ita nihil  
 colligit. Nam quamvis verbum hoc  
 nonnunquam ita sumatur, ut funerare  
 denotet; sæpius tamen sepelire signifi-  
 cat etiam apud Hellenistas, ut Mat. 14.  
 v.12. & 8.21,22. Mayerus ibid.

Θάρρος, Confido, 2 Cor. 5 v.6,8. and 7.  
 16. and 10.12. Heb 13.6. Est  
 confidere, audere, audua aggeredi, Cor-  
 nel. à Lap Est fiducià prædici-  
 um esse, bono animo esse, vel etiam fiduciam  
 B b capere,

<sup>a</sup> Seas in He-  
 brew, <sup>וַיִּשְׁמַר</sup>,  
 Famim, are  
 named of  
<sup>וַיִּשְׁמַר</sup>, Ma-  
 jim, waters,  
 and of the  
 tumultuous  
 noise which  
 they make.  
 Answ.

<sup>b</sup> In illo ver-  
 bo cura ex-  
 primitur, si  
 gnificat enim  
 more Galli-  
 næ incubare,  
 & calore for-  
 tum partui  
 idoneum  
 reddere, A-  
 ver. in Eph. 5.  
 c Magis stu-  
 poreum signi-  
 ficat, & ad-  
 mirationem,  
 quam timo-  
 rem, F. m.

<sup>d</sup> A τανδ, <sup>α</sup>  
 extendo :  
 When peo-  
 ple are dead,  
 they are lon-  
 ger then they  
 were before.



capere, ad fiduciam erigi, Gerh. in Harm. Vide Bezam in 2 Cor. 10. 2. *Θαροῦ*, Confido, Matth. 9. 2, 22. & 14. 27. Marc. 6. 50. Verbum in Græcâ lingua valde Emphaticum est: Significat enim se colligere, animum sumere, præsentî animo esse, in spem certam venire, confidere in bonum, fiduciam habere, Chemnit. It is used also, Mark 10. 49. Luke 8. 48. Acts 23. 11. Joh. 16. 33. *Θαροῦτε*, Confidite, ad verbum, Recipite cor: Gallicè, Prenez courage. The word signifieth boldness, implying that our confidence in God causeth boldness and courage.

f A *Θίγο*, f  
Calefacio,  
quo enim  
quis naturæ  
calidioris, cō  
audacior.

*Θέγο* ♂, Fiducia, Acts 28. 15. *Θέγο* ♂ in malam partem accipitur pro temeraria confidentia. Fit ex *Θέγο* ♂ per metathesin literæ θ, cum qua metathesi sic mutatur significatio, ut quum *Θέγο* ♂ in bonam partem accipitur pro fiducia, *Θέγο* ♂ contrā, in malam pro audacia, temeritate, Stephanus.

*Θάυμα*, Admiratio, Rev. 17. 6.

g From the  
Hebrew  
מִתְבַּרֵּךְ.  
Observantiā  
cultū q; pro-  
sequi, suspi-  
cere, magni-  
facere, in pre-  
tio habere.  
Lorinus, Bu-  
dæus, & au-  
thor Græci  
Thes.  
A *Θάουαι*,  
Video: unde  
*θαύματα*,  
quasi *θαύμα-  
τα*, visu di-  
gna, invitant  
intuentium  
oculos.

*Θαυμάζω*, *θαύω*, Miror, admirationi sum, often. It hath a double significatio: 1. Very earnestly, and intently, both with outward and inward senses, to mark and observe a thing; and so it fitteth that place, Matth. 8. 27. they did most intently, with eyes of body and minde, gaze upon the sea. 2. It signifieth to honour, reverence, and feare the person, or thing, wherein we discern any strangeness, the more reverence and fear: so the learned Septuagint translate those places of respecting, or regarding the persons of the mightie and aged, in this word: *Θαυμάζει* *μετόπισθον*, Deut. 10. 17. 2 Chron 19. 7, 28, 50. as also where Naaman the Syrian is said to be an honourable man, *Τὸ θαυμάσιον* *μετόπισθον*, 2 Kings 5. 1. Which phrase is also retained in the New Testament, Jude 16. *θαυμάσιες* *μετόπισθον*, and translated, The having of mens persons in admiration. And in this sense also the Disciples may well be said to marvell in that eighth of Mathew;

for that miracle procured in them a great deale of reverend awe, honour, and respect unto Christ: and thus some will that Christ himselfe marvelled at the Centurions faith, Matth. 8. 10. *Ἐθαύμασε*, Miratus est, he honoured, regarded, and respected (not his nobilitie, power, wealth, but) his faith. Joh. 7. 21. *θαυμάζειν* pro offendi, sic usurpatur Eccl. 5. ver. 7. Grotius.

*Θαυμάσιος*, Mirabilis, Matth. 21. 42.

Mark 12. 11. Joh. 9. 30. 2 Cor. 11. 14.

1 Pet. 2. 9. Rev. 15. 1, 3.

*Θαυμάσιον* ♂, Mirabilis, Matth. 21. ver. 15.

h *Θεδομαι*, *ᾶμαι*, Specto, conspicio, or, often. Joh. 1. 14. *Ἐθεωροῦμεθα*, Saw it intently, visibly; the Evangelists saw it. Et vidimus gloriam ejus, nos (inquam) Apostoli vidimus, aut (ut magis sonat Græcâ) Spectavimus, & Conspleximus: ergo non simpliciter videre significat, sed spectare, id est, diligenter, & fixè intueri aliquid seu novum, & admirandum spectaculum, Jansen in Concord. Evang. Significat, notante D. Chemnitio & Francisco Toletio, non obiter videre, sed diligenter, & quasi fixis oculis aliquid inspicere & considerare, sive attentè & consideratè videre, contemplari, spectare: quod etiam Grammatici comprobant, & ex eo derivata nomina ostendunt, Paulus Tarnovius in locum. So 1 Epist. Joh. 1. 1. which we have beheld: The word *ἠθεωροῦμεθα* there added unto that we have seen, signifieth a more intent, and diligent looking into a thing, to be able the better to judge of it, being duly considered. *Θεδομαι* enim spectare, plus est quàm *ᾶμαι* videre, cum hoc sit simpliciter etiam per transnam videre: illud verò, diu & diligenter intus & in cute aliquid contemplari. Zanch. in 1 Joh. 1. 1. Significat accuratam contemplationem: qua duo vocabula sic distinguit Varinus, ut *ᾶμαι* ad oculos corporis, *θεωρεῖν* verò ad oculos mentis referat. Matth. 6. 1. *Θεδομαι* (saith Beza) is more than *ᾶμαι*, as Spector is more than Videor. *Τὸ θεδοῦν* significat propriè spectari id est, cum peculiari quadam attentione, & admiratione

h Whence a  
Theater is  
derived: As  
men with  
good heed  
behold  
things done  
there; so did  
we intently  
by all the  
acts and  
scenes of his  
life; that is,  
Spectavimus  
seu novum  
& admiran-  
dum specta-  
culum, Eras.

i Est cum  
admiratione  
& stupore  
intueri, *θε-  
αομαι*.  
Quasi in  
theatro dili-  
genter, per-  
spicue, hila-  
riter, cum  
dijudicatione,  
& dilectio-  
ne, Lorin.

admiratione videri : quod Poeta sic expressit,

-Digito monstrari, & dicier, Hic est. Syrus utitur verbo, quod significat accuratam contemplationem. The sense therefore is, that to this end, and with this purpose, they did their works, that men might admire them, that they might be beheld of them, and commended.

<sup>1</sup> Gerhard. in Harm.

<sup>1</sup> Vox Græca est, quam retinent Latini.

<sup>1</sup> Θεᾶτον, Theatrum, A θεᾶσαι, to Behold, because the people flocked thither to behold plays and shewes exhibited to them. *Locus, in quo diebus festis ludī spectantur, interdum etiam orationes audiuntur. Ponitur interdum pro ipso spectaculo, 1 Cor. 4.9. Quo sensu θεᾶσιζέσαι accipitur, Stephanus. 1 Cor. 4.9. Sumus Spectaculum mundo: Sumpta metaphorā ab iis qui ignominia causā circumducti, ad mortem denique trahuntur. Unde Hieronymus legit, Theatrum facti sumus, ut Græcē est Θεᾶτον. Chrysostomus de Theatro huius vitæ, in quo coram Deo omnia agimus, intelligit. It is used also Acts 19. ver. 29, 31.*

Θεᾶσιζομαι, In Theatrum producior. Omnibus spectandum proponor. Heb. 10. 33. Θεᾶσιζομαι, Vulgata, Spectaculum facti. Eras. Spectaculo fuisse omnibus. Beza, In theatrum estis producti. In malam partem sumitur pro Traduco, sic Heb. 10. 1 Cor. 4.9. Dicitur hoc de iis qui ignominia causā in plenum Theatrum producebantur, quo modo accipitur apud Salustium, Ostentui esse, & apud Tacitum, Ostentui mittere, Steph. Thes. Beza.

<sup>m</sup> It answers to the Hebrew word Chaphef used Deut. 21. 14. 1 Kin. 18. 12. Psal. 40. 12. Importat simul effectationem, affectationem, & acceptationem.

<sup>m</sup> θέλω, Volo, often. To wish, 1 Cor. 7. 7. To desire, Mark 10. 35. and 12. 38. Pro desidero, aut rogo, sicut Latinum volo eadem significatione usurpatur: vide Marc. 10. 35, 36. Aliq̄s est decernentis & iubentis, Math. 8. v. 3. & 20. v. 14, 15. Joh. 17. precantis cum certa fiducia, eodem modo usurpatur Marc. 6. v. 25. Latini interdum eadem significatione usurpant verbum, volo. Cicero, l. 15. Ep. 8. Eum honorem tibi Deos fortunare volo, Paulus Tarnovius in Joh. 17. It significeth a will joyned with a very great desire,

Matth. 14. 5. Θέλεις is sometimes used of them, who beg any thing humbly, Matth. 15. 18. and 20. 32. Mark 10. 51. Luke 18. 41. Joh. 5. 21. and 12. 21. In other places of Scripture it significeth an efficacious will, especially when it is used of God and Christ, Matth. 8. 3. Mark 1. 41. Luke 5. 13. Joh. 3. 8. and 5. 21. and 21. 22.

<sup>n</sup> Θέλημα, Voluntas, often. It is often used for the will of God revealed in the Decalogue, the rule of all righteousness and holiness, which God requires and accepts from his adopted children, as Matth. 6. 30. and 7. 21. Joh. 9. 31. 1 Thess. 4. 3. Rom. 12. 2. It sometimes significeth the act of willing, Ephes. 1. 5. Sometimes the thing willed, Matth. 7. 21. and 12. 49. Mark 3. 35. sometimes a most vehement desire, or lust, as Beza translates it, Joh. 1. 13. 1 Pet. 4. 3. Act. 13. 22. τὰ θέλήματα, All the wills of God: for so it is in the Original.

Θέλεις, Voluntas, Heb. 2. 4. <sup>p</sup> Θεμέλιος, Fundamentum, often. *Id quod rei alicui supponitur, seu subijcitur, Basis loco. Metaphoricē scopus, caput, & res præcipua, sine quā reliqua consistere non possint, ut nec structura sine fundamento.*

Θεμελιώω, δομαι, Fundo, or. Matth. 7. 25. Luke 6. 48. Ephes. 3. 17. Heb. 1. 10. 1 Pet. 5. 10. Colos. 1. 23. <sup>q</sup> Τεθμελιωμένοι, Fundati, Grounded. It is a word taken from buildings, whose foundations are wont to be set in a firme, not in a sandie, or dirtie ground.

<sup>r</sup> Θεός, Deus, exceeding often. Græcis Θεός, Deus, sive à θεῖναι cum Herodoto in Euterpe, quod omnes res regionisque ordine disponat, sive à θεῖν currere, ut post Platonem Eusebius, quod omnia virtute & providentia actibus percurret; sive à θεᾶσαι, cernere, ut Basilii, quod omnia cernat & decernat; vel à θεῖν timor, non quod, ut ille haud pie, Primus in orbe Deos fe-

<sup>n</sup> Generale est, significat voluntatem tam Gratiæ, quam Iræ, sed ἐνδούια solum gratiæ est voluntas, licet synonyma sint, Gal. 1. 4. they differ as Chapter 7 and Razon.

<sup>o</sup> Est τὸ θέλημα hoc in loco non quævis voluntas, sed virtutis additæ, quæ libidinem vocatur; unde illud impudicissimè illius, si liber, licet, Beza.

<sup>p</sup> A τῷ θεῷ, Sicut prior Metaphora à radicibus Arborum, ita hæc à fundamentis Edificiorum, quæ firma, & immota esse oportet, sumpta est, Victorin.

<sup>q</sup> Strigel. in Nov. Test. Deus dicitur Græcè Θεός, à θεῖν, quod est videre, eod quod videtur omnia. Bradward.

*din, de Causâ Dei, l. 1. c. 6. p. 182. Est vox divina, & humana, nam in sexcentis Novi Testamenti locis occurrit, quia & sacri, & profani scriptores eā sunt usi: Gentiles in plurali dicunt Θεοί, ut Latini Dii, Superi cælestes,*



cit timor; sed quod timendus Deus sit. Alii his Græcis Hebræam notationem addunt, à 17 Dai, id est, sufficit; unde Saddai Dei nomen sit: Latini à Græco, aspiratâ in tenuem mutatâ, Deus efformârunt, Synops. Purior. Theol. Disputat. 6. de natura Dei. In

the Evangelicall history it is read without a prepositive article, *For-tassis*, ut Divinitatem magis intelligeremus quam Deum, saith Bullinger.

This word is used in Scripture, 1. Properly, and so it is taken: 1. *Essentially*, for all the persons, even for the whole Deitie, Joh. 4. 24. 2. *Personally*, for some one person of the Trinitie, Ephes. 1. 3. Rom. 9. 5. and 7. 25. and 8. 3. For the first person, John 3. 16. and so most usually, because hee is *Fons Deitatis*. For the second person, Acts 20. 28. For the third person, Acts 5. ver. 4.

2. *Improperly and falsly*, so it is given to men, either bad or good, Acts 14. 11. 1 Cor. 8. 5. and sometimes truely, though improperly, Joh. 10. 34, 35. 3. *More falsly*, to images or idols of men, 1 Corin. 8. ver. 4. Acts 17. 29. 4. *Most falsly and impiously* this name is usurped by Satan, 2 Corin. 4. 4. 5. *Any thing that a man adoreth and esteemeth in stead of God*, Philip. 3. ver. 19.

It is nomen τελεγε-  
γενηματων, a name consisting of four letters in most languages, as this

Greek one, and the Latine *Deus*, and the Hebrew אֱלֹהִים *Adonai*, the Germanes *Gott*, the Arabians *الله*, the French *Dieu*, the Spanish *Dios* shew.

Θεα, *Dea*, Acts 19. 27, 35, 37.

Θεον, *Divinus*. Το Θεον, *Numen*, Acts 17. 29. 2 Pet. 1. 4.

Θεογον, *Divinitas*. Rom. 1. 20.

Θεον, *Sulphur*. Luk. 17. 29. Rev. 9. 18. and 14. 10. and 19. 20. and 20. v. 10. and 21. 8.

Θεοδον, *Sulphureus*, Rev. 9. 17.

Θεοδιδαν, *Divinitus doctus*, 1 Thes. 4. 9.

Θεομαχέω, *Deo repugno*, Acts 23. 9.

Θεομαχοι, *Deo repugnantes*. Acts 5. <sup>t</sup> *Julian the Apostate was ver. 39. & Deo repugnare videamini*, *Græca plus habent emphasis, a resistor of habitum significantia, non tantum actionem, quasi dicas, Hostes Deo, ac rebelles Deo*, Erasmus.

Θεοπνευστος, *Divinitus inspiratus*, 2 Tim. 3. 16. *Breathed by God*.

Θεοσεβεια, *Pietas*, 1 Tim. 2. 10. This is a speciall word used in Scripture; it signifieth the divine worship due unto God only.

Θεοσεβης, *Dei cultor*, Joh. 9. 31.

Θεοσυγης, *Dei osor*, vel *Deo odibilis*, Corneli. à Lap. Συγγέν enim ab-horrere significat: unde Styx, palus inferni, ita dicta est ab horrore. Significat non tam Deo exosos, quam Deo ofores, *Vorsius in Rom. 1. 30.* Θεοσυγης, *Haters of God*. The word hath a passive termination, and signifieth properly, *bated of God*, though words passive are sometimes actively taken, as 2 Pet. 1. v. 3. and the Apostle there intendeth a catalogue of the Gentiles sins. *Theophylact* interprets it both wayes.

Θεός, *Deitas*, Col. 2. 9. Non dicit τὸν Θεόν, id est, Divinitatem; sed τὸν Θεόν, id est, Deitatem, ut magis etiam expresse loquatur, Beza in locum.

It signifieth the essence and nature of God, saith *Parvus*. Aliud enim est Deitas, id est, Θεός; aliud Divinitas, id est, Θεογον, quia Deitas est essentialis, & ipsa Natura divina: Divinitas verò est donum tantum participatum, & Deitatis effectum, *Danzus Isag. Christianæ, lib. 1. c. 11.*

Θεογονεα, *Sanatio, famulitium*. Luk. 12. v. 42. *Bellarmino*, for his advantage, reads it *Family*: it signifieth *famulitium*, the servants, or inferior part of a family, as *Beza*, and with him *Salmeron*, and, before them both, *Cajetan*. It is used also *Matth. 24. 45.* *Luke 9. 11.* and *Rev. 22. 2.*

Θεογονωστας, *Sano, or, osien*. De ingenius dicitur promptâ quâdam voluntate operam suam cuiuspiam accommodantibus, *Beza in Hebr. 3. 5.* Apud Græcos, *Medicos* rasum.

† Ego existimo illo significari, nomen Dei in quatuor mundi plagas decantandum esse, *Alsted. in Lexic. Theol.*

† Θεα φυ-  
ως.

† Eadem ratio in verbo Latino *Curare*, quæ in Græco, *Ε-  
ρασμ.*

\* *Era'm. in  
Annotat. in  
N. Test.*

† *Beza.*

\* *Piscatoris  
Schol.*

Medicos significat propriè <sup>1</sup> Phari-  
saeis, manu, aut victus ratione sa-  
nare, quod mederi dicunt; unde di-  
cta est à Galeno Θεραπευτική, Ars  
medendi. Impropiè usurpatur <sup>2</sup> Mat.  
4. ver. 23. etenim Christus non cura-  
bat morbos adhibitis remediis, sed sa-  
nabat illos verbo. Et <sup>3</sup> Luc. 9. 1.  
Apostoli non curabant aegrotum adhibi-  
tis medicamentis; sed sanabant man-  
dando morbis, in nomine Christi, ut dis-  
cederent. Matth. 8. ver. 7, 16.  
Valet, sanare subito ac miraculosè;  
& hanc significationem habet perpe-  
tuo in historia Evangelica de miracu-  
lous sanationibus Christi, & Apostolo-  
rum, ut Act. 5. ver. 16. & 8. v. 7.  
& 28. v. 9. **תרפא**, Taraph, si-  
gnifieth an idoll, or image made for  
mens private use in their owne  
houses, Genes. 31. ver. 30. Judg. 17.  
ver. 5. Hence from the Hebrew  
**תרפא** Taraph, or, as some read it,  
**תרפא** Tharaph, cometh the Greek  
Θεραπεύω, to worship, **Αἰνέω**. A-  
venarius fetcheth it from **תרפא**,  
Teraphim: and because the Hea-  
thens consulted with those idols  
for recovery of their health, thence  
this Greek word (saith hee) signifi-  
eth to heale.

Θεράπων, Famulus, Heb. 3. 5. Vo-  
cat Apostolus Moysen Θεράπων, quasi  
dicat, fidelem ac diligentem obser-  
vatores: Θεράπων enim non signi-  
ficat qualemcumque ministrum, sive do-  
mesticum, sicut vox οἰκέτης: sed sa-  
mulum frugis & utilem, cum Θερα-  
πείω sit, obsequiosè colere, se-  
que alicui totum addicere, Hyperius  
in locum. Honestius est vocabu-  
lum quàm δούλος, ut apparet ex verbo  
Θεραπεύω, Beza in loc.

Θερίω, οὐκ, Meto, or, often.

Θερισμός, Messis, Matth. 9. ver. 37, 38.  
and 13. 30, 39. Mark 4. v. 29. Luke  
10. ver. 2. John 4. v. 35. Revel. 14.  
ver. 15.

Θερίω, Messor, Matth. 13. 30, 39.

Θεραπεύω, Calefactio. Mark 14.  
ver. 54, 67. Joh. 18. 18. ἐθερμαίνον-  
το, sese calefaciebant. Verbum vocis  
mediæ, significatione recipiendū; ut apud  
Hebræos Hithpaal, & interdum

Niphal, Piscat. & Beza. Joh. 18.  
v. 25. Jani. 2. 16.

Θέρω, Asilas. A θερμός servco, quòd  
eo tempore omnia magis calcant: inde  
Thermæ, aquæ astuantes & servide,  
quales hic habemus in Anglia. Mat.  
24. ver. 32. Mark 13. 28. Luk. 21. 30.  
Act. 28. 3.

Θεωρέω, Specto, conspicio, video, & lo-  
ten. Non quovis modo, sed cum at-  
tentione video, 1. Epist. Johan. initio.  
Luc 21. v. 6. Johan. 2. v. 23. & 7. v. 3.  
& 20. v. 6. Θεωρεῖν Cicero Tuscu-  
lanarum 5. vertit, studiosè perspi-  
cere. Idem, Cognosco, Johan. 6. 62.  
& 12. 45. Act. 21. 20. Sapius  
significat speculari, & contemplari,  
quod mentis potius est, quàm oculorum  
corporaliū. Θεωρεῖν non simpli-  
cem intuitum, sed exactam considera-  
tionem notat, sicut usurpatur Marc. 12.  
ver. 41. de Christo vidente pecuniam  
in gazophylacium missam: Et Joh. 20.  
ver. 6. de Petro linteamina in sepul-  
chro Christi relicta accuratè contem-  
plante. Sic Matth. 28. ver. 1. Septua-  
ginta usurpat pro **ראה**, quod signifi-  
cat, oculis & animo apprehendit.  
Sensus igitur est ibi (Matth. 28.) quòd  
mulieres accuratè & intentè contem-  
plari voluerint sepulchrum Dominicum,  
an lapis superimpositus fuerit motus, an  
sigillum adhuc integrum, &c. Gerhar-  
dus in Harmon. Evangel. Pro  
mentali cognitione usurpat, Johan. 4.  
ver. 19. & 6. 40. & 12. 19. & 14.  
ver. 17. Heb. 7. 4. In Novo Testa-  
mento communiter usurpatur de visione  
corporali, Matth. 27. 55. Mark 3. 11.  
Inter cetera, significat cum delectatione  
& gaudio intueri, ut Joan. 17. 24. &  
Stephanus cum gaudio vidit caelos a-  
pertos, Act. 7. 56. Gerhard. in Harm.  
Θεωρεῖν non ad visum tantum, sed &  
ad alios sensus refertur, ut Johan. 2.  
ver. 23. & apertius Act. 4. v. 13.  
Grotius.

Θεωρία, Spectaculum, Luk. 23. 48. Pro-  
priè divinarum rerum contemplatio, La-  
tant. ex Trismegisto.

Θήκη, Vagina, Joh. 18. 11.

Θνήσκει, Laeto, fugo.

ver. 27. Μαζὶ ἐς ἐθὺλας, cubera  
qua suxisti, Vulg. Beza. cubera qua  
lactaverunt

\* Quasi τὴ  
θεῖα ἰσχύς,  
divina vide-  
re: verbum  
est propriè  
rerum divi-  
narum, La-  
tant.

Non simpli-  
citer videre,  
sed conside-  
rare, contem-  
plari, & pro-  
videre potius  
significat,  
Janen. Con-  
cord. Ger. in  
Harm.  
Est diligen-  
ter, & cum  
voluptate  
contemplari,  
Pareus in A-  
POC. 11. 9.

b A θήκη πρὸς  
πίλιν. Papil-  
lam sugen-  
dam præbeo.



lasterunt te, Tremell. *Quorum* lac hausisti, Steph. Thef. It is used also, Matth. 21. 16. and 24. 19. Mark 13. 17. Luke 21. 23. and 23. 29.

Θήλα, Femina, Rom. 1. 26, 27.

Θήλυ, Femina, Matth. 19. 4. Mark 10. 6. Gal. 3. 28.

Θήλα, Tendencia, Rom. 11. 9. Proprie venationem significat, hic Tendiculum quâ venamur, per Metonymiam effecti, Piscat. Schol.

Θηδω, Venor, Luke 11. 54.

Θηλον, Bestia, fera, often. Proprie noxiam Bestiam significat, veluti Vipera, aut Lupum, Eras. unde Theriacum quæ conficitur ex Vipera: apud Græcos non minus latè patet, quam Bestia apud Latinos; sed pro feris Bestiis accipitur, Marc. 1. 13. Beza in loc. Bestia quæ istu, morsive venenum relinquit, Θηλον vocantur: specialiter à medicis, & quidem nominatim Vipera, ut nonnulli sentiunt: unde nobile illud antidotum quod Theriacam appellant dici tradunt, quod videlicet ex Vipera carnibus aliquatenus conficiatur: quum potius Teriace dicenda videatur, quasi Servatrix appellata, Beza in Act. 28. 4.

Θησαυρος, Thesaurus, often. Lat. Thesaurus. Gall. Thefor. Angl. Treasure. Quasi Θέσις, Repositio, eis ἀθεον, In crastinum, Aret. in Nov. Test. Est copia rerum reposita, ut futuram necessitatem leniamus: nec solum ad pecunias pertinet, sed est rerum omnium quæ humana vita desiderare potest, frumenti, vini, vestium, Aret. in Matth. 6. It is a laying together of evill things as well as good, Rom. 2. 5. Do lay up, or heap together wrath. It is ordinarie with the Greeks to say, Θησαυρος κακόν, The treasure of ill; and Plautus hath, Thesaurus stupri, Lud. Viv. in Aug. de Civit. Dei, ca. 7. Matth. 6. 19. Treasures, that is, worldly wealth in abundance, precious things stored up, as Silver, Gold, Pearles, Perkins. Vel ipsas opes reconditis, vel saltem locum immobilem, putà penetrale in quo illa reconduntur, significat. Matth. 2. 11. Arculas sive oculos significat, Cameron. Magi apud Arabem dicuntur aperuisse vasa

sua, Matth. 2. 11. Quæ versio valde mihi aridet, non solum quod verisimile non sit, illos omnes thesauros suos domo exportasse in Palestinam; & Persarum thesauri non auro, thure, & myrrhâ tantum fuerint æstimati: verum etiam quod primarium vocis Θησαυρος significatum ab Arabe putem expressum. Proprie enim Θησαυρος significat quidvis in quo aliud repositum est, sive sit Sarcina, sive Theca, sive Saccus, Scultetus in observat. in loc. Cella penaria, Synecdoche generis, Matth. 13. 52. d Bafilio, Deus est ζωὴς Θησαυρος, Vite Thesaurus. Ciceroni, Memoria rerum omnium Thesaurus. Virgilio, Apothecæ servati mellis Theauri dicuntur.

Θησαυρίζω, Thesaurum congero. Studiosè, copiosè, & cum fiducia reponere in futurum tempus, Aret. Perkins. Recondo aliquid in futurum, colligo in crastinum, Pareus, Beza. Significat colligere, congerere, seu acquirere, & recondere, seu reponere Thesaurum, hoc est, cumulum seu copiam divitiarum in longum tempus, Pol. Lys. Est vox Θησαυρίζω per se media, ita ut & de factis laudabilibus 1 Cor. 16. 2. aliisque non in vitio positis usurpetur 2 Cor. 12. 14. Grotius. Utitur hoc verbo Scriptura sacra in triplici potissimum casu: 1. Ad designandam curam, & laborem quem homines adhibere solent in thesauris ac divitiis colligendis atque acquirendis, Matth. 6. 19, 20. 2. Ad designandam prudentiam illam, quam adhibere solent in bene conservando, ac tuto loco reponendo thesauro jam acquisito atque collecto, Matth. 6. 21. 2 Pet. 3. 7. 3. Ad designandam instabilem quæ est in homine pecunie cupiditatem, ad eam augendam & accumulandam, Jac. 5. 3. Laurent. in 2 Pet. 3. It is more significant in the Original than our English dorth expresse; for it imports two things: 1. To gather together. 2. To hoord, or heap up in store things gathered against the time to come. The word, Treasuring up, impleth an immoderate measure, so Rom 2. 5. Heapest up, Vulg. Lat. Great Engl. Bib. Gatherest to thy selfe, Var. But the word properly signifieth to Store, or Treasure up. Thesaurizas, Beza: which

e Instrumen-  
tum quo fe-  
ras venamur.  
Significat  
etiam Vena-  
tionem, hoc  
est, prædam  
venatu ca-  
ptam; extat  
eo sensu Vena-  
tionis vo-  
cabulum in  
Livio, Dms.

d Scultet.  
Exercit.  
Evangel. lib. 1.  
cap. 56.

which word (he saith) he retained, as most convenient to expresse the sense, though not so good a Latine word. *Treasure up*, saith our last and best Translation. It is used also, Luke 12.21. 1 Cor. 16.2. and 2 Cor. 12.14. 2 Pet. 3.7.

Θίγω, *Contrecto, tangō.* Col. 2. 21. Heb. 11.28. and 12.20.

\* Significat vehementer premere, & tam arde aliquid stringere, ut opprimas, Beza, Matt. 13.21. ut calceus dicitur θλί-  
εξ premere pedem: & utz dicuntur θλίεξ.

• Θάλω, *ομα, Opprimo, or.* Inter cetera significat Stringere, constringere, premere, Matth. 3. 19. Quomodo calceus propter angustiam pedem premit, Gerh. in Harm. Opprimo, Marc. 3.9. Vulg. Comprimo. Erasmi. Premo. It is used also, Matth. 7. 14. Τεθλιμμένη, *Stricta.* The way to Heaven is a strait way, a perplexed, afflicted, persecuted way; that is the force of the word there used. The word signifieth, that the way is made strait by afflictions, Chemnit. *Ad verbum, Pressa; res enim compressione fiunt arctiores. Sed quid si τεθλιμμένην viam dixit, in qua gradientes non quidem multitudine, sed multis arumnis, premantur? Sic enim à Græcis hunc locum explicari observavit eruditissimus & beatæ memoriæ Camerarius. Sed hæc mihi quidem arguta potius quàm solida expositio videtur.* Beza in loc. 2 Cor. 1.6. and 4.8. and 7.5. 1 Thes. 3.4. 2 Thes. 1.6, 7. 1 Tim. 3.10. Heb. 11. 37.

Θλίψις, *Oppressio, often.* Either from θάλω, opprimo, or θλέω, frango: hinc afflictus dicitur fractus animo, Rom. 3.5. θλίψιν vocat, non quodvis adversum, sed quo valde premamur, Beza. Multa mala in se complectitur, custodias, catenas, exilia, furorem, & iram, & quæcunque sunt ejusmodi, Suidas. It signifieth any thing that presseth, or pincheth us, and is taken generally for any affliction, as Joh. 16.33. id est, Persecutionem, ad verbum, *Pressuram.* It is taken specially for Oppression, Rom. 7. 35. 2 Cor. 4.8. and 6.4. It is lesse than ενοχλοία. Θλίψις signifieth a pressing out, from the effect which it worketh in the godly, viz. it presseth out, and maketh manifest that grace which was latent in them. Matt.

13. 21. Beza turneth it *Compression.* Sed frequentius Afflictio, & quidem potissimum in Testamenti novi libris, & apud Ecclesiasticos Scriptores: non quidem accipiendo nomen Afflictio pro ipsa affligendi actione, sed pro angustis in quas redigitur is qui affigitur, seu pro illa anxietate quæ premitur, aut deniq; generalius pro malo illo quod patitur, Stephanus in Thes. Græc. The Vulgar, *Tribulation*, which is rather ἡσίσ than θλίψις, metaphorâ sumptâ à Tribulis. Erasmus, *Affliction*; which name expresseth the thing it self, but doth not so well answer to the Greek word. Affligere significat Proferre, & ita ad terram dare ut elidas, Beza.

Θνήσκω, *Morior, often.*

Θνητὸς, *Mortalis.* Rom. 6.12. and 8.11. 1 Cor. 15. 53, 54. 2 Cor. 4.11. and 5.4. à θνήσκω.

• Θόρυβος, *Tumultus.* Significat Tumultum, Turbans, Mar. 5. 38. Act. 24.18. pro Seditione usurpatur, Act. 20.1. & 21.34. Marc. 14.2. It is used also, Matth. 26.15. and 27.24.

Θερέω, *Perturbo, Act. 17.5.*

Θεύω, *ομα, Confingo, or, Luke 4.18.* Communiter significat, Frangere, collidere. Græci Interpretes varie usurpant: Exod. 15. 6. pro violentâ oppressione. Numb. 16.49. pro strage. Deut. 20.3. pro formidare. 1 Reg. 20. 34. pro contristari. Psal. 105. 30. pro interruptione. Chemnit. in Harm.

Θέλω, *Pecus, Joh. 4. 12.* Omne animantis genus complectitur, ab Alendo dicta est, Eras.

• Θελῶ, *Lamentatio, Matth. 2. 7. 18.* h A θραύειν Cantus lugubris. Proprie significat ejusmodi luctum ac planctum, qui in funere mortui excitari solet, 2 Reg. 1. 17. 2 Paralip. 35.25. Jer. 22.10.

Θελῶ, *Lamentor.* De piis mulierculis Christum ad mortem duci lugentibus, verbum θελῶν usurpatur Luc. 23.27. Lxx utuntur pro ἡλῆ ejulavit, ululavit, vocem in tristitia exaltavit, Jer. 51.8. Joel 1.5. pro ἡλῆ lamentatus est, edidit talem vocem, ut verbum sonat Ezech. 32.18. Mich. 2.4. pro ἡλῆ planctum celebravit, quod proprie usurpatur de ceremonia & pompa lamentantium

f Scaturiam deuebant, affligunt, comminunt, dissipant, Cic. in Pisonem.

g A θρόνος, Tumultuantis clamor, & βοῶ, Vox.

h A θραύειν, & θού.



*tanquam mortuos*, Jerem. 25. ver. 33. pro *יָפִי* lamentando vocem produxit, Jerem 9. v. 16. Ezech. 32. v. 16. Gerhard. in Ha m. Evangel. Est

Oris & Oculorum lamentari, ejulare, Luc. 7. ver. 32. Johan. 16. ver. 20. as *κρίσει*, sive Plangere, est Manuum: they are joynt together, Math. 11. v. 17. The woman declared their grief by tears, sighs, ejulations, and clapping of their hands. It is used also Luk. 23. 27.

*Ἐπνοσία*, Religio. Græci veteres Pagani *Ἐπνοσίαν* dicebant, quod ipsum quanquam ut creditur, ab Ophiis mysteris ductum, Apostoli non reformidârunt, adeo verborum incuriosi, dum mentem omnimodè explicarent, Grotius. Orpheus first taught the mysteries of Religion; and because hee was a Thracian, hee called this dutie *Ἐπνοσία* or else of *Threïso*, an old word, to see, Ludov. Viv. in August. de Civit Dei, lib. 10. cap. 1. Coloss. 2. ver. 18. Religio, Vulg. Erasmi Superstitio. Cultus, Beza.

It is used also James 1. v. 26. *Ῥεῖνος*, Religiosus, Jac. 1. 26. Religiosum, & generosum, nobilemque significat, Cornel. à Lap. At Jac. 1. ver. 26. non significat generosum, vel nobilem, sed tantum religiosum.

*Ἐνθῆσι*, Triumpho, triumphare facio, 2 Corinth. 2. 14 Coloss. 2. 15. and hath triumphed over them in the same crosse. Some read the words thus; and hath triumphed over them in himselfe. But the former reading is more agreeable to the context and scope of the Apostle: for though the word *Crosse* be not found in the Originall, yet it is to be understood, and may truly be supplied, as wee have it in our English Translation, versè 14. Vide Beze Annotat. major. in 2 Corinth. 2. v. 14.

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i Lugubriter est flere, vocibus ad fletum & commiserationem etiam accommodatis.

k Col. 2. 18. Hoc nomen ponitur in vito in hoc loco, deductum (ut Græci Grammatici volunt) à *Thracibus*, apud quos Orpheus Dorum cultus invenerat, quo postea usi sunt Græcorum plerique. Ad veram etiam religionem accommodatum est Jac. 1. 27. & Act. 26. 5. Beza in Col. 2.

Religionem sonat, nonnunquam & in bonam partem, sæpe tamen peregrinam ac superstitiosam: Vox, ut autem, à *Thracibus* deducta, quod apud hos Orpheus Deorum cultum invenit, multa de Diis confixerit, traditis ceremoniis quibus colerentur, Bras. 1 Of the Latine, *Triumpho*, Camerar. Verbum *Ἐνθῆσι* videtur factum esse à *ἔπιορ*, id est *Folium* fieri, quia dicunt olim victores coronatos esse foliis ficorum, quia victoria est dulcis: *ἔπιορ* est margo, vel extremitas, ut corona imposita capiti, *Vitrin. Strigel.*

*Ἐνθῆσι*, m Pilus, often. Plur. *τρίχες*, unde Lat. *trix*, quæ sunt capilli, aut alie res tenues, quæ Gallinarum pedibus nonnunquam adherent, earumque gressum impediunt; unde Intricare, In tricis ponere, & Extricare, Extra tricis trahere, Calep. Minsbew.

*Ἐπνοσία*, Turbor, turbulentis clamoribus perturbor. 2 Thessal. 2. 2. Ne turbemini, vel terrestratis strepitu & clamore, quasi tumultuantium: *Ἐπνοσία* enim tumultuantium clamorem, quo quis meritò procellatur, propriè significat; idèoque etiam pro tumultu sumitur, Zanch. in locum. The word imports such perturbation as ariseth from rumour, or relation of some thing terrible, Dr. Sclat. in locum. Significat turbationem illam quæ ex verbis enasci solet, Aret. in locum. A metaphor from souldiers frightened by a sudden Alarme, Squire in locum. It is used also Math. 24. v. 6. and Mark 13. v. 7.

*Ἐπνοσία*, Grumus, Luc. 22. 44. Propriè res in unam massam concretæ frustum, Steph. in Thesaur. Scap. in Lexic. Non propriè significat tenues guttas, sed quasi grumos, & crassiores guttas, unde dicitur de concreti sanguinis partibus, Jansen. Magnus angor gutta grosse. Jan'en. Non dicit simpliciter guttas sanguinis sudasse, sed quasi grumo, concreti terrore sanguinis, & propterea addit particulam *ὥσεί*, ad leniendam id quod dixerat. Particula *ὥσεί* non est similitudinis, sed veritatis, quomodo etiam alibi à Luca usurpatur, cap. 3. v. 22 cap. 24 v. 11. uti etiam Concord. cap. Joh. 1. versic. 11. Gerb. Vulg. & 137.

Erasmi. Guttæ, quæ interpretatio non satis est expressa; grumi, Beza. Crassiores guttæ, Sa. Comme grumeaux du sang, Fr. Bib. *Ἐπνοσία*, Thronus, often. Sic Math. 5. ver. 34. Cælum *ἔθρονος* & *ἔθρος* dicitur. Accipitur pro ipsi Potestatibus sublimioribus quæ in cælo sunt, Col. 1. 16. *Ἐπνοσία*, Filia, often. Daughter plurimum sellam regiam significat. *ἔθρος* Barah, to build, the house is built up by the children.

Stephan. in Tef. Vide Infer. in Concord. cap.

In sacris literis Deo Regibus, sublimioribus, tum in cælo, tum in terra, potestatibus tribuitur. Ut Barah, in He-

in English seems to be derived of this Greek word, by transposing of some letters.

Θυράζιον, Filiola, Mar. 5. 23. and 7. 25.  
Θύλλα, Procella, Hebr. 12. 18.

Numeratur inter ventos seu flatus repentinos, à verbo θύω, quod est, impetum facio, quod maximo impetu, & non sine horribili sono proruat, Hyperius in loc. Ventorum complicatorum vis impetuosa. Procella est vis ventorum cum pluvia, ab eo quod omnia procellat, id est, concutiat, Servius in Æneid. 1. Α θύω sacrifico, & λιβν valde: Because the Heathens, when there were great storms, did sacrifice exceedingly to appease their gods.

Θύινον, Thyinum, Rev. 18. 12. Dioscorides thyini ligni meminit libro primo: sed quid illud sit plane ignoro. Etymon, si à Græca lingua sumatur, nempe θυία τὸ θύειν, ostendit odoratum fuisse lignum; quod etiam epitheton Virgilius Cedro tribuit, Æneid. 7.

urit odoratam nocturna in lumina Cedrum. Beza in loc.

It seemeth to be made of Thyia, a tree to the which Theophrastus attributeth great honour, reporting that the famous buildings of old Temples were made thereof, Bulling. in loc. Pliny maketh mention of it, Lib. 13. c. 16.

With this timber Temples in old time were decorated, Napier. Ribera in Apoc. 18. saith, that Antonius Nebrissenfis will have omnia ligna odorata hoc nomine comprehendere; but hee sheweth out of Plinie, Theophrast, and Homer, that it is certum genus arboris. See Brightman on the place.

Θυμάω, Suffitum facio, Luk. 1. 9.

Θυμάμα, Suffitum. Luk. 1. 10, 11. Rev. 5. 8. and 8. 3. 4. and 18. 13.

Θυμάζιον, Thuribulum, Hebr. 9. 4. Allare Suffitum.

Θυμός, Excandescencia, ira, often. It

p Thuribulum locum quoque significat, aut aram in qua fit suffitus, Eras.

q Idem quod θυία, Homer, Arist. & alii. Proprie impetus animi effervescens, & concitatus, Eras.

A θυία, quia impetu fertur, est ira vehementior, Zanch. Col. 3. Excandescencia, Beza. Vulg. & Eras. Indignatio.

Eusebius derives it à θυειν, cum impetu ferri, & θυία, ut sit quasi θυεινός, ira est motus quidam sanguinis in corde.

The lighter commotion and stirring of the mind, Toler. Paterius. It is momentary, and of no continuance, Vives, Eph. 4. 31. Excandescencia, sic convertit Cicerio; & quum sequatur θυία, videtur hoc statuendum discrimen, ut θυμός primam illam sanguinis ebullitionem, θυία verò iram accensam jam declaret, Beza in loc. Significat iram præcipientem, excandescenciam, Beza in Matth. 19. Ira subito inflammata, Beza in Rom. 2. 1. θυμός est, 1. Vis irascibilis; 2. Animositas; 3. Ira & impetus animi, Cornel. à Lap.

significeth the perturbation it selfe, or the heaving of the blood by the apprehension of the injurie offered: and θυία significeth the appetite, or desire of revenge which followeth the perturbation. Coloss. 3. 8. it is translated Anger: but this word, (as one observeth) doth not expresse the force of the Originall: for that (saith hee) significeth hot and fiery Anger, which is an inflammation of the heart, and the whole man; and it differs from the former word (saith hee) onely in degree, being a further degree of corrupt Anger, though others are of a contrary judgement.

Rom. 2. ver. 8. θυμός καὶ θυία, Indignation and Wrath, Vatab. Great English Bib. Beza. Wrath and Indignation, Vulg. Lat. and Tremellius. But the first, θυμός, Excandescencia, Commotion, or Indignation, is lesse (saith Dr. Willet) then θυία, Wrath, or Rage: Furor brevis, qualis apud Latinos Excandescencia, Aret. Animus, & Excandescencia both: Iram crebro significat, sicut & Latinis animus aliquando iram notare videtur, Illyr. ut in illo,

Vince animūque irāque tuam quicquid cetera vincis.

So Horace, Animū rege: and Salust, Quantis animis Lucullus opposed Quintius. Hereof cometh Animositas, which Augustine useth for Wrath.

In the New Testament it significeth Wrath and Poyson, ex usu Hellenistico, as Revel. 14. ver. 10. and 18. 3. ex vino veneni, id est, venenato, Poysoned wine: So the Septuagint use it, Deut. 32. ver. 33. Job 20. 16. Psalm 58. v. 4.

and 140. 4. The reason of this is, because חמה, Hema, in Hebrew significeth both Wrath and Poyson, each of them being hot, weems divine Exercit. lib. 1. Medo in Apoc. 14. See Moller on Psal. 58. 6.

The most usuall name used by the He-

ut & Jobi 6. v. 4. sumitur; certè non alia hujus rei causa est, quam quod Ebraum Hema utrumque significat, Amama Anibab. Bib. lib. 3. θυμός, Apoc. 18. 3. venenum est, ex usu linguæ Hellenisticæ, quæ voci Ebraicæ Hema respondet, Glassius,

C c

brews



\* Gen. 39. 19.

brewes to signifie Anger is *ἄφ᾽*, \* *Aph*, which signifieth also the Nose, and by a Synecdoche the whole Face ; either because in a mans anger the breath doth more often and vehemently breathe out of the Nose, which is (as it were) the smoake issuing from the flame kindled about the heart, Acts 9. 1. or else, because in the face Anger is soonest discovered, *E. Downam*. See *Ainsworth* on Psal. 2. 5. In the Latine it is called *Ira*, because it makes a man, *quasi ex se ire*, as it were, to goe out of himselfe, being a short sinfull phrensie : and in this respect, he who was angry, was said by an usuall phrase, *non esse opud se*, not to be well with himselfe ; and *ad se rediisse*, to have returned to himselfe, when his anger was passed over : or, *Ira, quasi ira, ab irendo*. In English it is rightly called Anger, from the Latine word Angor, which signifieth Vexation and griefe, because it tormenteth both the body and minde.

¶ *Owen* in Epig.

Angitur iracundus homo, non re modò, verum  
Nomes quàm propè sunt Anger & Angor idem ?

*Θυμομαχέω*, Insenso animo bellum gero. Act. 12. 20. *Θυμομαχών*. Quod Laurentius vertendum putat, Iratè sive acerbè pugnans. Quamquam hic homini non assentior. Nam dictio Græca composita est ex *θυμός* animus, & *μαχέω* pugnare : Quod nondum indixisset bellum, sed iam animo bellum ageretur, ut placasset iratum, Erasmus in locum.

*Θυμώμαι, θυμω*, Excandesco, Matt. 2. 16. *Ἐθυμώθη*, Excanduit, Beza. Iratus est, Vulg. Erasmus. Indignatus est. indignatus est vehementer, Aret. Quendam per se excessum iræ significat; hunc excessum emphaticè illustrat Aretius.

*Θύγ᾽*, *Ὀστίον*, fores, often.

¶ *A Siles*, à similitudine ostii.

*Θύγ᾽*, *Ἰσχυρίον*, Ephes. 6. 16. It is taken from the word before, a doore, or gate : so as it signifieth a long, broad, large shield, wherewith the whole body was covered.

*Θύει*, Fenestra, Act. 20. 9. 2 Cor. 11. 32. The Septuagint use it, Gen. 8. 6.

*Θυρωτής*, Janitor. Mark 13. 34. Joh. 19. 3. and 18. 16, 17.

\* *Θυσία*, Sacrificium, oblatio, often. It is a generall word, signifying *quavis mactationem*, any slaughter, whether it be done for sacrifice, or for eating, either religious, or common, Matth. 22. 4. Luke 15. 23, 27. Joh. 10. 10. Acts 10. 13. The Latine words are *Vitima*, à *vinciendo*, because the Sacrifices were first bound to the Altar ; or because it was offered up for the victorie obtained : & *Hostia*, either ab *Offio*, because they were slain at the doore of the Tabernacle ; or from an obsolete word *Hostio*, which signifieth to strike, *quia hostiabant victimam* ; or ab *Hoste*, because the Pagans offered it up to their Gods, *favorem conciliare*, when they went against their enemies ; or, after warre, *viâ gratitudinis*. And so much Ovid insinuates, Lib. 1. Fast.

*Vitima, quæ dextrâ cecidit victricæ, vocatur ;*

*Hostibus à victis Hostia nomen habet.*

\* *Θυσιαστέριον*, Altare, often. Propriè est Altare cesarium victimarum, sed aliquando ipsum Altare Thymiamatis, Brightman in Apoc. 16.

\* *Θύω, θυέω*, Mactare, sacrificio, immolare. It is properly, *Sacrificare*, to sacrifice : but because both the people of God, and the Heathens, had feasts and banquets with their Sacrifices, vel Auspicii, vel Appendicis loco, the word by translation is used for other feasts also, as Matth. 22. 4. It signifieth simply *Mactare*, Joh. 10. 10. and Mark 10. 13. Nec solum Mactare, & Sacrificare significat, verum etiam

etiam de Sacrificio sanguineo, Luc. 13. 1. Heb. 9. 25. *Sculter. Exercit. Evang. lib. 2. cap. 51.* y Haymo, Aretius.

2 From the former word, because Sacrifices were offered on Altars. a Whence the French word *Iuer*, and the Latine *Thus*, Beza in Matth. 9. 13. *Gerh. in Harm.* Hoc verbum *θυέω*, quum de sacrificiis propriè dicatur, postea ad alias etiam epulas tractum est ; sed hoc quoque certum est, profanos etiam ipsos Principes olim solennia convivia fuisse à sacrificiis auspiciatos, Beza in Matth. 23. b Propriè significat *Sacrificare*, ut exempla apud *Plutarchum*, *Xenophontem*, *Thucydidem*, & alios ostendunt. Atque in hac significatione non solum à Lxx Interp. in Vet. fed etiam ab Apollinis in Nov. Test. usurpatur, Act. 14. 13, 18. 1 Cor. 10. 20.



am Suffire, atq; Adolere, five Offerre munus, *Jminus in Parallel. in Act. 7.42.* It is used also; Mark 14.12. Luke 15.23,27. and 22.7. Acts 10. v.13. and 14.13,18. 1 Corinth. 5.7. and 10.20. *Matth. 22.4.* *Θύον, de sacrificiis proprie dicitur: ad convivium transfertur, quia ad illud, velut ad sacrificium accedendum, adeo ut gula mactetur appetitus, Novarin. in loc.*

*Θώραξ, Thorax.* Ephes. 6.14. it is translated Brest-plate, but properly signifieth that part of the body, wherein the vitall parts, as the heart, lungs, liver, and the like doe lye: the whole upper part of a mans body before, even from the neck to the thighs, is comprized under this title. Hence it is that that peece of armour, which covereth this part of the body, hath the same name. Its chiefe use was to defend the Brest, as the names both Greek and Latine *Θώραξ, Thorax, Pectorale*, and our English, *Brest-plate*, doe all import. It is used also 1 Thes. 5.8. Revel. 9.9.

*c Thorax* signifieth both Brest and Brest-plate; *Lorica* the Brest-plate only.

*A Spector, Subspector,* propter cordis palpitacionem. Dicitur illa pars à collo ad umbilicum, continens cor, jecur, pulmones: hinc *Lorica* muniens istas partes, *Thorax* etiam dicitur, *Aser.* Pars est corporis infra collum usque ad stomachi locum, scapulas, ceteraq; à tergo & à fronte complectens: unde & vestis aut armatura eam tegens partem, *Thorax* dicitur, *Eras.* Ut vice versa *Cor* ea pars corporis dicitur, quam cingulum ambit, *Qualperius.*

*ex rei cujusdam novæ, mirandæ, atq; insolitæ prædicatione, Isai. 7.14. Matth. 1.23. Zach. 9.9. Matth. 2.15. vel ad significandam obsequendi promptitudinem, Gen. 31.11. Psal. 40.9. Luc. 1.38. vel ad indicandam præsentis rei exhibitionem, Gen. 29.26. vel ad exaggerandam affirmationem, Gen. 1.29. & 31. vel ad certitudinem rei monstrandam. Gen. 16.2. & 17.20. Ezek. 13.8.*

*c Idēs, Vīsus, Matth. 28.3.*

*d Idēs, Suius, proprius, often.* *c Peculiariter destinatus, 1 Thes. 2. v.15. Christus Judeos, idēs* *c* *Pe* *Ab idēs, cuius est certa quædam & minimè cum cæteris communis Idea.* *c* *Cajet. in 2 Cor. 11.6. Vide Bezzam in loc.* *Idēs, Idiotæ, whence cometh our English word Idiot. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudo-apostolorum dicit, Et si Idiotæ (id est, Plebeius) sermone, non tamen cognitione: illi namq; concinnato & ornato sermone dicebant, Paulus verò utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni Sermone, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ eccellente ac divinâ: contra, illi Pseudo-apostoli utebantur sermone ornato, notitiâ autem communi, Cajet. in loc. He speaks not of plainness in writing, but speech, because he would apply himselfe to vulgar capacities. Vulg. Imperitus. Our last Translation, Rude; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Acts 4.13. The word here used is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a private man: but when we speake of sciences and studies, it*

*c Dicitur* *Idēs, quod est speciei, & formæ, vel ratio, secundum August.* *d Peculiaris, ab idēs, cuius est certa quædam & minimè cum cæteris communis Idea.* *c* *Cajet. in 2 Cor. 11.6. Vide Bezzam in loc.*

## I.

*a Avenarius* *a* *I' A'oucu, औमु, Sano, often.* *I' I'aua, Sanatio, 1 Cor. 12.9, 28, 30. I' I'aris, Sanatio, Luke 13. 32. Acts 4. v. 22, 30.*

*I' I'acpis, Fispis, of the Hebrew פִּסְפִּי, Faspheh, Rev. 4.3. and 21.11, 18, 19. I' I'azis, Medicus, Matth. 9.12. Mark 2.17. and 5.26. Luke 4.23. and 5.31. and 8.43. Col. 4.14.*

*I' Idēs, Vide, & adverbialiter, Ecce, often. Joh. 1.29. Behold the Lamb of God; as if John should have said, Look well on him, eye him, marke him well. Usurpatur quando aliquid diligenter intuendum, & considerandum monstratur.*

*b* *Idēs, Ecce, often. Particula idēs usurpatur vel ad excitandam attentionem*

*C c 2* signifieth

*b* It is ever a note or attention, being set as a Star before matters of weight, Matth. 4.11. and 13.3.



signifieth one that is unlearned; and in account of honour and estimation, it importeth one of base degree, *Camerarius*.

*Hoc Græco epitheto propriè significatur homo privatus; inde factum, ut quum jam plerique ex vulgo homines se se indocti & sunt, & rerum imperiti, idcirco Idiotæ vocentur, qui minimè ingeniosi sunt aut intelligentes; cujus Translationis exempla passim apud Ciceronem occurrunt, Beza in Actor. 4. 13. Homo indoctus, 1 Cor. 14. 24. It is used also 1 Cor. 14. 16, 13.*

*Ἰδρώς, Sudor, Luc. 22. 44. Peculiariter Sudor cum labore & fatigatione conjunctus, aut etiam labor est cum sudore conjunctus, Steph. in Thes. Ling. Græc.*

*Ἱερεία, Functio Sacerdotalis, Luk. 1. 9. Heb. 7. 5.*

*Ἱερεὺς, Sacerdotio fungor, Luk. 1. 8.*

*Ἱερεῖα, Sacerdotium, 1 Pet. 2. 5, 9.*

*Ἱερός, Sacer, often. Græca vox ἱερόν, & Sacrificium, & Templum significat: sed Templum multò usitatius, maxime in sacris literis Græcè editis: in quibus passim hoc nomen attribuitur Templo Hierosolymitano, non sine allusione ad nomen urbis. Namq; de certo Templo Paulum loqui, significat articulus ἐν τῷ ἱερῷ, Estius in cap. 9. Epist. 1. ad Corinth. v. 13.*

*Ἱερόν Sacrum, because Sacra, the holy rites of Gods worship were there performed. Templum à templando, from beholding: because, when wee be in the Church, by lifting up our hearts by a divine contemplation, wee doe (as it were) behold the great majesty of God.*

*Ἱερότης, Sacerdos, quasi Sacra datus, Isid.*

*Ἱερότης, Sacerdos, often. Priests were called Sacerdotes, either because their office was Deo sacra dare, to sacrifice to God; or else because they were consecrated, and (as it were) severed from the rest of the people, and given up to God.*

*Ἱερεπρεπής, Sanctimoniam decens, Tit. 2. ver. 3. Ex ἱερός sanctus, & πρέπω convenio.*

*Ἱεροσυλῶ, Sacrilegus, Acts 19. 37.*

*Ἱεροσυλέω, Sacrilegium admitto, Rom. 2. 22. Ἱεροσυλῆς, Sacrilegium*

*admittis: ad verbum, Templum despolias. Ex ἱερόν sacrum, & συλῆν spoliare: Piscat.*

*Ἱεργῶν, Operans sacris, Rom. 15. 16. It hath the name of sacrificing, or doing sacred, that is, holy works. Operans, Beza. Vulgar. Sanctificans. Erafm. Sacrificans. Augustinus, Consecrans, quæ omnes Interpretationes nimirum certè sunt obscuræ: Constat autem τὸ ἱεργεῖν, prorsus respondere Latino verbo operari, quod & ipsum de rebus sacris propriè dicitur, si Nonnio credimus. The Greek significeth, serving, or ministering in holy things.*

*Ἱερωσύν, Sacerdotium, Heb. 7. 11, 12, 14, 24.*

*Ἰησοῦς, Jesus, Servator, exceeding often.*

*It is used five hundred times in Pauls Epistles, saith Genebrayd. It comes from the Hebrew word יְהוֹשֻׁעַ Jeshua, or Joshua, which, in the books of Ezra and Nehemiah, written after the Babylonian captivity, is יְהוֹשֻׁעַ Jeshua: See Ezra 5. 2. and Nehem. 8. 17. And so is our Saviour Christs name alwaies written in the Syriack Translation of the New Testament. Now bewixt Jeshua for Jesua, and Jesus, there is little difference. Some derive it of ἱνὺς mitto, and ἰδομεν salvo, Matth. 1. 21. But it is purum putum Hebraicum, Græcam tantum habens prononciationem. Ratio nominis præcipuè redditur à Spiritu sancto, quoniam ipse יְהוֹשֻׁעַ, id est, servabit, &c.*

*Ἱκανός, Dignus, often.*

*Græci Interpretes Hebraicum Dai per ἱκανὲν reddiderunt, ut Lev. 5. ver. 7. & 12. ver. 8. & 25. ver. 28. 2 Paral. 30. ver. 3. Vocem etiam Schadai, quæ omnipotenti Deo tribuitur, Græci reddiderunt ἱκανὲν, Ruth. 1. v. 20. Jobi 21. 15. & 31. 2. Baptista, Matth. 3. ver. 11. Centurio, Matth. 8. 8. Luc. 7. 6. & Paulus, 2 Corinth. 3. 5. in summa humiliatione ita loquuntur, Non sum ἱκανός. Græcis profanis scriptoribus usitatissimum est hoc vocabulum, quando describere volunt aliquem qui habet dona, facultatem, apitudinem, industriam, seu peritiam faciendi aliquid:*

quid: ut Plutarchus in Pyrrho, in Camillo, Xenophon, Plato. *Chemnit.* in *Harmon. Evangel.* Sufficiens,

2 Corinth. 2. 6. Luc. 22. 38. Dignus, Matth. 3. 11. *Erasmi.* Idoneus. Atqui (ni fallor) non hic agitur quàm sit aptus aut accommodatus ad hoc officium præstandum, sed quàm dignus sit qui cum Christo comparetur. Alioquin i-xavòs alicui rei præstandæ Parem significat: quomodo etiam Gallis dicuntur sufficientes, quorum non modò vires corporis, aut virtutes animi sufficiant rei alicui præstandæ, sed etiam qui digni sint quibus aliquid committatur, Beza in loc. Sic, 1 Corin. 15. 9. *Mullus,* Matth. 28. 12. Aliquando verò sine adiectione ponitur hoc nomen eo planè sensu quo Gall. suffilant: quod, quamvis respondeat Latino sufficiens, atque adeo ex eo detortum sit; alicubi tamen illud i-xavòs Gallico suffilant reddi potest, Latino sufficiens non potest, *Stephanus* in *Theaur. Græc.* Magnus, Act. 20. 37. & 22. 6. Aptus, Luc. 23. 8. 2 Tim. 2. 2. I-xavòs dicitur, qui certa subsidia habet, & præsidia, quibus instructus, ad docendum alios potest laudabiliter accedere, *Aret.* in 2 Timoth. 2. 2. It properly significeth apt, or meet, and sometimes sufficient. Beza translates it dignus, because sufficiens is no Latine word in that sense.

I-xavòtis, Sufficiens, 2 Corinth. 3. 5. Idoneitas.

*i* Qui ido-  
neos nos fe-  
cit, Tremell,  
Beza.  
I-xavòs, Idoneum facio. Coloss. 1. ver. 12. it is not said, hee hath made us worthy, as the *Vulgar* and *Rhemists* translate it; but onely fit, or meet, as both the *Greek* significeth, and the *Interlineall* and *Syrian* have translated it: therefore merit cannot be gathered from this place. Significat non solum facere idoneum, & aptum; sed etiam valdè sufficientem & validum, *Zanch.* in loc. Made us meet, that is, fit, sufficient; so the word is rendred, 2 Corinth. 3. 6. and it is so translated there by the *Papists* themselves. It is used but in those two places, saith *Beza*. When a Verb is derived of a Noun which hath divers significations, it

signifieth most commonly after the most usuall signification: The most usuall signification of i-xavòs is apt, or meet, (not worthie) therefore the true and best signification of i-xavòs, is, to make apt, or meet, which wee have followed in our Translation, *Dr. Fulk* against *Martin*.

I-xetneia, Supplicatio, Heb. 5. 7. *A-* <sup>k</sup> Vehen-  
dentior quædam est orandi forma cum <sup>k</sup> tior oratio  
lachrymis, gemitu, alijsq; gestibus con-  
iuncta, *Aret.* in loc. est, quâ si-  
mul & ma-  
nus tendi-  
mus.

I-xmòs, Humor, Luk. 8. 6.

I-læòs, Hilaris, 2 Cor. 9. 7.

I-læòtis, Hilaritas, Rom. 12. 8.

I-léòs, Propitius, Matth. 16. ver. 22. <sup>v</sup>  
Hebr. 8. v. 12. Propitious, or favon-  
rable.

I-læòxomai, Propitius sum. Ver-  
tunt subinde expio, placo, recon-  
cilio, propitium reddo: & ma-  
ximè convenit illi placationi seu re-  
conciliationi, quæ fit inter Deum &  
homines, offerendo sacrificium seu hosti-  
am ad obtinendam peccati remissionem,  
quomodo sæpius in Levitico usurpatur  
hoc vocabulum, ut Levit. 5. Sic quo-  
que Latinis vocabulum expiandi usur-  
patur, ut apud Horatium, Sylvanum  
lacte piabant, id est, placabant sacri-  
ficio lactis, purgabant se à peccatis. Hinc  
Christus apud Johannem vocatur i-  
læòmòs, id est, expiatio, placatio,  
seve propitiatio, *Hyperius* in loc. Duo  
præcipua significata habet in Scripturis:  
Primum est Expiare, sic Hebr. 2. 17.  
Alterum est Deum placare, seu propi-  
tium reddere; & hoc alterum signi-  
ficatum sequitur ex priori, quia expia-  
tis peccatis, Deus placatur, & propitius  
redditur, Luc. 18. 13. I-læòxien

apud Græcos Scriptores omnes, Poetas,  
Historicos, alios, est placare; soletq;  
construi cum Accusativo designante per-  
sonam cuius ira avertitur. Nec aliter  
apud *Lxx.* Interpretes, & Luc. 18.  
ver. 13. usurpatur. uno duntaxat loco,  
quæ est Heb. 11. 17. significat expia-  
tionem, sed eam quæ fit placando. A-  
lioqui hic vocis usus nihil haberet com-  
mune cum natura vocis, ac perpetua ejus-  
dem significatione, *Grotius* de satisfac-  
tione Christi.

I-læòsmòs, Propitiatio, 1 John 2. ver. 2.  
and



and 4.10. Significat & peccatorum expiationem, & ipsam propitiationem, seu id quo, & propter quod tum peccata expiantur, & consequenter Deus placatur, Zanch.

<sup>1</sup>Ιασηριον, Placamentum, propitiatorium.

Heb. 9. 5. Proprie notat instrumentum propitiationis, seu placationis, ac proinde optime in Christum quadrat, per quem Pater nobis placatus est, Piscat. The Propitiatorie, or Mercie-seat, Heb. 9. which name Paul giveth to Christ, Rom. 3. 25. who is the true Propitiation for our finnes, 1 John 2. ver. 2.

<sup>1</sup>Ιαζς, Corrigha, lorum, Mark 1. 7. Luke 3. 16. Joh. 1. 27. Acts 22. 25.

<sup>1</sup>Ιαδτιον, Vestimentum, pallium, often. It is a generall name signifying any garment, as Matth. 11. 8. and 9. 16. and 26. 65. But being added to Χιτων, signifieth an outward garment, as Matth. 5. 40. and Luke 6. 29. Gerb. Joh. 13. 4. Τίθης τὰ ἱαδτια. Beza, deponit pallium, id est, summam vestem; ne quis somniet, Dominum nudo corpore suis discipulis pedes abluisse. Vulgatus tamen, Erasmus, Syrus & Arabs, ἱαδτια verterunt, Vestimenta. Recte; nam etsi τὸ ἱαδτιον interdum pallium denotet, non tamen, quod sciam, τὰ ἱαδτια in plurali unum pallium denotat, nec periculum est de nuditate. Quum enim in calidis istis regionibus tenuissimam materiam induerentur, plures vestes aliis superiniciebant, ne radiorum solarium vis facile penetraret; quas tamen facile abiciebant, quum id opportunitas ferret. Fac ergo pallium & stolam deposuerit Dominus, recte dicitur in plur. ἱαδτια exuisse, nec tamen nudus fuerit. Quin etiam nudus recte dicitur fuisse Dominus, ex phrasi Orientalibus usitata, ubi nudus dicitur, qui stolam abiecit, etsi tunicam & femorali adhuc indutus sit, Ludovic. de Dieu in loc. Τὰ ἱαδτια nomine plurali significantur summa, seu exteriores vestes, Piscat. in loc. Vestis exterior, & majoris pretii, Chemnit. Casaub. Latinis, Pallium. Pallium, quod palam gestetur, unde mansit proverbium, Tunica pallio propior est. Sic perpetuo accipiendæ sunt hæ voces, quando

conjunguntur, Casaub. Ab ἱαδς, Lorum, & Corium significans, quasi de corio vestitus sit primò desumptus; quæ sententia congruit cum Scriptura, Gen. 3. 21. Sic Vestis à Vellere dicitur, quod primus vestitus à pellibus sit sumptus; vel à Velando, hoc est, regendo, Aret. Probl. <sup>m</sup> Garment, quasi <sup>m</sup> Quia cor-pora nostra defendas, contra frigus. Gardement, Minshew. Attire comes either from the Latine word Tiaræ, an Ornament that was worn about their heads in Persia, or the French Attire, to Draw.

<sup>1</sup>Ιατιζομαι, Vestior, Mark 5. 15. Luke 8. ver. 35.

<sup>1</sup>Ιαλις, quòs, Vestis. 1 Tim. 2. v. 9. A strange word (say some) used by the Apostle, to note the strangeness of apparell. It is used also, Matth. 27. 35. Luke 7. 25. and 9. 29. Joh. 19. 24. Omnes completi vestibus dubitare nemo potest, qui consideraverit illud Apost. Act. 20. 33. Quod si strictius interdum sumi debeat, exteriorem potius quam interiorem vestem denotat. Ludov. de Dieu. Acts 20. 33.

<sup>1</sup>Ιαίεσθαι, Cupio, desidero. 1 Thes. 2. 8. Theophylast. saith there is a double reading among the Grecians: Some read it ἱαίεσθαι, id est, Adglutinati vobis, & Adherentes, ab ἱαίς, Simul, & εἶς, Connecto: Others read it ἱαίεσθαι, Cum affectu desiderantes. Desiderantes vos cupidè, Vulg. Conatus est explicare emphasin verbis, significat enim alicujus desiderio, mutuòq; teneri affectu, sicuti Parentis aut Amici. Cupidi vestri, Beza. Rarum verbum apud Græcos, ut etiam annotavit Nyssenus, sic Cicero, lib. de Orat. 1. Homo cupidissimus nostri, Beza. <sup>1</sup>Ιαίεσθαι, Desiderio tangor, from ἱαί, or ἱαί, Mitto, sive Tendo, & ἔσος, Amor, sive Cupido, quasi dicas, Rapior cupidine, Erasim.

<sup>1</sup>Ια, Ut, Rom. 11. 11. 1 Cor. 4. v. 6. Ephes. 3. 18. 3 Epist. Joh. 4. Rev. 13. v. 13. See Piscators Index of Greek words.

<sup>1</sup>Ιδς, Venenum. Rom. 3. 13. Jam. 3. 8. and 5. 3.

<sup>1</sup>Ιδς, Judæus, often.

<sup>1</sup>Ιδς, Judæus, Gal. 2. 44.

<sup>1</sup>Ιδς, Judæus, Gal. 1. 13, 14.

<sup>1</sup>Ιδς, Judæus,

1 Per 2. 1. <sup>1</sup>Ιαδτια quandoque in genere intelliguntur vestimenta, Matt. 11. 8. cap. 27. v. 35. quandoque in specie pallia, quæ vestimentis interioribus exterius superjiciuntur, Matth. 9. 20. cap. 21. v. 7. Gerb. in 1 Pet. 3. 3.

<sup>1</sup>Ἰδαίκοις, Judaicus, Tit. 1. 14.

<sup>2</sup>Ἰδαίκοις, Judaicè, Gal. 2. 14.

<sup>3</sup>Ἰππός, Eques, Act. 23. 32, 32.

<sup>4</sup>Ἰππός, Equus, often.

<sup>5</sup>Ἰππικόν, Equilatus, Rev. 9. 16.

<sup>a</sup> Ab eis, <sup>n</sup> Ies, Iris, Rev. 4. 3. and 10. 1.

<sup>6</sup>Νύμφα, quia Pluvias denotat, vel

<sup>7</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>8</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>9</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>10</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>11</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>12</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>13</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>14</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>15</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>16</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>17</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>18</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>19</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>20</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>21</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>22</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>23</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>24</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>25</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>26</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>27</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>28</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>29</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>30</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>31</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>32</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>33</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>34</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>35</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>36</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>37</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>38</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>39</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>40</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>41</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>42</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>43</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>44</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>45</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>46</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>47</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>48</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>49</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>50</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>51</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>52</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>53</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>54</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>55</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>56</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>57</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>58</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>59</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

<sup>60</sup>Ἰσθός, Par, <sup>o</sup> Aequalis, Matth. 20. 12.

synecdochensilicet generis : nam qui res ponderant sive appendant, isti solum ligulam bilanciis ; id est, efficiunt ut illa stet erecta, atque ita pondera lancibus imposita inter sese respondeant. Et notum est ex sacris literis, solitos esse veteres pecuniam appendere ; inde & numerus maximè usitatus nomen accepit <sup>שקל</sup> Schekel, vulgò siclus, à verbo <sup>שקל</sup> Schakal, quod significat ponderare vel appendere, & simili ratione apud Græcos dictus est <sup>στατήρ</sup> statēr, sicut, τὸ στατήρ, quatenus significat appendere, Piscat. in Matth. 26. 15. Act. 7. 60. Statuendi vocabulo significari puto firmam ac perennem (ut ita dicam) peccati imputationem coram Deo ; sicut, contra, dicuntur deleri ac remitti peccata quæ condonantur, Beza in loc. By the word which he useth, he noteth such a kinde of imputing, or laying to ones charge, as remaineth firme and stedfast for ever, never to be remitted.

<sup>1</sup>Ἰσοπέω, Viso. unde Historia, quæ res cognoscendi, & intelligendi causâ inspicere, atque etiam visere, & oculis subijcere, Beza in Gal. 1. 18. <sup>2</sup>Ἰσοπέω, Paulo plus significat, quàm simplex ἰδεῖν, nempe videndo obsequere, & ad id quod videtur animum advertere, ita ut non obiter, & persurfatoriè videatur ; est tamen vox media, Chamier.

<sup>3</sup>Ἰσχυός, Valido, often. By this word the Septuagint, often in the Old Testament, rendred an Hebrew word which signifieth *Prævalidum*, qui auctoritate aliis est superior, Jer. 9. v. 22.

<sup>4</sup>Ἰσχύω, Possum, often, from the Hebrew <sup>יָכַן</sup> yachan.

<sup>5</sup>Ἰσχύς, Vires, often.

<sup>6</sup>Ἰσχύς, Piscis, often. It hath the originall (as some think) of ἰσχύς, to come, and δύω, to be carried with force and violence : fishes swim in troopes with great force. Veteres hac voce Christianum notabant, cuius vox ἰσχύς erat pium emblemata, quia credebant in illum qui est <sup>Ἰσχυς</sup> Iustus, <sup>Χριστός</sup> Christus, <sup>Θεός</sup> Deus, <sup>Καὶ</sup> et, <sup>ὁ</sup> the. Sumendo singulas vocis literas ad initia plurium, Tertull.

<sup>7</sup>Ἰσχυός, Pisciculus, Matth. 13. ver. 34. Marc. 8. 7.

<sup>8</sup>Ἰσχύς,

(Est ipsa vis nature alijus per se considerata, *Illy. in Nov. Test.* The Latine *Piscis*, cometh of the Chaldee word, <sup>יָכַן</sup> yachan, which signifieth to multiply and increase.



<sup>u</sup> *Vestigio*, id est, citò, & celeriter; phrasim ducta ab iis qui ante euntium vestigia veluti premunt.

\* Alludit ad litteram Hebraeam *Iod*, quæ omnium litterarum minima, & instar apicis est, *Gualp.*

<sup>u</sup> *Iota*, *Vestigium*, Rom. 4. 12. 1 Cor. 12. 18. 1 Pet. 2. 21. *Vestigium propriè est impressio pedis, id est, signum quod à pede relinquitur; dictum, quod veluti indumentum sit pedis: hinc vestigo, atq; investigo, quæ significant quærendo invenio, Lexic. Alenstaig.*

*Iota*, *Iota*, \* Matth. 5. 18. *Nè minima quidem littera*, Luther. *Iod* is the least letter in the Hebrew, to which the Greek *Iota* answereth. *Irenæus* calls it, *Dimidium litteram*, quod ejus figura sive character ad dimidium aliarum vix accedat: unde *Proverbium*, *Nè iota quidem. Nescit Scripturæ vel breve Iota sacræ.*

## K.

**K** *Ἐγώ*, Et ego, pro *ἐγώ*. *Vox est respondentis. Ego verò, often.*

*Καθά*, Sicut, Matth. 27. 10.

*Καθαίρω*, *Detraho, destruo, deleo.* Luc. 23. ver. 53. *Deposicum*, Vulg. Gr. magis sonat *Detractum*, quam *Deposicum*; and so *Beza* renders it, Luke 1. ver. 52. It is used also Mark 15. ver. 36, 46. Luke 12. v. 18. Acts 13. ver. 19, 29. and 19. 27. 2 Cor. 10. v. 4.

*Καθαίρεις*, *Subverso, destructio.* 2 Corinth. 10. 4, 8. and 13. 10.

*Καθαίρω*, *Purgo*, Joh. 15. 2. Heb. 9. 14.

*Καθαίρωμαι*, *Purgor*, Heb. 10. 2.

*Καθαίρεις*, Sicut, often. 2 Cor. 3. ver. 18. Non comparationem, sed congruentiam, ipsamq; adeo rei veritatem denotat, *Beza.*

*Καθαρός*, *Mundus*, often. Cathari qui seipsos isto nomine (quasi propter munditiam) superbissimè atque odiosissimè nominant: Secundas nuptias non admittunt, potentiam denegant, Novatum sectantes hæreticum, unde etiam Novatiani appellantur, *Augustinus* cap. 38. de Hæresibus. Whence the Catharists. Hæretici *Καθαροί* appellati, qui sinnerunt homines Evangelicos debere esse prorsus angelos, negando videlicet eos qui post baptismum in peccata reciderant, veniam posse consequi, *Hyperius.*

*Καθαρός*, *Puritas*, Heb. 9. 13.

*Καθαίρωμαι*, *Purgo*, often. *Ephel. 5. 26. Καθαρίσαν, Having cleansed it.* Our English, with this particle (*having*) doth fitly and properly expound the Greek active Participles of the Preterperfect, or Finite Tenses, which because the Latines want, they are fain to use the Passive, or a Periphrasis. *Postquam eam purgasset, Beza.*

*Καθαίρωμαι*, *Purgatio.* Mar. 1. 44.

Luk. 2. ver. 22. and 5. 14. John 2. 6. and 3. 25. 2 Pet. 1. 9. Heb. 1. 3. Significat purgationem, expiationem, ac lustrationem: quemadmodum olim purgabantur certis rebus in sacrificiis. Itaque videtur hæc voce alludere Apostolus ad illa quæ in lege Mosaica fiebant ad purificationem externam, de quibus passim multa in Levitico & alibi. Quanquam *Primasius* & Theophylactus colligere videntur, subindicari hæc voce mysterium Baptismi, quod ad tollenda peccata & purgandum divinitus est institutum, & lotionem suâ purificationem inducit: unde & lavacrum regenerationis, quo purificamur appellatur, *Hyperius* in locum. This purifying was a washing with water, whereas *καθαίρωμαι* was but a sprinkling with water.

*Καθάρσω*, *Invaso*, Acts 28. 3. *Καθάρσει* & *καθάρσει*, *Invasit manum ejus*, Vulg. *Lorin.* *Invasit ejus manum*, *Beza.* *Invasit mordendo*, *Lyranus.* *Momordit manum ejus*, *Tremel.* *Manu* Auctor *Theoph.* Græci, *Illigavit se ejus manui.* *Hen. Steph.* in marg. *Implicuit se manui ejus.*

*Καθῆδρα*, *Cathedra.* Matth. 21. 12. and 23. 2. Mar. 11. 15.

*Καθεῖς*, seu *καθῖς*, *Alius post alium, sigillatim*, Mar. 14. 19. Joh. 8. 9. Rom. 12. 5.

*Καθεζομαι*, *Sedeo.* Matth. 26. 55. Luk. 2. 46. Joh. 4. 6. and 11. 20. and 20. 12. Act. 6. 15.

*Καθεῖς*, *Ordine, Deinceps.* Luc. 1. 3. *Ordine*, id est, distinctè, & distributè, ut ii solent qui ad scribendam historiam aliquod judicium adferunt. Sigillatim, ut videre est Act. 11. 4. & 18. 23. *Grotius.* *Vulgata, Ex ordine.*

dine. Erasmi. Deinceps: Gratum autem Adverbium propriè declarat coherentem: *καὶ τὸ ἐξουθεν*, Beza in locum. It is used also Acts 3. v. 24. and 11. 4. and 18. 23.

*καθίστα*, Dormio, often. Usually in the Scripture it is spoken of sleeping in deadly sins, and the deep sleep of carnal securitie, as Mark 13. v. 36. Ephes. 5. 14. 1 Thess. 5. 6. 2. It is used of the sleep of death, Dan. 12. ver. 2. Psal. 8. 7. Matth. 9. 24. and 13. v. 25. Mark 5. v. 39. Luk. 8. v. 2. 3. When one doth liberè somno indulgere, and is in a fast, sound, and dead sleep, Matth. 8. 24. So, Mark 4. 38. it is used of Christ sleeping soundly, that neither the stormie winds, nor tempestuous seas wakened him: *ἐξουθεν* 2, Hee was in a fast and dead sleep; for so much the word significeth. His senses were well and fast bound, as if he had no operation of life; and therefore the Disciples are said to raise him, as if it were from the dead: *ὑψίστα*. The same Greek word is used in many places where mention is made of the <sup>b</sup> Resurrection, Matt. 27. 52. John 2. 19. 1 Corin. 15. 12. This word is likewise used of the Disciples of Christ, Matth. 26. 40. Mark 14. 37. whose eyes were so heavie with sleep, that they could hardly be awakened. 1 Sam. 26. 7. it is used of Saul, oppressed with a deep sleep; of *Jonah*, chap. 1. 5. snoring again, he slept so soundly.

*καθίστα*, Doctor, Matth. 23. 8, 10. Propriè, Dux via, Drus. *καθίστα*, Quod convenit, officium. Rom. 1. 28. it implyeth two things, *Duties*, and *Decorum*, that is, they ran wilfully into the grossest sins, contrary to all, even naturall duties, and decorum. It is used also Acts 22. 22.

*καθίστα*, Sedeo, often. Matth. 4. ver. 16. *καθίστα*, Positis. *Vulg.* Sedentibus. Erasmi. Qui sedebant: Nam hoc quoque significat Gratum vocabulum: Sed sedere ex Hebræorum Idiomate hic ponitur pro habitare, & incolere, quâ significatione non memini

legere hoc verbum apud idoneos auctores, quamvis Latini sedem Domicilium vocent, Beza in loc.

*καθίστα*, Quotidianus, Act. 6. 1.

*καθίστα*, Sedeo, colloco, often. Non d. Hebræum solum neutraliter significat <sup>c</sup> sedere; *καθίστα* significat sedere, habitare, & manere; atque eodem modo Græcum *καθίστα* usurpatur. <sup>e</sup> Eras. *Pa-* <sup>f</sup> reus, *Steph.* <sup>g</sup> Gerardin Harm. *Manere & expectare etiam significat.* Luc. 24. 49.

*καθίστα*, Demitto, Luk. 5. 19. Acts 9. ver. 25.

*καθίστα*, Demittor, Acts 10. v. 11. and 11. v. 5.

*καθίστα*, *ἀμα*, Constituo, præficio, or, often. <sup>h</sup> Compono, & id quod <sup>i</sup> Budæus, <sup>j</sup> Lorinus, <sup>k</sup> *καθίστα* *ἀμα* labat stabilio, vel cum qui labat vel pavet confirmo; quâ significatione sumitur Actor. 17. ver. 15. Fortasse eos intelligere possumus, qui Paulum comitatu suo confirmabant, securitatem ei præstantes. Qui Paulum susceperant tuto loco constituendum, Steph. Beza. *Vulgata*, Qui deducebant. Erasmi. Qui persequabantur; neuter satis expresse, aut etiam satis rectè: nam *τὸ καθίστα* in hac significatione nusquam legi, quod tamen hoc loco non potui aliter, quam longo verborum circuitu, explicare: Quamvis enim respondeat Latino verbo constituere, tamen pro varia ratione rerum de quibus agitur intelligendum est. Inde factum, ut pro pervehere, & perducere accipiat, id est, certo loco constituere, pro quo dicimus in Vernaculo sermone, *Rendre en quelque lieu*. Sed præterea videtur etiam aliquid amplius declarare hoc in loco: nam quod *Nutat, ac Vacillat* dicitur *Constitui*, quando ad meliorem ac certiorum statum adducitur: Id verò si postea ad personam transferas, significabit aliquem ex periculo ereptum tuto loco constituere, pro quo dicimus, *Rendre, ou, Mettre en seureté*: quam significationem putavi huic loco maximè convenire, Beza.

D d *καθίστα*

<sup>a</sup> *Ex καὶ & ουδὲ & ουδὲ, ex τὸ βεβαίως, & σίχα λογο.* Verè fortioratus, aut demersus somno profundo.

<sup>b</sup> *Scilicet, quid est somnus, gelida nisi mortis imagine?*

<sup>c</sup> *Instituto-* rem & gubernatorem vitæ significat propriè, *Fansen.* Ad duo officia Magistrarii referri potest, viz. ad doctrinæ aliusque traditionem, & vitæ, morumque gubernationem, cum præcundo nomen habet, *Gerb.* in Harm.



Καθὼ, *Ut, pro, eò quidd.* Rom. 8. 26.

2 Cor. 8. 12. 1 Pet. 4. 13.

Καθότι, *Ed quidd.* Luke 1. 7. and 19. 9. Acts 2. 24, 45. and 4. 35.

<sup>b</sup> Similitudinis adverbium, Marc. 4. 33. Act. 2. 4. <sup>b</sup> Καθώς, *Prout, sicut, quomodo, very often.* A note of comparison, *Even as. Vim habet distributivam,* Beza. It noteth an equitie, and like qualitie, not equalitie, Ephes. 5. ver. 25.

<sup>i</sup> Est adverbium participula, Matth. 12. 35. & 15. 4. Act. 7. 43. 1 Joh. 2. 20. <sup>i</sup> Καὶ, *Et, often.* *Hæc conjunctio multa significat: Et, Matth. 19. 9. Ant, Matth. 12. 37. & 15. 4. Sed, Matth. 11. 19. & 12. 26, 39, 43. & 13. 22. & 16. 4. Act. 10. 28. Idem, idcirco, 1 Cor. 6. 2. Gal. 4. 7. Hebr. 3. 19. Tunc, Matth. 9. 7.* He that shall desire to see more of this conjunction, let him consult *Piscator's*, and both *Beza's* Indices on the Greeke words of the New Testament.

Καθόλου, *Omnino, Acts 4. 18.*

Καθόπληκτοι, *Armor, Luke 11. 21.*

Καθορροῦμαι, *Perspicior.* Rom. 1. 20. καθορροῦμαι, *Pervidentur, id est, Velut oculis ipsis, licet aliquin invisibiles, sese intuendas præbent: Itaque, servanda fuit antithesis inter hoc verbum, & ἀόρατα, quæ perspicendi voce non ita exprimitur, Beza, Piscat.*

<sup>k</sup> Columella, lib. 2. cap. 1. Videt sine dubio quid eveniat; sed cur id accidat, non pervidet. 1 A καὶ, & νῦν, quasi Nuperus, jam modo factus.

<sup>k</sup> Καὶνός, *Recens, novus, often.* Νέος, *Novus, est qui nuper est natus, sive factus: Καὶνός, ita novus est, ut sit etiam admirandus. Excellent, Mark 1. 27. Revel. 2. 17. & 3. 12. and 5. 9. Pollio & ipse amat nova carmina, h. e. eximia.*

Καινότης, *Novitas, Rom. 6. 4. and 7. 6.*

<sup>m</sup> A καὶ, Caput. Tempus, Opportunitas, Item, Certum anni tempus, Luc. 20. 10. Suo tempore: nomen καὶς notat hic certum anni tempus, viz. fructuum, ut expressè nominat Matthæus, cap. 21. 34. Gallicè, *Quand vine la saison,* Beza, Piscat. Item, Articulus temporis, Act. 1. 7. Tempora, vel momenta, καὶς, & καὶς, i. Tempora, & articulos, sive opportunitates: quanquam apud Græcos, καὶς nonnunquam pro καὶς usurpetur, at non contrà: Est autem propriè καὶς, quoties de genere, seu modo, spatiove temporis agitur, veluti seculum, annus, mensis, dies, hora: Καὶς est Articulus, ipsūque momentum, ac punctum, in quo res sit agenda, Opportunitas rei gerendæ, *Erasm. Beza in Act. 1. 7. & Joan. 4. 7.*

It is put for mature and seasonable time, Mark 11. 13. Matth. 13. 30. Acts 14. 7. The Greeks make a difference between καὶς, *Time*, and καὶς, *Season*; and in the Scripture they are also distinguished, Act. 1. 7. 1 Thess. 5. 1. *Vulg. Momentis.* Syriacus, *Articulis temporum.* Sic & *Eraf. Beza, Opportunitates.* Time is more general; *Season* <sup>a</sup> implyeth that part which is fit for doing a thing. Καὶς signifieth in a large acception, Seasonableness of circumstance, whether of time, place, or any occasion; but most properly a seasonable time: and therefore it is turned by *Beza* and *Vulg.* Gal. 6. 10. *Dum tempus habemus*; By *Tremell.* *Dum tempus est nobis.* Ephes. 6. 18. He doth not say (say *Zanchie* and others) ἐν παντί καὶς, *In every particular time*: but, ἐν παντί καὶς, *In every season, every fit time*, when just occasion and opportunitie is offered. Col. 4. 5. Τὸν καὶν ἔξαγγελίζεσθαι, *Redeeming the time, the word properly signifieth Opportunitie, or present occasion, that present fit time, wherein any thing to be done may be done fitly and happily: and so it is there to be understood, with relation to the good that may be done, even for that fit opportunitie, and fit occasion offered of well-doing.* Matth. 16. 3. καὶς, *Temporum illorum, viz. temporum de quibus tot exstant Prophetarum prædictiones, & quæ vestrum fuit potissimum nosse, & ceteris indicare. Itaque articulum exprimendum putavi: & propria καὶς notatio hic observanda est, ut etiam Tempus apud Latinos usurpatur, nempe pro certo & opportuno temporis puncto, Beza in loc.*

Καὶ, *quæ, Accendo, or, often.*

Καὶ, *Et illic, often.*

Καὶ, *Et illic.* It is used eight times, Acts 7. 4. and 13. 21. and 14. v. 25. and 20. 5. and 21. 1. & 27. 4, 12. and 28. 15.

Καὶ, *Et ille, often.*

Καὶς, *Malus, often.* Ignarus, 2 Thess. 3. 13. *Propriè dicitur de segnis, & meticuloso, qui pedem referat in certamine;*

<sup>a</sup> Opportunitas rei gerendæ commoditas.

<sup>o</sup> In omni opportunitate, quasi dicat, Quoties occasio necessitatis, & ingruentium malorum postulat, orate, Zanch. Opportunitas vox nautarum à portis deducta, Minib. lit Græcis καὶς, ita Hebræis nomen נָו, nunc tempus ipsum, nunc temporis opportunitatem seu occasionem significat, Forster, in Lexic. Heb.



mine; *παρὰ τὸ χεῖν*, à cedendo, Eustath.

*Κακὼς*, Malè, often.

*Κακία*, Malitia. It is taken for wickedness in general, Acts 8.22. Sometimes for evil, or punishment, as Matth. 6.34. *Κακία* enim apud Græcos duo significat, & malitiam, & afflictionem, quam *χάσις* Græci vocant; & hic magis pro malitiâ transferri debuit afflictio, Hieron. Epist. 147. referente Drusio in Præter. ad locum. Vox Ebr. ragnah utrumque denotat. Malitia, Vulg. Vexatio, Tertull. Beza. So it is also taken, 1 Cor. 5.8. Tit. 3.3. for evil of penalitè: sometimes for malice, or hatred, as Coloss. 3.8. And Rom. 1.29. we read malitiousness; that is comprized under Envy next following: it may better be rendered, mischievousness. It is a general inclination unto evil (saith Tolet) and specially ad luxum, & libidinem. It noteth a loose licentious lewdness, lightly ending in lust, Bish. Andrewes. It is used also, Acts 8.22. 1 Cor. 14.20. Ephes. 4.31. Jam. 1.21. 1 Pet. 2.1. 16. where it is properly rendered by malice, or maliciousness. It is sometimes used to signify one special kinde of sinne, which is directly opposite to brotherly love, or charitie; and the word is usually so taken, wheresoever it is set in opposition to such charitie, or else ranked with other speciall sinnes of the same kinde, Rom. 1.29. Col. 3.8.

*Κακὼς*, Malè accipio. Act. 18. v. 10. 1 Pet. 3.13. *κακὸν* significat malis afficere, malum alicui inferre. Act. 7. v. 6. usurpatur de Aegyptiis Israëlitis affligentibus, ac dura servitute premementibus. Ver. 19. de Pharaone variis oneribus populum Israëliticum gravante. Cap. 12. ver. 1. de Herode Ecclesiam persequente. Lxx utuntur pro oppressit, Jud. 2. v. 18. pro contudit, humiliavit, Job 22. v. 9. pro afflixit, Exod. 22. v. 21. pro coarctavit, compellit, Exod. 23. 9. pro duriter tractavit, asperum sese præbuit, Gen. 19. 9. Exod. 5. 22. Gerbard. in 1 Pet. 3. 13. Act. 14. 2. *ἐκακώσα*, Malè affectos

reddiderunt. Ponitur τὸ κακὼς significatione nonnihil diversâ, quum aliquin hoc vocabulum alibi solet usurpari pro Opprimere, seu Affligere, seu Damnum aliquod inferre, ut Act. 12. 1. Beza in Act. 14.

*Κακώσις*, Vexatio, Acts 7.34.

*Κακὸς* δὲ, Malitia. Rom. 1. 29. it is well rendered in our Translation, Malignitie. It signifieth Morosité, or churlish behaviour, which Aristotle taketh to be a vice in constructing all in the worst part: so Beza, Gryn. Gualt. Morum asperitatem ac difficultatem sonat, Eras. Morum asperitas & difficultas, & opponitur benignitati, Bulling.

*Κακολογέω*, Maledico, malè loquor. Mark 7. 10. and 9. 39. it is taken for to Imprecate. It is used also, Matth. 15. 4. and Acts 19. 9.

*Κακὸς* δὲ, Vexatio, Jam. 5. 10. ad verbum mali passio, hoc est, afflictio.

*Κακοπαθεῶ*, Tolerō labores, affligor, perfero injurias, æger sum animo. Propriè, Patior mala, item, Æger sum animo, Jac. 5. 13. Perfero, seu tolero adversa, 2 Tim. 2. 3. & 4. 5. Mirari subit, quid doctissimum Beza moveat, ut verbum κακοπαθεῖν, subinde aliter atque aliter verterit. 2 Tim. 2. 3. κακοπαθεῖν interpretatur, tolera labores. Ibidem κακοπαθεῖν versu nono, affligor. 2 Tim. 4. 5. κακοπαθεῖν, perfero injurias. Sic κακοπαθεῖ Jac. 5. 13. aliquando vertit ægrotat, aliquando æger animo est. Atqui perpetua verbi significatio est, perperior, vel tolero mala, Scultetus. It is used also 2 Tim. 2. 9.

*Κακοποιός*, Maleficus. Joh. 18. 30. Facinorosus, Beza. Vulg. Malefactor; barbare, & dilute. Erasmi. Nocens; rectius quidem & expressius. Propriè significat cum, qui veluti habitum quandam malefaciendi induit: sic Aristoteles utitur, Lib. 4. Ethic. ca. 3. Alibi in genere usurpatur pro eo qui malum agit, licet non sit capitali supplicio dignus, Prov. 12. 4. 1 Pet. 2. 12. It is used also, 1 Pet. 2. 14. and 3. v. 16. and 4. 15.

*Κακοποιός*, Maleficio. Non simpliciter significat, Opus aliquod quod in se malum est facere, sed est quasi transitivum, sicut Nocere; ita usurpatur, Lev. 5. 4. 1 Reg. 26. 21. Gen. 3. 6. D d 2 Marc.

q *Κακία* five malitia, generale vitium est, & denotat illam vitiositatem, quæ inficit omnes affectus, & cupiditates naturales, eaque ad malum inclinatur; sed hoc in loco arbitror *κακία* specialiter designare illam mali machinationem in corde, quæ solet ex ira oriri in animis malevolis & exulceratis, Episc. Dav. in Col. 3. 8.

Indure hardness. Hic κακοπαθεῖν non significat Affligi duntaxat, sed quasi in injurias perferre, Beza in 2 Tim. 4. In genere significat, quemvis alius damna inferentem, ut sunt Fures, Latrones: In specie autem significat propriè Magos, & ejusmodi veneficos, quos Latini Maleficos nominant, Hier. in Nov. Test. Chemnit. in Harm.



\* Contraſtē \*  
dicitur pro  
κακοφρὸς  
maleficus. Item impro-  
bus, facinoro-  
ſus, ſceleſtus,  
Dem. Thuc.

Mark 3. 4. Luk. 6. 9. 1 Per. 3. 17.  
Joan. 3. 11.

Κακός, Maleficus. uſitatē ac-  
cipitur de eo, qui occultē maleficus eſt,  
ſed Luc. 23. 32. Facinoroſus (nam ne-  
quam multo eſt minus : ) de latronibus  
publicis, ſlagitiis notatis, & ad mortem  
condemnatis accipitur. Malefici  
autem proprii ſunt, qui malis carmini-  
bus aut herbis nocent, Grotius in Luc.  
22. 32. Syrus vocat, Faſtores ma-  
lorum. It is uſed alſo Luc. 23.

33. 39. 2 Tim. 2. 9.

Κακοχέρης, Male vexatus, Heb. 11.  
v. 37. and 13. 3.

Κάλαμος, Stipula, 1 Cor. 3. 12.

Κάλαμος, Arundo, often. Significat  
etiā pennam ſcriptoriam, Johan. 3.  
ver. 13. Virgam Geometricam, Apoc.  
21. 16.

y Unde for-  
taſſe Angl.  
Call.

Καλέω, ἐκμαύω, Voco, or, often. Mat.  
2. 7. Vocatis ; Græcē καλέσας, In-  
uitans velut ad cœnam ; frequenter  
enim de vocatione ad convivium hoc  
verbum dicitur : unde & apud Latinos,  
ſimpliciter vocare, eſt invitare ad men-  
ſam, Novarin in loc. Καλεῖσθαι  
aliquis dicitur Hebræis nomine quo nun-  
quam appellatus eſt, ſed quod ſtatim  
eius pulchrē exprimit : Sic 1 Joh. 3. 1.  
Jac. 2. 23. Grotius.

z Vera & fru-  
ſtifera olea ;  
ἐκ καίου  
pulchritudo  
& ἐλαια olea,  
nomen arbo-  
ris.

Καλλιέλαιος, Vera olea, Rom. 11. 24.  
Κάλλιον, Pulchrē, Melius, Acts 25. 10.

Καλός, Bonus, pulcher, often. Both  
good, and faire. Luc. 8. 15. Καλῶς,  
& ἀγαθῶς, Bono, & optimo, Vulg.  
Quam interpretationem rectē quidem  
emendavit Eraſmus, Honesto ac bono ;  
ſed fortassis non ſatis feliciter expo-  
ſuit ; putat enim Hebraicam eſſe con-  
duplicationem, pro egregiē bono, nem-  
pe ſicut Jer. 24. v. 3. ficus bonas bo-  
nas vocat Propheta, valdē bonas. At  
ego puto merē Græcum eſſe hoc dicendi  
genus, & quidem ex iſtis Philoſophiæ  
adytiis petiitum ; quamvis id etiā  
pulchus in ore haberet : quia enim alia  
ſunt externa fortuna, viz. (ut vocant)  
alia corporis, alia verd animi bona, ho-  
minem his omnibus ornatum, Græci κα-  
λὸν καὶ ἀθὼν vocant ; καλὸν ad exter-  
nam vitam, ἀγαθὸν ad veras animi  
virtutes reſertur, Beza. Matth.

7. ver. 17. Καλός & pulchrum, &

bonum ſignificat ; ſed Interpres bo-  
num vertit, quia extima pulchritudo  
non prodeſt, ſi malus noxiuſque ſit fru-  
ctus. Et in fructibus ea bonitas re-  
quiritur, quæ pulchritudini ac venu-  
ſtati admiſta eſt, Novarin. Matt.  
26. v. 10. Ἔργον καλόν, Opus bonum,  
pulchrum & egregium opus, & laude  
dignum. Καλός a de rebus pulchris  
ac venuſtis dicitur, quæ aliorum in ſe  
rapiant oculos ; innuens, hoc mulieris  
factum ita bonum eſſe, ut etiā dignum  
ſit quod ſpectetur, in exemplum eat, &  
exemplar beneficentiæ ſit, Novarin. in  
locum.

Καλόν, Bonum, often. Honestum, pul-  
chrum, & egregium. b Quid ſonat b 1. Eſt bo-  
magis quā bonum ? Muſc. in loc. num. 2. Ho-  
com. Dicitur naturā honeſtum, pul- neſtum, Cor-  
chrum, & utile, Aret. Magis ſigni- nel. à Lap.  
ficat honeſtum & pulchrum, quā bo- Both the He-  
num, Janſen in Matth. 15. 11 Tob, &  
utile vel conduçibile ſignificat, Matth. 5. the Greek  
ver. 10. & 7. 17. & 12. 33. & 13. καλὸν ſignificat  
ver. 8. & 17. 4. Rom. 14. 21. 1 Co- pulchrum : à  
rinth. 7. 1. Good is oppoſed to that verbo καλῶς,  
which is incommodious, or inexpect- voco, quia  
edient, ſo Matth. 19. 10. Marc. nos ad ſe vo-  
14. v. 21. & Matth. 18. 18. ex Idio- cat & allicit,  
tiſmo Hebræorum ponitur pro compara- Mag. in A-  
tivo. riſt. Ethic.

Καλός, Bene, rectē, often. Marc.

7. v. 9. καλός, ſanē bene. Vulg. & pulchrum.  
Eraſm. Bene : Nos autem particulam  
ſanē addidimus, ut Ironia melius in-  
telligeretur ; ſic enim loquitur Teren-  
tius in Adelph. ut annotat Donatus.  
Nonnulli hac interpretantur ex Idioma-  
te Gallico, à quo Latini prorsus abhor-  
rent. Sic enim Galli, Vous rejetez  
bien ; id eſt, Vos bene rejicitis, pro  
At vos, vel, Vos verò rejicitis. Ve-  
rè & rectē, Matth. 15. 7. Marc. 7. 6.  
& 12. 32. Johan. 4. 17. & 8. 23, 48.  
Heb. 13. 18. Honourably : It ſignifieth  
as much as the other Adverbs in  
Scripture, worthily, decently, accurately,  
circumſpectly, gravely, famously.

Καλοῖς δὲ δόξα, Honeſtatis magiſtra,  
Tit. 2. 3.

Καλοποιῶν, Benefaciens, 2 Theſſ. 3. 13.

Καλύπτω, ομαί, Operio, or. Matth. 8.  
ver. 24. it ſignifieth to cover, or  
hide a thing from ſight. Clypeus,  
παρ.

παρὰ τὸ καλύπτειν, ab occultando. It is used also Matth. 10. 26. Luk. 8. v. 16. and 23. 30. 2 Cor. 4. 3. Jam. 5. 20. 1 Pet. 4. 8.

Κάλυμα, *Velamen*, 2 Corinth. 3. 13, 14, 15, 16.

<sup>e</sup> From the Hebrew קמל *Gammal*. <sup>f</sup> Ἀπὸ τῆς καμίνης, à laborando, animal oneribus ferendis aptum; vel à καμίζ, quod excepturus onus humi flectatur, & ingeniculet, *Calvin*, in Polyc. Lys.

Κάμηλα, *Camelus*, Matth. 19. v. 24. Mark 10. 25. Luk. 18. 25. Κάμηλα, which differs but one letter from this word, significeth funem nauticum, a gable-rope, or cord, as Aristophanes his Scholiast, and Suidas note. Theophylact interprets it of that, and many others follow that exposition: *Atque id sanè magis quadrat ad foramen acús, fath Erasmus. Sed nos constanter negamus ullum extarre bonum Græcum authorem, qui κάμηλον vel κάμηλον pro rudente, aut quovis fure usurpet. Producant vel unum testem, & causam per me obtineant.* Caninius in loca N. Test. pag. 73. Vide Scult. Observat. c. 53. Quamquam dem κάμηλα interdum idem valere quod funis nauticus: tamen qui eo modo Syrum Ghamal à Christo, ut credibile est, usurpatum exponat, labi ipsum ac decipi puto. Nec miremur, si Christus usurpans eam pavemiam (non est Elephas, qui intrat per foramen acús) in Elephantis locum posuit Camelum, quia id genus animantis in Syria notius sit, & eadem res utroq; designetur, Drusius Observat. sacr. lib. 1. cap. 11. The Syrian Interpreter expounds it to be a *Camell*, a living creature; and so it will be a more hyperbolical comparison, fath Beza. So Jerome, Origen, and others interpret it; for the words are a Talmud proverb, as <sup>d</sup> Caninius and Weems have observed: when they would shew a thing to be impossible, they were used to say, *It was as hard as for an Elephant to goe thorow a needles eye: our Saviour useth the word Camell, as better known to them in Syria.* Hic

pro animante sumitur, 1. Quia sis major est rei impossibilitas. 2. Quia camilus, non camelus, significat Græcis funem. 3. Quod Syra lingua locutus est Christus, in qua קמל ghamal (ut in Hebræa quoque lingua) simpliciter

significat animal, Aret. in Matth. 19. It is used also Matt. 3. 4. and 23. 24. Mark 1. 6.

<sup>e</sup> Κάμινος, *Formax*, Matth. 13. 42, 50. Rev. 1. 15. and 9. 2.

<sup>f</sup> Καμίνος, *Conniveo*, Matt. 13. 15. Acts 28. 27. *Oculus in terram desigo*, Hefychius. Significat oculos claudere, vel ad minimum, iis nictare; quod fit quando vel alterum, vel utrumq; claudendo, certum signum damus. Hebreo verbo responderet, quod significat, Virtutem visivam divertere; ut cum oculi vertuntur instar Epilepticorum, qui apertis oculis nihil vident, Chemnit. in Harm. Evang.

Κάμνω, *Laboro, defatigor*, Heb. 12. 3. Jac. 5. 15. Bellarminus κάμνω ad morientes restringit, quod tamen de omnibus laborantibus dicitur, & fatigatus. Sed nova doctrina necessaria est etiam immutatio significationis vocum, Rivetus in Cathol. Orthod. Apoc. 2. 3. κάμνω idem est quod Latinis, laborare, lassescere, defatigari, & (quia egrotis accidit ut membra sint debilia) infirmari, ut laboro apud Latinos, & dicitur de quocunque morbo.

Κάμνω, *Flecto*, Rom. 11. 4. and 14. 11. Eph 3. 14. Phil. 2. 10.

Καὶ, *Etiamsi*, often.

<sup>e</sup> Κανὼν, *Regula, Mensura*. Regula, & Thence Canon in Latine. Est regula metrarum, *Cornel. à Lap.* Norma, Gal. 6. 16. Phil. 3. 16. 2 Cor. 10. 13. κατὰ τὸ μέτρον τοῦ κανὼς. Quum μέτρον & κανὼν saepe pro eodem accipiantur, nempe pro ipso mensorio instrumento, hic unum ab altero distinguitur necessarium: μέτρον igitur hoc priore loco dicitur, modus sive quantitas rei ad mensuram; κανὼν autem, illud ipsum quod alicui ad mensuram est, Beza in loc. Mensura, 2 Corin. 10. ver. 16. 2 Cor. 10. 15. κανὼν vocavit (ut docet Beza) assignatam sibi certam veluti arvi Domini mensuram aut portionem, in qua excolendi laboraret, translatione ab agri mensuris sumpta; nec simpliciter mensuram, sed quam Dominus veluti ad regulam exegerit: est enim hic Canon, non regula, sed spatium quod ad regulam ad mensuram est. Sic autem & proximè sequente versu utitur. Vulg. Interp. tamen & Eras. reddiderunt regulam.

Κανὼν

<sup>d</sup> Christian Syn. lib. 1. cap. 1.



*Κανὼν* Græcis regula est, instrumentum sc. quo fabri utuntur ad rectitudines expendendas, & à quo lineamenta artis petunt, velut à lege quadam. Regule usus est ad discernendum rectum ab obliquo. Scriptura dicitur Canonica, quia est sermo Christi; Sermo Christi rectus, Eccles. 12. 12. ad verbum sonat Scriptum rectitudinis. Arias Montanus vertit, Scripturam rectitudinis, vide ver. 13. Quare etiam si nom:n Canonis, vel Canonici expressis verbis in sacris literis non reperitur, consequitur tamen necessario ex iis quæ adduximus, Scripturam sacram esse Canonem, & sacra scripta Canonica. Raimoldus de libris Apocryphis tomo primo, præf. quinta. The Scripture is

named <sup>h</sup> a Canon, by a Metaphor taken from i Architecture: for as Architects which build houses, doe trie them by the rule and square, that all the parts may cohere amongst themselves by a just symmetric and proportion; so those that teach and build the Church of God, must measure and examine all things by this rule, that a certain and perpetuall tenour of doctrine may be observed.

*Κατηλδω, Cauponor.* 2 Cor. 2. 17. <sup>1</sup> It is translated *Corrupt*, or, *Deale deceitfully with*. It is a metaphoricall word, taken from deceitfull Vintners, who for gain mix water with wine. Such as by fraud and base Arts play the Hucksters, to enhance the price, and amplifie their own gaine. *Cauponantes*, Erasim. Beza. *Adulterantes*, Calvin. Tremell. Vulg. Fr. *Nous ne sommes pas maquignous de la parole de Dieu*, & marg. *ou brouillous*. utrumque horum significat, & merces bonas corrumpere, & sordidam in iustumque lucrum captare, Illyr. in Nov. Test. Metaphora sumpta est ab hospitibus & can-

ponantibus, quibus in more est, vinum aquâ corrumpere, Aret. Duo itaq; à se amolitur hoc nomine Apostolus, 1. Adulterationem verbi Dei per missionem suorum phantasmatum. 2. Avaritiam & turpis lucri studium, D<sup>r</sup> Sclar.

*Κανὼς, Fumus*, often.

<sup>m</sup> *Καγδία, Cor*, very often.

*κενέε, & contracte κηε*, unde Latina *κενία* ab imperio (ut

vox, Cor, originem suam traxit. It

is put, 1. For the Understanding, Acts

16. 14. Rom. 2. 15. the Minde, Acts

4. 32. 1 Cor. 4. 5. 2. For the Will,

Rom. 10. 9. 1 Pet. 1. 22. 3. For the

Affections, Matth. 6. 21. 4. For the

Conscience, 1 Joh. 3. 20. 5. For the

Memorie, Luke 2. v. 51. 6. For the

whole Soul, Deut. 6. 5. 2 Tim. 2. 22.

1 Pet. 3. 15. Rom. 10. 8, 9, 10. be-

cause the soule keeps her residence

in the heart, and there shewes it self

most present, as in her chair of state.

By an Hebraisme it is taken for the

inward part, Matth. 12. 40. In corde,

that is, within the earth, viz in the

grave: a metaphoricall Periphrasis;

for, among the Hebrewes, the " heart

is taken for the middle; and it is ap-

plied also to inanimate things, as

Exod. 15. 8. Psal. 46. 3. Satis notum

est, Corde metaphoricè in Scripturis no-

tari quamlibet medietatem, aut medie-

tatis partem, quæ est intra extrema. Sic

Tyrus dicitur sita in Corde maris,

Ezek. 27. 4. quamvis non longè remota

fuerit à litore. Hoc sensu Christus fuit

in Corde terræ, dum fuit in sepulchro,

Amesius. Cor magis vergit ad sini-

stram, ut Aben Ezra scribit, sed tamen

pro medio usurpatur Prov. 30. 19. Sic

etiam Hieronymus locutus est Præfa-

tione in Michæam: ergo quasi in cor-

de voluminis positus, debet profunda

continere mysteria. In corde volumi-

nis dixit, pro in medio voluminis; &

intelligit volumen duodecim propheta-

rum, in cuius medio Michæas propheta,

Drusius. So in the French they say,

*Le cœur du bois, le cœur de la pomme.*

He calls the grave the heart of the

earth, because those which are buried,

are (as it were) swallowed up in

the bowels of the earth.

*Καγδισγρῶνς, Qui novit corda*, Act. 1. 24.

and

<sup>h</sup> Gal. 6.  
Phil. 3.  
Huc fidem  
omnem, vi-  
tamque no-  
stram refe-  
ramus,  
quemadmo-  
dum lapicida  
aut archi-  
tectus, ad  
amissum &  
perpendicu-  
lum opus  
suum exigit,  
Whitak. de  
Scripturis.  
<sup>i</sup> Sumpta est  
in hoc voca-  
bulo simili-  
tudo ab Ar-  
chitectis &  
Agrimenso-  
ribus, qui  
*κανὼνα* vo-  
cant regu-  
lam, nor-  
mam, per-  
pendiculum,  
amissum, ad  
quam sui  
operis ratio-  
nem exigunt.  
Cicero ad Ti-  
ronem pro  
regula sumit.  
Danzus  
Itaq; Christ.  
parte quarta,  
de potestate  
Eccles. c. 12.

<sup>k</sup> Cauponor, Cauponariam exerceo: propriè de vini vendito-  
ribus; sæpe etiam ponitur metaphoricè, ut & Latine *Caupona-  
ri*, 2 Cor. 2. *Κατηλδω, παρὰ τὸ καλῶναι τὸ πηλόν*, A  
corrumpendo vino, atque infuscando, ut caupones solent,  
*Fun.* Vide Beza in 2 Cor. 2. *Κατηλδω*, id est, *Caupones* (in-  
quit Beza) infames semper sunt habiti, quod merces adulte-  
rant, & quibuscumque artibus lucrum capient. 1 Vide Drus. Pra-  
terea ad 2 Cor. 2. 17. & Deodatum, ibid.

<sup>m</sup> Vel quasi  
*κενία* ab  
imperio (ut  
voluit Chry-  
sippus) quod  
habet in alias  
partes: vel  
quasi *κενία*  
per litera-  
rum trans-  
positionem,  
*κενία* & *κενία*  
*κενία*, quod vibra-  
re fig. ac si  
perpetuo  
motu vibre-  
tur, Spiegel.  
de humani  
corporis fa-  
brica, l. 9. c. 6.  
Lawent.  
l. 9. c. 10.  
<sup>n</sup> Contra;  
medium pro  
ipso corde  
ponitur, Jer.  
31. 33. &  
Hebr. 8. 10.



and 15. 8. *Disinile à creaturis* Καρδιορῶσς, & Καρδιορῶσς πάλιν. Cordifcius (ut sic dicam) & cordifcius omnium appellatur, Gomarus.

Καρπός, Fructus, often. Sweet ripe fruit. Fructus à ferendo, because of bearing, or bringing forth: or à Fruendo, of enjoying. Fructus propriè dicitur de quarumlibet plantarum fructu, Matth. 12. 33. Per Metaphoram transfertur etiam ad Embryonem, Luc. 1. 42. Significat etiam generaliter quamlibet utilitatem, aut Commodum, Rom. 1. 13.

Καρποφόρος, Fructifer, A&S 14. 17. 13. 23. Mark 4. 20, 28. Luke 8. v. 15. Rom. 7. 5. Col. 1. 6, 10.

Καρπέω, Forti animo sum, Heb. 11. 27. Fortiter, & invictâ quadam animi duriâ, & firmitate in aliquâ re faciendâ vel sustinendâ pergo, Beza in A&S. 1. A καρπός, quod, unâ literâ transpositâ, idem est quod καρπός, Robur, scil. Vehementia, Victoria.

ρ Festuca, id est, herbæ culmen, aut aliquid stipulæ instar. Tertullianus Stipulam vertit, Aristophani, καρπός, Sarmenia. In medicorum scholis, καρπός dicuntur Flocci, & minutissima quæque apparentia in stratis: hinc καρπορέω, Festucas aut Paleas legere, quod est phreneticorum symptomata, ut scribit Galenus: à καρπός are-facio, siccio. Ejusmodi lignorum particule abscessu, & vestigio exarescunt.

Κάρπός, Festuca. Matth. 7. 4. It may as well be translated a straw, or a piece of a straw, as a mote, as it hath been in former times; for it will beare either translation: yet the word beame seemes rather to have reference to a straw, than to a mote, Perkins. Beza saith, the reason of the Antithesis requires, that it should be rather here rendred Festuca than Palea. Aridum & leve fanum, Suidas. Tenuis apex ligni, Hefychius. Palea quæ supernat aquæ, Dioscorides. Generaliter significat, quod siccum & leve est. The Septuagint call the Olive branch by this name, which the Dove brought home, Gen. 8. 11. It is used also, Matth. 7. 3, 5. Luke 6. 41, 42, twice.

Κατὰ, Secundum, often. 1 Juxta. 2 Per. 3 Cum, Cornel. à Lap. In compositione sese in malam partem capitur, aut certe vehementiam notat, Calv. Hæc præpositio interdum habet vim distributivam, ut Luc. 8. 1. & 21. 11. 1 Cor. 16. 2. Interdum notat objectum, ut Rom. 9. 11. 1 Cor. 15. 15. 2 Cor. 11. 21. Jud. v. 15. Interdum finem, seu causam finalem, ut 2 Tim. 1. 1. Tit. 1. 19.

Καταβαίνω, Descendo, very often.

Καταβασίς, Descensus, Luke 19. 37.

Καταβάλλω, quæ, Jacio, Deicio, or. 2 Cor. 4. 9. Heb. 6. 1. Rev. 12. 10.

Καταβολή, Jactum fundamentum, often. 1 Pet. 1. 20. κατὰ καταβολὴς κόσμου, Ante jacta mundi fundamenta, seu, Ante foundationem mundi; Ad verbum, Ante dejectionem (sc. fundamentorum) mundi, i. Ab æterno. Καταβολή enim Græcis propriè dicitur dejectio; ut quum semen in terram projicitur, ut ab ea susceptum fructificet; vel quum in imo jactitur fundamentum, ex quo domus consurgat. Hinc illa phrasis Scripturæ, A constitutione mundi. Græcè δὲ καταβολὴς κόσμου, id est, à jactis mundi fundamentis, Matth. 13. & 24. Joh. 17. Ephes. 1. Vocat ergo conceptionem seminis καταβολήν, ex eo quod semen in matricem velut in terram dejectum, atq. in ea susceptum, retinetur; quod dum fit, concipi dicitur, Estius in locum. It is not Susceptio, but

Jactus, Heb. 11. 11. or the casting out of the seed, as when the Husbandman casteth the seed into the ground, Vide Beza. Malim redde locum Ebr. 11. 11. εἰς καταβολήν τῶ ἀσπέρματος ad emittendum, vel ejiciendum semen, ut excretio seminis Saræ ex lumbis in uterum ejiciatur. Certè inveniam Lexicis καταβάλλειν ἀσπέρμα esse emittere semen, Amama cens. in Lev. 12. 2.

Καταβέω, Græco, 2 Cor. 12. 16.

Καταβιβάζω, Deprimor, Matth. 11. 23. Luke 10. 15.

\* Καταβέβηκα, Adversus aliquem judicis partes sumo, Steph. Beza. Colof. 2. 18. This one word in the Originall is there translated, Beare rule over you. The Heathen in their games and publike exercises of

11. 23. \* There are some things peculiar to Paul; for he useth some words according to the manner of the speech in Tarsus and Cilicia; as Colof. 2. 18. καταβέβηκα, in their language significeth, Insidiosè alteri præterire palmam, Glasius Philol. Sac. Weemes Divin. Exercit. lib. 1. Exercit. 11. Malè distribuo præmia, Arct. Vide Beza & Estius in loc. The Greek word is borrowed from those who sit as Judges of sports; as when there is running at tilt before the King, some sit by with white wands or staves, who mark how every one breaketh and hits, and thereafter give sentence with or against the champions, Beza in loc. Nequis vobis palmam intervertat, Erasim.

wrestling,

Καταβάλλω, significat, In inferiorum locum jactere, sicut fieri solet in ædificiorum fundamentis; unde καταβολή, quæ vox de quovis ex superiore loco in inferiorem jactu dicitur, Beza in Matth. 13. 35. Præcat. in Schol.

Est jactus qui fit ex alto deorsum, ut quum agricola semen mittunt in terram, Drus. Est jactus ex alto, Pareus.

Verbum καταβιβάζω, eli, Ex alto deicio, ut ἀναβιβάζω, (quod ei opponitur) significat, In altum attollo. Propriè, Descendere facio, & Ascendere facio, Beza in Mat.



wrestling, and the like, had some that used to sit as Umpires, to give to them that did best, the reward of a garland, a crown, or some such thing. The word there used is metaphorically, and it is taken from the corrupt and unjust dealing of such Umpires, who sometimes defrauded them of the prize that deserved it: From such unjust dealing of such Umpires is the word there borrowed, and it signifieth (after the manner of unjust Umpires) to defraud them of the prize that is due to them.

*Est malitiosè metam transponere, & premia iniquè dispensare, iisq; qui promeriti erant fraude adimere, sive id fiat à concertantibus, sive ab agonotetis, Hyperius in locum.*

The meaning is, to draw them from Christ, and so to defraud them of eternall life and salvation due unto them in and through him. Sententiam adversus quempiam fero, quâ bravo indignum pronuntio; quum tamen aliqui dignus sit. Nulla enim aptior ad exprimendam vim præpositio- nis [*χρῆ*] in mentem mihi venit interpretatio, aliqui brevius reddi potest, Debito bravo privo, vel, Debito bravo fraudo, Stephan. in Thesaur. Græc.

*Καταγγέλλω, ομαι, Annuncio, or, often. Chiefely, or most of all declare: for κατὰ in this composition hath a force of a signification to be bent thereto, Acts 4. 2. and 17. 23. and 26. 23.*

*Καταγγέλλεις, Annunciator, Acts 17. 18.*

*Καταγγέλλω, Derideo. Matth. 9. 24.*

*Mark 5. 40. Luk. 8. 53.*

*Καταγινώσκω, Condemno, 1 John 3. 20, 21.*

*Καταγινώσκομαι, Condemnor, Galat. 2. ver. 11.*

\* Proprie est, frango, *καταγινωσκω, Κατάγω, ομαι, Confringo, confingo. or, Matth. 12. 20. John 19. 31,*

† Verbum *κατάγω, ομαι, Deduco, subduco, deduco, significat deducere; subducere verò*

*αἰνέσει. Latini sermonis consuetudine, dicitur subduci navis, quum ex aqua in terram subducitur; deduci verò, quum ex terra deducitur in aquam, Thesaur. in Luc. 5. 11.*

*20, 27. and 27. 3. and 28. 12. Rom. 10. v. 6.*

*Καταγωνίζομαι, De bello, Heb. 11. 33.*

*Κατάδεω, Obligo, Luk. 10. 34.*

*Κατάδεικναι, Quod patet, Heb. 7. 15.*

*Κατάδικάζω, ομαι, Condemno, or, Matth.*

*12. 37. Jac. 5. 6. Proprie, Jus dico*

*contra aliquem: χρῆ hic valet Contra.*

*Luk. 6. 37. Matt. 12. 7.*

*Καταδιώκω, Prosequor, Mark 1. ver. 36.*

*Quero, Syrus: Et si enim κατάδιώ-*

*κειν proprie & plerumque sit, Persequi*

*lædendi animo; apud Lxx. Interpre-*

*tes tamen non raro usurpatur pro pro-*

*sequi obtinendi gratiâ, ut Psal. 23. 8.*

*& 38. 21. Lud. de Dieu.*

\* *Κατάδεσλώ, δομαι, In servitutem adi-*

*go. 2 Corinth. 11. 20. Galat.*

*2. v. 4.*

*Κατάδυνασδύω, Sub potestatem redigo.*

*Act. 10. 38. Jam. 2. 6. It is used*

*Deut. 24. 7. It signifieth to subdue,*

*or bring under ones power.*

*Κατασχύνω, ομαι, Pudore afficio, or, Luk.*

*13. 17. Rom 5. 5. & 9. 33. & 10. 11.*

*1 Corinth. 1. 27. and 11. 4. 5, 22.*

*2 Cor. 7. 13. & 9. 4. Dedecoro,*

*Pudescio. It is used also 1 Pet.*

*3. 16.*

*Κατακαλώ, ομαι, Exuro, or, often.*

*Κατακαλύπτω, ομαι, Velor, 1 Cor. 11. 6. 7.*

*a Plus significat quàm operire, seu*

*tegere: nam pileo tegitur seu operi-*

*tur caput, at non velatur; ad hoc e-*

*nim requiritur velamen, quo ipsa facies*

*involvatur. Chrysost. admonet A-*

*postolum non dixisse κατακάλυπτον, sed*

*κατακαλύπτον, ut sit perfectè un-*

*dique composita. Non enim satis est, si*

*qualitercunque caput suum tegat, sed*

*obtegat oportet, ita ut velo vultum ob-*

*umbret, Estius ad 1 Corinth. 11.*

*ver. 6. The phrase, κατακαλύ-*

*πτον τῷ κεφαλῷ, signifieth b not*

*the covering of the head simply,*

*but the veiling of it in such sort, that*

*all the head is hid; not as under an*

*hat or cap, but as in an hood.*

*Κατακαυχάομαι, Glorior adversus ali-*

*quem. Rom. 11. 18 It signifieth*

*such a carriage, whereby wee show*

*disdain in scornful looks and words.*

*Κατακαυχῶν proprie est cervicem*

*contra aliquem jacitare: quo gestu*

*scilicet*

\* Planè sub-  
jugo: χρῆ hic  
in composi-  
tione inten-  
dit significa-  
tionem,  
2 Cor. 11. 20.

a Pileus.

b Dr. Willer.

scilicet utuntur qui aliis insultant : Pifcat. in loc. Metaphora est à fero-  
cibus equis petita, qui cervicem jactare  
solent ; venit enim à nomine ἀνχλω,  
cervix, Vorstius. It is used also  
Jam. 2. 13. and 3. 14.

Καλῶμαι, Faceo, often.

Καλῶδω, Frango, Mark 6. 41. Luk. 9.  
ver. 16.

Καταλείω, Include, Luke 3. 20. Acts  
26. 10.

Κατακλινεῖν, Sorte distribuo, Acts  
13. 19.

Κατακλίνω, ομαι, Facio discumbere,  
Discumbo. Luk. 9. 14. and 14. 8.  
and 24. 30.

Κατακλύζωμαι, Inundor, 2 Pet. 3. 6.

Κατακλυσμός, Diluvium, Matth. 24.

v. 38. 39. Luk. 17. 27. 2 Pet. 2. 5. It

is so called in the Greek, of the a-  
bundant shedding and inundation  
of the waters, à κατακλύζειν, quod  
est, ita pluvie, ut mare terram super-  
gressum, uti probat Budæus ex Thu-  
cyd.

Κατακολουθεῖω, Subsequor. Luk. 23. 55.  
Acts 16. 17.

Κατακρίνω, Concido, Mar. 5. 5.

Κατακρημνίζω, Precipito, Luk. 4. 29.

Κατακρίνω, ομαι, Condemno, or, often.

Judico contra aliquem. Præpositio κατὰ  
in compositione valet contra. 1. The

pronouncing of the sentence of pun-  
ishment upon any malefactor by  
some Judge, Joh. 8. ver. 10. 2. A  
pronouncing of sinners guilty, and  
adjudging them to punishment upon  
conviction of a fault, Rom. 8. 34.  
3. The abolishing of a thing, and  
utterly taking it away, as if it were  
not, Rom 8. 3.

Κατάκειμαι, Condemnatio, Rom. 5. 16.  
and 8. 1.

Κατάκειμαι, Condemnatio, 2 Corin. 5. 9.  
and 7. 3.

Κατακρινεῖω, Dominor in aliquem, su-  
pero, Matth. 20. v. 25. Mark 10. v. 42.

Bellarmino saith, hee doth not simply  
forbid the Apostles to beare rule,  
but κατακρινεῖω, to tyrannize, to  
beare unlawfull rule. Vox κατα-  
κρινεῖω, quâ Matthæus utitur, non  
intelligenda (quod volunt de usurpato  
imperio ; quando legitimâ auctoritate a-

butuntur ad tyrannidem, ut honori suo  
veliscentur, nec præpositio κατὰ addit  
emphasin ; quandoquidem Lucas ead-  
em verba Domini nostri reponens quæ  
Matthæus, utatur verbo simplici κρι-  
νεῖω, quod non tantum usurpatur de  
quacunque potestate, sed & ut pluri-  
mum denotat legitimum imperium aut  
privilegium, quo quidpiam alio præ-  
stantius est & nobilius. Intermina-  
tur Dominus nè quisquam de Apo-  
stolis, ac proinde de cætu Pastorum qui  
non sunt Apostoli, se essetret supra  
collegas, & majorum se reputaret, quan-  
quam revera dotibus præstantior esset,  
Apologia pro Epist. ad Renat. Ver-  
ridæum. 1. The word κρινεῖω,  
and the other compound, are used  
by the Evangelists in the same  
sense : What Matthew and Mark  
call κατακρινεῖω, that Luke chap. 22.  
v. 25. simply calleth κρινεῖω. There-  
fore all kind of temporall rule is  
simply forbidden them. 2. The  
Syriack hath rendred κατακρινεῖω  
in Matthew and Mark, and κρινεῖω  
in Luke, by one and the same word,  
Sunt Domini eorum, Dominantur eis.

3. The force of the Preposition κατὰ  
is most fitly expressed, if the  
Kings of the nations be said Domi-  
nari in eas, as Cicero saith, Dominari  
in suos. 4. Though κατακρινεῖω  
seem to be put for tyrannicall Do-  
minion, 1 Pet. 5. 3. yet the Vulgar  
Version rendred it simply, Non do-  
minantes ; and the Syriack in the  
same manner, Non tanquam domini  
regis. Acts 19. 16. h κατακρινεῖω  
is simply used pro Dominatu, seu præ-  
valescentia. The Septuagint use  
the word, pro Dominari, & potestatem  
exercere, Jerem. 3. 14. Pro Sibi sub-  
jicere, Genes. 1. 28. Pro Dominatio-  
nem & potestatem publicam habere  
Psal. 18. 14. and the word is used  
of Christ himselfe, from whom all  
tyrannicall Dominion and abuse of  
power is most farre, Psal. 72. ver. 8.  
and 110. 3. Besides, the Apostles  
did not affect a tyrannicall rule,  
but a politicall Principallie and  
Dominion, because they looked  
that Christ should have an earthly

E c King-

c Recumbere

facio : & ali-  
quando neu-  
traliter, Re-  
cumbo, dis-  
cumbo, ac-  
cumbō : ali-  
quando, Re-  
clinato cor-  
pore jaceo, de-  
cumbo, ut qui  
ægroti in le-  
cto decum-  
bunt.

d The He-  
brew מביד

Mabbid is  
a peculiar  
name to No-  
ah's flood,

which drown-  
ed the  
world, and

made all  
things fade  
and die on  
earth, where-  
of it hath the  
name, Ansf.

on Gen. 6.

e Differunt  
κρίμα & κα-  
τάκριμα, ut

causa & effe-  
ctus, ut vide-  
re est, 1 Cor.

11. 32. Pareus.

f Dominor  
in aliquem,

vel adversus,

Janfen.

The preposi-  
tion κατὰ (saith  
Bellarmine)

is for the  
most part tak-  
en in evil  
part. Domi-

nantes more  
Regum, Eras.

Chamier.

Dr. Willet  
on Rom.

g Gerhard, in  
Hist. Harm.  
Evang. &  
in 1 Pet. 5. 3.

h Td κατὰ  
κρινεῖω  
translatiōe  
hic accipitur,

nec aliud de-  
clarat, quàm  
demonia-

cum istum  
illis sese fru-

strâ tuenti-  
bus superio-

rum evalisse,  
sicut vulgò  
dicimus, &  
saite maistre  
de quelq' un.

Boza in A&  
19.



Kingdome : therefore this, and not that is reprov'd.

Καὶ ὁμιλῶ, *Obtreffatio*, 2 Cor. 12. v. 20. 1 Pet. 2. 1.

Καὶ ὁμιλῶ, *Obloquitor*. Rom. 1. v. 30. *Back-biter*, which differeth from the *whisperer*, the word before, 1. In that he speaketh evill openly of another, the other doth it privily, *Theoph.* 2. In the end, the *Back-biter* intendeth to separate friendship, the other to hinder ones fame.

Καὶ ὁμιλῶ, *Detraho*. James 4. 11. *Vulgar Edition*, *Detrahit not.* *Arias Montanus* renders it, *Contradict not.* The *Syriack Interpreter* renders it, *Reville not.* Our *English Translation*, *Speak not evill of.* It is used also, 1 Pet. 2. 12. and 3. 16.

Significat καὶ παλιν ἀντι-  
στασιν, Affec-  
tus & Comper-  
tum habere,  
seu Intelli-  
gere, quod &  
Comprehende-  
re, Cicero  
dicit; *Gag-  
nitus.*

Καὶ ὁμιλῶ, *Deprehendo, comperto, or, often.* Significat, Præter opinionem, & cum quadam violentiâ aliquem comprehendere, Marc. 9. 18. Joh. 8. 4. quo sensu usurpatur à Lxx. Interp. Josh. 10. v. 19. Prov. 11. v. 27. Jer. 51. v. 42. *Chemnit.* & Gerb. in *Harm.* Significat, Affequi, complecti, & comprehendere, 1 Thess. 5. 4. Joh. 12. 35. unde ἀνατα-  
ραχίζω, *Academica*, quia *Academici* negabant aliquid posse comprehendere, id est, intelligi certò, *Cameron.* Phil. 3. 12. *I now comprehend*, or rather, *Am comprehended*, for it will beare both. Rom. 9. 30. καὶ ἐλάβε δι-  
καιοσύνην, *They attained righteousness.* A Metaphor, or a speech borrowed from a bodily hand apprehending a gift offered; so faith apprehends Christ, as he is given of his Father.

Significat, In album & numerum referri, Beza. Καταλογίζω, Enumero, recensco, enarro : hinc κατὰ λόγον.

Καὶ ὁμιλῶ, *Allegor.* 1 Tim. 5. v. 9. Καὶ ὁμιλῶ, *quod propriè non significat*, Eligatur (quemadmodum reddit vulg.) sed allegatur, ut verterunt *Erasmus* & *Hentenius*, id est, catalogo adscribatur, & in numerum referatur. Ita quoque *Græci* & *Latini* pleriq; intellexerunt, *Eftius* in loc.

Καὶ ὁμιλῶ, *quæ, Relinquo, or, often.* Heb. 4. 1. Μήποτε καὶ ὁμιλῶντες ἐπαγγελίας. *Syrus*, Nequando stante promissione. *Beza*, Nequando derelictâ promissione. *Vetus*, Ne forte relictâ

pollicitatione; *Ambiguè*: potest enim referri ad pollicitationem Dei nobis factam, & sic accipi debet; ut etiam ad pollicitationem nostram Deo factam in Baptismo, ut *Ambrosius* accipit. Cum reliqua sit, Cum supersit novæ legis promissio, caveamus nequis nostrorum eâ semetipsum frustretur, defraudet. Et hic posterior sensus verbis & scopo Apostoli maxime convenire videtur: <sup>1</sup> Id enim est quod instituit probare, quodq; <sup>1</sup> *Cam. in* *Myr. Evang.* concludit aded, ver. 9. Itaque reliquus est Sabbatismus populo Dei. Ergo, καὶ ὁμιλῶντες ἐπαγγελίας, non est, *Derelictâ, seu, desertâ promissione*; sed, Cum reliqua sit, Cum supersit promissio. So our last Translation, *Left a promise being left us.*

Marth. 21. 17. *Syrus* habet verbum *ῥαβ* quod non solum significat reliquit, sed etiam repudiavit, sicut uxor adultera & refractaria solet repudiari, Marc. 10. v. 2. quo sensu verbum καὶ ὁμιλῶντες ferme usurpatur Jer. 9. 2. quia hæc digressio Christi erat prælium, quod gentem Judaicam velut adulteram generationem repudiare velit, sicut Marth. 16. 4. Lxx utuntur pro *ῥαβ* quod significat desertionem illam, quâ Deus in ira sua peccatores delinquit, & faciem suam ab eis abscondit, ut in pœnas ruant, Deut. 31. 17. 1 Par. 28. v. 9. Item pro *ῥαβ* quod significat terram desolatam & vastatam relinquare, Josh. 13. 2. Isai. 6. 11. Christus enim hoc secessu præfigurare voluit, quod Deus suâ gratiâ ab hoc populo brevi discessurus, & quod domus ipsorum relinqueretur sit deserta, Marth. 13. v. 37. *Gerhardus* in *Harm. Evang.*

Καὶ ὁμιλῶ, *Reliquis*, Rom. 9. 27.

Καὶ ὁμιλῶ, *Lapido*, Luke 20. 6.

Καὶ ὁμιλῶ, *quæ, Reconcilio, or, Propriè est*, Commutare, alium facere; deinde, Conciliare, reconciliare, seu Facere ut quis ex alienato fiat gratus, *Alsted.* Rom. 5. v. 10. twice,

1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20.

Καὶ ὁμιλῶ, *Reconciliatio.* Rom. 5. 11.

and 11. 15. 2 Cor. 5. 18, 19.

Καὶ ὁμιλῶ, *Reliquis*, Act. 15. 17.

Καὶ ὁμιλῶ, *Dissolvo, destruo, diversor, often.*

Καὶ ὁμιλῶ, *dicuntur Aurigæ, cum dissolvunt funes equorum in hospitio; καὶ ὁμιλῶ, nautæ, cum solvunt à portu, Cornel. à Eap.*

It signifieth to destroy, or to bring unto nothing. It is used of the destruction of the Temple, Efdr. 5.12. Matth. 24.2. Of Counsell, or Work, Acts 5.38. of λύω, to undoe, or loose: It signifieth to breake, or pull downe, or overthrow, the word being translated from the demolishing of buildings, Rom. 14.20. Apud Lxx respondet quandoq; verbis κατεργάζειν, mergi, submergi, ἀπολύναι, ἀσθενεῖν, & quæ sunt alia id genus. Et sane κατεργάζειν est planè destruere, everttere, quasi compaginem rei solvere. Hoc sensu sumitur verbum istud Matth. 26.61. Marc. 13.2. Luc. 21.6. Act. 5.39. & 6.4. Spanhem. in Dub. Evangel. This word, and the passive κατεργαζομαι, are often used in the New Testament, pro Destruere, & Destruui, as Mark 14.58. Acts 6.14. and Rom. 14.20. Gal. 2.18. And so Scultetus would have it taken, Matth. 5.17. but Beza turneth it, Dissolvere, which he expounds in his Annotations, Violare, and so opposeth the fulfilling of the Law to the violation of it. Vi dissolvam, id est, Violam, eleganti translatione, quoniam, viz. homines legibus quasi vinculis adstringuntur. Λύσαι νόμον is sometimes the same with violare legem, as Matth. 5. 19. and Joh. 7.23. but κατεργάζειν is more than Violare; for, to dissolve the Law, is to abolish the Law. So the Grecians speake, ἄλυν νόμος, Tollere legem, & prænam: but Scultetus saith, All ambiguity will be taken away by the other Version; I came not to destroy, but to fulfill. Diverto, Hospitium capio. Luc. 9.12. κατεργάζομαι, Divertant. Synecdoche generis, & Metonymia effecti destinati, & Carachresis. Primum, Synecdoche generis; nam verbum κατεργάζειν, quod in genere significat, Dissolvere, hic intelligitur specialiter de ea dissolutione, quâ solvuntur equi à vehiculo, quum ad diversorium ventum est. Deinde, Metonymia effecti destinati; nam intelligitur hic, ipsum divertere, ad quod destinata est illa dissolutio. Tum deniq; Carachresis, quia intelligitur hic divertere eos qui non vehiculo, sed pedi-

bus iter faciebant; nisi dicamus hos quoque κατεργάζειν, dissolvere, nimirum cinctum quo se itineris causâ succinxerunt. Sed prius verum puto, Piscat. in Schol. Translatitiè accipitur pro Recipere se in diversorium; sed de iis tamen propriè dicitur, qui curru iter conficiunt, quia nimirum equos solvunt, quum ad diversorium ventum est. Apud Latinos autem, qui in hospitium, aut potius tabernam concedunt, dicuntur Divertere, quod de via descedant: & Hospitia ipsa Diversoria vocantur simili ratione, Beza in loc.

κατάλυμα, Diversorium. Propriè significat Diversorium generaliter dictum, Locus in quem aliquis divertit, sive sit communis, sive privatus, Gerh. in Harm. Significat vel ipsum hospitium, vel communem aliquem in domo sive hospitio locum, in quo promiscuè hospites commorabantur, & sarcinulas suas deponebant, vel ubi communi mensâ hospites cibum capiebant: ita usurpatur 1 Reg. 9. 22. Luc. 22. v. 11. Chemnit. in Harm. Evang. Diversorium in aedibus privatis, Marc. 14.14. sed Luc. 2.7. usurpatur pro publico hospitio. Omne κατάλυμα, cilia est, nisi omnis οἰκία non sit κατάλυμα. Οἰκία genericum est, κατάλυμα specificum, Spanhem. de Dub. Evangel. Et Refectionem significat, & Diversorium, scilicet, locum refectionis, Gagneus.

Καταμαρθάνω, Disco, Matth. 6. ver. 28. P Perdisco, Vexavit doctissimos Interpretes verbum pernosco; hic augere videtur præpositio. καταμαρθετε, vertit, Cognoscite lilia agri. Beza, Discite quomodo lilia agrorum augeantur: q Verum causa non erat cur hic Vulgatum Interpretem deferrent, qui vertit, Considerate: sed cap. 38. melius adhuc Lutherus, Contemplantini lilia campi. Rectè meo iudicio vertit Vetus Interpres: nam verbum καταμαρθάνειν sæpenumero aptè reddi per Animadverto, vel Perpendo, exemplis docet Henricus Stephanus: & huic expositioni favet ipse verborum Pifcat. in ordo; & in eandem sententiam Syrus Schol. quoq; vertit. Deniq; quod maximum est, Lucas eandem sententiam extulit his verbis, Considerate lilia, &c.

E c 2 Luc.

\* Potius significat, Destruere, ac Demoliri, vel Abrogare, quàm Solvere, Erasim. o Scultetus in Matth. & Marc. 7. & Exercit. Evangel.

q Scultet. Exercit. Evang. lib. 2. cap. 38.



Luc. 12. 27. Καταμαρθάνω, considero; sic *vetus Lexicon*. Sirach 9. 5. Παρεδόν μὴ καταμαρθάνειν, nē contemplare; sic *recentior Interpres*: prius erat, nē aspicias, *Drus. Præter*. ad Matth. 6. 28.

Καταμαρτυρέω, Testificor adversus aliquem, Mat. 26. 62. and 27. 13. Mark 14. 60. and 15. 4.

Καταμύνω, Commotor, Aët. 1. 13.

Καταμύνας, Solus, Mark 4. ver. 10. Ad verbum, solitariè. Est enim Adverbium, sed commodiùs vertitur per nomen, Beza in loc. Luk. 9. 18.

Καταναλίσκω, Consumo, Heb. 12. 29.

Κατανέθεμα, Anathema adversus aliquem, Rev. 22. 3.

† Κατὰ significationem auget, Valde extremis divinis devotio: potest etiam κατὰ reddi per se ipsum, Se ipsum devotere, Gerth.

Καταναθεματίζω, Devoveo, Matth. 26. ver. 74. Scipsum devovere, Beza. De testari, Vulg. Execrari, Erasmi. Non possum iis assentiri qui καταναθεματίζουσιν hic idem esse volunt quod Aët. 26. Et Justino in Apologetico est βλασφημεῖν, apud Plinium, Maledicere Christo. ut enim extenuandum non est delictum quod Petrus tanto cum dolore deflevit, ita non video cur causas conquerere debeamus oneranda ipsius culpa: imò καταναθεματίζουσιν hic, ut αναθεματίζουσιν Acts 23. 14. est sibi met male precari. Formula quæ sæpe in veteris fœderis historia occurrit τὸ αναθεματίζω hac est: Hæc mihi Deus faciat, & hæc addat, si hoc ita se habet. Eo tum modo Petrus se divinis obligavit si Christum nōisset, super iurandum quod & secundæ negationi accesserat. In manuscripto vetustissimo qui ex Græcia in Angliam venit, est hic καταθεματίζουσιν, sicut & in Apocal. 22. 3. κατὰθεμα, quæ vox eodem sensu est apud Justinum, Grotius in loc. The word imports a cursing and damning of himself, an imprecation of Gods wrath, and of separation from the presence and glorie of God upon himselfe, if hee knew the man.

Καταναρχέω, Obtorpeo cum alicujus incommodo, 2 Cor. 11. 8. et 12. 13, 14.

‡ Obtorpesco, te facio, torpidum reddo; vox dicta ab otio & torpore. Quod annotat Hieronymus hanc vocem Cilicibus esse peculiarem, quàm verum sit nescio, quàm à Theocrito, Synesio, Platone usurpetur, Beza in 2 Corinth. 8.

Torpesacio, torpore afficio. In prior loco, & κατενέχοντα ἐδεδός, Non obtorpui cum cujusquam incommodo, Beza. Ab ἀναρχέω torpeo, & præpositione κατὰ, quæ frequenter in malam significationem parit: seu potius à κατὰ & ναρχέω, quod deducitur à νάρκη Torpedo, Piscis, cujus ea est natura, ut propius accedentem, & se tangentem obstupefaciat, Scap. For, the Learned observe, that this word hath its weight from Torpedo, which signifieth a Cramp-fish, a fish (they say) that hath such a benumbing qualitie, that the cold of it will strike from the hook to the line, from the line to the goad, from the goad to the arme, from the arme to the body of the fisher, and so benumme him, and take away all use and feeling of his limbs. His meaning is, that hee was none of those idle drones, that by their lazinesse doe even chill, and benumme, and dead the charity of well-disposed people.

Κατανέω, Innuo, Luk. 5. 7.

Κατανοέω, Animadverto, Considero, often. It is joyned with words of seeing, Acts 11. 6. Jam. 1. 23. Non est simpliciter intelligere, inspicere, sed magno studio mentem in rem intendere, Pareus in Heb 3. 1.

Κατανύω, Pervenio, often.

‡ Κατανύω, quæ, Compungo, or. Acts 2. v. 37. The word signifieth to vex, rent, and wound punctually: even every the least part and point of the heart; as if the sharpest points of many empoysoned daggers, and Scorpions stings had been all at once fastened in their hearts, in the cruellest manner that could be devised.

‡ Καταλύεις, Sopor, Rom 11. 8.

It is used by Paul, from the Septuagint, and signifieth pricking, or compunction; as if a man had a nail or bodkin in his sides. Desumitur enim ex Isa. 29. ubi pro spiritu soporis Septuaginta habent πνεῦμα κατανύξεως, id est, spiritus compunctionis. Est autem spiritus compunctionis mens in malo fixa, & pertinax, ut inde avelli nequeat, ut Chrysost. Theophylact.

\* Pungendo, ac velut acrem mortuum significat, quo corpus, vel animus vulneratur, Beza.

phylact. Oecumeniusque dixerunt. Atque idem in Hebræo dicitur Spiritus Tardemah, id est, soporis: significat autem hæc vox gravem & vehementem soporem, qualem Dominus misit in Adam, Gen. 2. & in Abraham, Gen. 15. & in populum Sauli, 1 Reg. 20. & in Jonam, Jonæ 1. quibus in locis Scriptura hoc nomen usurpavit in Hebræo, Ribera in Hoseæ. cap. 1. Quam Septuaginta. versionem retinuit Apostolus. Quid autem si isti nomen κατὰνυξιν confinxerunt? Non tanquam à κατὰνυξιν compungo, sed tanquam à nomine νύξ deductum, quasi dicas, obnoctium, ad significandum soporem altum, qualis densissimâ nocte esse solet? Piscat. in locum. For, because *Esaie's* word signifieth dead-sleep, Beza translateth it sopor, and Tolet, slumber or sleep. Great <sup>2</sup> English Bible, Remorse; Cyprian, Transpunction. But Chrysostome, Origen, Theophylact, Vulg. Lat. Vatablus, translate it Compunction, whom <sup>a</sup> two of our Expositours follow; and Luke, who well understood the Greek tongue, so useth it, Acts 2.37. And this word Compunction answereth to the word, ver. 7. they were hardened, like as the hand which hath a skin drawn over, feeleth not the prick put unto it. The sense is all one, and *Ofander* gives the reason, because they are pricked and stirred, when called to the Gospel; but, as men asleep, are loth to awake. Spiritus compunctionis; non, ut quidam exponunt, spiritum doloris & invidiæ adversus credentes Gentiles intelligit Apostolus; sed ut Chrysost. Theophyl. & Oecumen. interpretantur, spiritum stuporis & pertinaciæ, id est, animum in malo obstinatum, ut inde nequeat dimoveri; quem dmodem quod clavo affixum est, agere potest avelli: Tale quid enim vox Græca κατὰνυξιν significat. Sunt qui vocem istam Græcam Idiomate Alexandrino tradant significare altum soporem. Convenit autem hæc Interpretatio cum eo quod est in Hebræo, spiritum soporis. Nam & sopor res tenax est, maxime qualem vox Hebræa (si-

licet תרדמה tardemah) significat. Significatur ergo tam soporis, quam compunctionis vocabulo, stupor & immobilitas quadam, ut est hominis altissimo somno demersi, ac nihil sentientis, aut rei certo loco penitus affixæ, Ektius ad Rom. 11.8.

καταξίωμα, Dignum habeo. 2 Thessal. 1. ver. 5. The Greek word signifieth to be counted worthy, which is of Gods free acceptance by grace, and not of the merit of our constancy: and I confesse, it is an imperfection in our old Translation, vers. 11. for it should be, that our God would vouchsafe, or count you worthy, as in this place. But because the making worthy is referred to God, our Translators were not so carefull of the terme, seeing it might be understood, that by his grace hee maketh us worthy in his account: and the Rhemists have falsely translated their owne Latine Text, which is, dignetur, that our God would vouchsafe, or accept as worthy, and not to make worthy, as they have wilfully corrupted the Text, to make it serve their heresie, Dr. Fulke. Luke 20.

ver. 35. <sup>b</sup> whether the Greek word be turned, shall be accounted worthy, or shall be made worthy, it skilleth not; considering that they which are accounted worthy of the kingdom of heaven, are indeed worthy: yet, as Dr. Fulke confesseth, To be accounted worthy, and To be worthy, are not all one. Luc. 21. ver. 36. ut digni habeamini, <sup>c</sup> *καταξίωσιν*. Magna est hujus verbi <sup>d</sup> *emphasis*, ex quo intelligimus, omnia (saith he) debere gratuita Dei electioni, qui nos prior dilexit, Beza in loc. It is used also, Acts 5.41.

<sup>e</sup> καταπαλιέσθαι, Conculco, or. Mat. 5.13. and 7.6. Luk. 8.5. and 12.1. Heb. 10.29.

καταπαύω, Compesco. Acts 14.18. Heb. 4.4, 8, 10.

καταπαύω, Requies, Acts 7. ver. 49. Heb. 3.11, 18. and 4.1, 3, (twice) 4, 5, 10, 11.

d καταπέτασμα, Aulam. Matth. 27.51.

<sup>2</sup> Our last Translation hath it *slumber* in the text; and *remorse* in the margin. *Ha* *espru* *assopi*, Fr. Bib. <sup>a</sup> Dr. *Sutton*, Par.

<sup>b</sup> Cartwright on Rhem. Text. But Dr. Fulke in his book against *Marin*, would have this word, Luke 20.35. & 21.1. to be rendered counted worthy, for so (saith he) *καταξίω* signifieth, Luk. 7.7.

<sup>c</sup> Potius *conculco*. Addit *vehementiam* significationis prepositioni *κατά*. <sup>d</sup> A *καταπαύω*, *Expondo*, *explico*, *extendo*, *item* *obscuro*, *velo*.



\* Gerhard. Proprie significat aliquid obtentum atque oblatum, quod arceat conspectum, Erasmi.

27.51. Marc. 15.38. Luc. 23. v. 45. Heb. 6.19. & 9.3. & 10.20. *Intervius velum*: \* *expansum enim erat Aulae illud ante Sanctum sanctorum, & contenta in eo obtegebat sive velabat. Syrus pluribus circumscribit, & vocat faciem portæ Templi, ubicumq; hac vox occurrit in Nov. Test. Appellatur autem facies portæ Templi, quia ingredientibus frontis instat in oculos incurreret, atq; partem portæ anteriorem contegeret, Jun. in Matth. 27.51.*

*Καταπίω, Deglutio. Of χτ and πτω. It significeth Absorbere, epotare, to swallow down, or drink up as it were at one draught; or more usually, Deglutire, Devorare, to swallow, or devoure. Bibendo deglutire, absorbere; whence καταπίω, Medicamentum quod deglutendo sumitur. In the New Testament, (1 Cor. 15.54. and 2 Cor. 2.7. and 5.4. Heb. 11.29. 1 Pet. 5.v.8.) it is used metaphorically, except in Matth. 23.v.24.*

*Καταπατίσω, Decido, Acts 26.14. and 28. v.6.*

*Καταπλέω, Navigo, Luk. 8.26.*

*Καταπονέωμαι, Opprimor, fatigor. Acts 7.24. Verbum καταπονέωμαι, significat opprimi, fatigari, graviter affligi, Gerh. in loc. 2 Pet. 2.7. Vexed: so we translate it, He was labouring against, for so much the word in proper signification of it doth expresse: He laboured under it as under a burden.*

*Καταπονίζομαι, Demergor, Matth. 14. v.30. and 18.6.*

*Κατάρα, Execratio. Gal. 3.10, 13. Heb. 6.8. James 3.10. 2 Pet. 2.14. The Septuagint use it for a word that significeth not only a verbal, but a reall malediction, Prov. 3.33. Mal. 2.2. also for a word that significeth levitationem, seu alleviationem honoris & bonorum, Gen. 27.12. Deut. 11.26. and 23.5. and for a word which significeth abominationem cum quodam afflatu ac detestatione, Isai. 64. v.10.*

*Καταπόμαι, ἀμα. In activa & passiva significatione, Devoveo, maledico, or; imprecor. Matth. 5.44. &*

25.41. Marc. 11.21. Luc. 6.28. Rom. 12.14. Jac. 3.9.

*Καταργέω, Inutilem reddo, inanem reddo, aboleo. Καταργέομαι, Pass. of-ten. It significeth to abolish, to make vain, and frustrate. Rom. 6.6. καταργηθῇ, Destroyed, or weakened, and the strength of it broken, and made idle, fruitlesse, and unefectual, for so the word significeth. Dicitur καταργεῖσθαι, cujus vis, & efficacitas tollitur; & καταργεῖν, is cujus virtute id efficitur, Beza. Gal. 5.4.*

*\* καταργηθῇς ἐπὶ τοῦ Χριστοῦ, Ye are abolished from Christ, or (as it is in the Originall) Ye are made void, and empty of; Christ is unto you unprofitable. Inanes facti estis (separati) à Christo. Syrus, expresso sensu, non ipso verbo, interpretatur, Excludi estis. Vulgata, Evacuati estis à Christo; quam Interpretationem discrete reprehendit Hieronymus, vertens, A Christi opere celsistis; infelicitate id quidem, sed ita ut vel ex hoc loco satis appareat, hunc non esse Vulgatæ Editionis Interpretem. Eras. Christus vobis factus est otiosus; non satis expresse: Interposui verò participium, Separati, ut Propositione vobis mollius construat, Beza in locum.*

*Καταερίθνεομαι, Annumeror, Act. 1.17. Vide Beza.*

*Κατασπίζομαι, Sarcio, perficio, constituo, adapto, coagmento, instauror, or. It significeth, 1. To restore, and set things fallen into their proper place again, as Gal. 6.1. κατασπίζετε, Restore, or Set him in joynt again. The phrase is borrowed from Chirurgicals, who being to deal with a broken joynt, will handle the same very tenderly. The Originall significeth, Luxata membra in suum locum restituere, to set a bone that is broken, so as it may become as strong and sound as ever it was. 2. To be more and more perfected, and established in that same estate unto*

*Inutilem reddo, sive otiosam & ignavam, omnibûsq; viribus destitutam, Beza in Rom. 3.31. Rectè verò annotat Nyssenus, verbum*

*istud, alioqui Græco sermoni inusitatum, effice Paulo familiare, utpote quod usurpet sapissimè tum active, tum passive, nec facile apud alios scriptores invenias. Sæpe apud Paulum occurrit pro, Evacuare, & Cassum, & irritum reddere; deinde etiam metaphoricè τὸ καταργεῖσθαι, pro Liberari, Beza in Luc. 13.7. It vide Ludovic. de Dieu.*

*\* Καταρπείσθαι, hic omnino declarat, Fieri cassum & inane quiddam, Beza. Ab ἀπὸ τοῦ integer, & perfectus, in integrum re-stitui: Notatque concinnè aptare, coagmentare, & aptè componere, quem*

*admodum solent artifices conglutinantés vel componentes multa membra in unum corpus, unde & rem laceram aliquam refarcio, & collapsam reparo, significat. Tarnovius in Medul. Evangel.*

which

f Significat, Execrari, Diris devovere, Mala imprecari, Gerh.

which they were restored. 1 Cor. 1. 10. καὶ ἡλίσσωσιν, Coagmentati, sive Coadunati, ac Compacti, ut totum quidpiam, quod suis omnibus partibus aptè inter se coherentibus componitur, Rom. 9. 22. pro Componere, seu Compingere, ac Coagmentare etiam accipitur. καὶ ἡλίσσωσιν, Aptata, Vulg. Erasf. Apparata. Coagmentata, Beza. Fitted, made up, finished. 3. Perfectum, & integrum reddere, omnibus numeris partibusque absolvere, Luc. 6. 40. Marc. 1. 19. καὶ ἡλίσσωσας, Sarciebant: Vulg. Componentes. Erasf. Reconcinnabam. Ad verbum, Redintegrantes: nam ἀγρίων dicitur, quod perfectum est & integrum, quum aliquem ex multis partibus constet, Beza. 2 Cor. 13. 11. καὶ ἀγρίζεσθε, Perfecti estote, Vulg. Beza, Instauramini. Ea vox convenit quoties rem laceram sarcimus, ac reconcinnamus: notat autem hoc verbo dissidia Corinthiorum. It is used also Matth. 21. 16. 1 Theff. 3. 10. Heb. 10. 5. and 11. 3. and 13. 21. 1 Pet. 3. 10.

Κατάρτισις, Instauratio, Steph. Beza. 2 Cor. 13. 9. Consummatio, Vulg. Alii vertunt, Perfectionem; alii, Integritatem; licet etiam, Reconcinnationem interpretari. \* The Apostles meaning is (saith Beza) that whereas the members of the Church were all (as it were) dislocated, and out of joyn, they should now again be joyned together in love, and they should endeavour to make perfect what was amiss amongst them, either in faith or manners.

\* Significat Refectionem, sive Reparationem, aut Instauracionem rei collapsæ, Erasf.

1 Luxati membri in locum suum repositio, seu reitutio, Aver. Zanc. 2 Απώσις est Reductio offsum ad sua loca, quando erant luxata.

1 Καὶ ἡλίσσωσιν, Coagmentatio. Ephes. 4. 12. Alii, Ad consummationem seu perfectionem, ut etiam Syriaci; alii, Ad instauracionem; alii, Ad coagmentationem. Significat ordinatam constitutionem verum juxta certam symmetriam & proportionem, sicut in magnis aedificiis, in corpore humano, imò republica debent omnia ordinatè & certà proportionem constitui. Hyper. in loc. Κατασέω, Manu silentium facio, Signum de manu, Act. 12. 17. & 13. 16. & 19. 33. & 21. 40. Propriè, Deorsum moveo, quod facio, tio, manu silentium postulo.

Est, non voce, sed manu, silentium indico; vel, aliud significo, Budæus. Ita Persius,

— Et calidæ fecisse silentia turba  
Majestate manūs. —

Κατασέω, Diruo, τὰ κατεκαμψία, Ruina, Act. 15. 16. Rom. 11. 3.

κατασέω, Præparo, instruo. m Militare verbum; Vasa, instrumenta; castrensis colligo, Illyr. in Nov. Test. Matth. 11. 10. Mark 1. 2. Luke 1. 17. and 7. 27. Heb. 3. 3. Paro, fabrico, instruo, & propriè est artificis, Hyperius. Heb. 3. 4. and 9. 2, 6. and 11. 7. 1 Pet. 3. 20.

Κατασέω, Nidulor, Steph. Beza. Nidisco, Erasf. Matth. 13. 32. κατὰ σπινθύν, &c. Vulg. & habitent in ramis ejus. Habitare dixit pro sedere, ut contra sedere sape dicitur pro habitare, quia Hebr. שָׁכַן utrumque significat. Quare non debuerant novi quidam Interpretes vertere κατασπινθύν nidulari, cum nec verbum id propriè significet, nec sententia veritas respondeat. Nam ego qui magnas aliquando sinapis silvas vidi, insidentes sape aves vidi, nidus non vidi. Maldonat. ad loc. Nempe Maldonato aliud erat quod ageret, quam ut avium nidos scrutaretur: At quicquid ille vidit, videre certe potuit κατασπινθύν à Vulgato Interprete Nidum verti, Matth. 8. 20. & Luc. 9. 58. Quin & Præpositio κατὰ Marc. 4. 32. postulare videtur, ut κατασπινθύν pro nidulari potius quam pro sedere usurpetur. Verbum Græcum propriè significat, In tabernaculo degere, hoc est, umbraculo confecto ex frondibus. It is used also Mark 4. 32. Luk. 13. 19. Act. 2. 26. n My flesh resteth in hope, as in a Tabernacle.

ο Κατασπινθύν, Nidus, Matth. 8. 20. Luk. 9. 58.

Κατασπινθύν, Obumbror, Heb. 9. 5.

Κατασκοπέω, Explorator, Heb. 11. 31.

Κατασκοπέω, Exploro, Gal. 2. 4.

Κατασπινθύν, Κατασπινθύν, Ingeniosus adversus aliquem, Act. 7. 19. Sophismatis, & arguis fallacis ut adversus aliquem: quasi falsis & sophisticis rationibus & cavillationibus redarguens. Lxx Interpretes utuntur hoc verbo, Exod. 1. 10.

Κατασέλω, quæ, Reprimo, Sedeo, or, Acts 19. 35, 36.

2 Κατασέλω,

n Κατασπινθύν, id est, in nidulo, o Umbraculum; for osculum is derived of σπινθύν, Tabernaculum ex ramis & frondibus contextum, quod in umbrosis dumis vel arboribus aves nidificant, Beza in Matth. 8. 20.



p vi præpo-  
sitionis x̄i,  
que hic idem  
significat  
quod κατω  
deorsum, ve-  
stis promi-  
sua hac voce  
notatur, quia  
ad pedes us-  
que amicie-  
bantur, p̄-  
sor.

Κατασλή, *Amictus*, 1 Tim. 2.9. *Falsi*  
sunt plerique, Interpretum, qui κατασλήν  
ibi pro habitu vel amictu accipiunt,  
cum sit animi demissio ac dejectio,  
modestiam & humilitatem præ se ferens,  
Salmasius de Coma.

Κατάσµα, *Habitus*, Tit. 2.3. *Et ve-*  
stem, & incessum, omnemq; gestum si-  
gnificat, Cornel. à Lap. The  
word signifieth an inward habit and  
constitution becoming holiness;  
for by this word Physicians proper-  
ly expresse a constant state of body,  
or health, or a sound constitution.

Κατασφύω, *Pertraho*, Luk. 12.58.

q Subverto,  
ita nimirum,  
ut pars supe-  
rior alicujus  
rei deorsum ad  
tēram con-  
cidat, veluti  
quum hostes  
urbem, aut  
Instructor ad-  
versarium  
dejicit.

Κατασφραγίζω, *Subverto*, Matth. 21. 12.  
Marc. 11. 15. x̄i significatione k̄c  
idē est quod κατασφραγίζω. The Septu-  
agint use it pro subversione curruum,  
Hagg. 2.23. De excidio Sedorum,  
Gen. 19. v. 25, 29. Deut. 29. ver. 23.  
Isa. 13. 19.

Κατασφραγίζω, *Subverso*, 2 Timoth. 2. 14.  
2 Pet 2.6. The Septuagint use it  
Job 21. 17.

Κατασφραγίζω, *Lascivio*. 1 Tim.  
5. 11. Erasmus. Scortari vertit, & Hiero-  
nymus; sed neq; id vis verbi signi-  
ficat, neq; Apostolus unquam ita locu-  
tus esset, Postquam scortatæ sunt  
nubere volunt, quasi magis repreben-  
deret nuptias quàm ipsam scortationem,  
Chamier.

Ὁταν κατασφραγίζωσι τὸ Χρῆσθ. Mihi Recentiorum ver-  
sio magis probatur, qui τὸ σφραγίζω,  
non fornicari, sed simpliciter lascivire,  
gestire interpretantur. In Apoca-  
lypsi Johannis & nomen σελῶ & &  
verbum σελῶ, à fornicatione ma-  
nifestè distinguuntur, cap. 18. ver. 3, 9.  
Præpositio x̄i significat adversus, contra,  
& in malam partem, quando ha-  
bet genitivum. Vulgata, cum luxu-  
riatæ fuerint in Christo. Melius Be-  
za, ὅταν postquam. Verbum luxu-  
riari admitti potest, quia luxuria origo  
simul & perpetua comes est lasciviæ;  
sed magis propriè Beza, Castalio, alii,  
Postquam lascivire cœperunt, vel,  
lasciverunt. Illud planè absonum,  
quod Vulgatus convertit, in Christo,  
siquidem, x̄i non in, sed contra signi-  
ficat, Sculter. in locum. Intem-  
peranter & immodestè ago, in fræ-

nis sum, quasi soluto vel rupto fræno  
ago, ut metaphora subesse videatur à  
jumentis, quæ, cum bene pasta commodè  
aluntur, ferociter incipiunt, & lora omnia  
frangunt, effugiuntque, Hyperius in  
loc.

Est non tantum lascivire,  
sed insolescere, sese efferre cum con-  
temptu, Camer. in Myioth. Evangel.  
& Prælest. in Matth. 19. Quum la-  
scivè adversus Christum se gerere cœpe-  
rint, vel lasciviam uti, Henricus Ste-  
phanus in notis margini adscriptis.  
Est autem σελῶν ἐν ἀπὸ τῶ σεσέδω,  
vel σελῶν deductum, quod durum si-  
gnificat & pertinax: qualia sunt ani-  
mantia nimium saginata, Daneus.

Κατασφραγίζω, *Prosterrior*, 1 Corinth.  
10. v. 5.

Κατασφραγίζω, *Fugulo*, Luk. 19. 27.

Κατασφραγίζω, *Obsignor*, Revel. 5.  
ver. 1.

Κατάχεσις, *Possessio*, Acts 7. 5, 45.

Κατάτιθημι, *Depono*, Mark 15. 46. Acts  
24. 28. and 25. 9.

Κατατομή, *Concisio*, Philip. 3. 2, 3. Di-  
stinxit concisionem à circumcissione: onem, & Oc-  
cisionem si-  
gnificat, Cor-  
nel. à Lap.  
Conciditur enim quod discerpitur, &  
planè distrahitur: Circumciditur  
quod expolitur, resectis supervacaneis,  
Eras. Κατατομή non jam vocat  
circumcisionem, quia jam non proderat  
illis, ut ante circumcisio; sed concis-  
sionem, id est, non solum pellicule ina-  
nem amputationem, sed etiam perditio-  
nem & mortem, sive perdendos, & con-  
cidendos, quia retinentes adhuc veterem  
suam circumcisionem, & c. peribant. Κα-  
τατομή autem & concisionem & in-  
terfectionem significat: Ribera in Jo-  
el. 3. num. 20. Κατὰ in compositi-  
one destructionem significat: unde  
qui Baptismum perdunt, illum infanti-  
bus denegando & rebaptizando, Cata-  
baptistæ vocantur: sic urgendo circum-  
cisionem carnalem, perdebat Ecclesiam;  
ided κατατομήν illos vocavit, Zanch.  
in loc.

Κατατοξέω, *Configor*, Heb. 12. 20.

Κατατρέχω, *Decurri*, Acts  
21. 32.

Καταφάγω, *Comedo, devoro*, Matth. 13.  
ver. 4. Mark 4. v. 4. Luke 8. 5. and  
15. 30. John 2. 17. Revel. 10. 9, 10.  
and 12. 5.

Κατατρέχω,

Καταφέρω, Defero, fero. Καταφέρμας, Rio. Act. 20. 9. Demersus: Quum mergeretur, Vulg. Id est, Quum deorsum traheretur; id quod accidit, si quis sedens gravius obdormiscat, Eras. It is used also ver. 10. Acts 26. 10. Vide Lud. de Dieu.

Καταφύγω, Perfugio, Act. 14. 6. Heb. 6. 18. Proprie significat, confugere aliquod; & revera splendidissima metaphorā est, & quae significantissime demonstrat affectum animi eorum, qui, in rebus adversis constituti, postquam se vident oppugnari undique, & frustra circumferunt oculos, vel expectantes, vel requirentes humanum auxilium, ad Deum, tanquam ad unicum perfugium, sese recipiunt.

Καταφθίρω, Corumpo, or. 2 Tim. 3. 8. 2 Pet. 2. 12.

Καταφίλω, Deosculor, valde osculor, Matth. 26. 49. Mark 14. 45. Καλὰ enim significationem auget. Frequentiora oscula, & complexus arctiores hac voce exprimiuntur; in qua significatione accipitur Gen. 31. 55. & 45. 15. Exod. 4. ver. 19. It is used also, Luke 7. 38, 45. and 15. 20. Acts 20. 37.

Καταφρονέω, Contemno. Matth. 6. ver. 24. and 18. 10. Luke 16. 13. Rom. 2. 4. 1 Corinth. 11. 22. 1 Tim. 4. v. 12. and 6. 2. Heb. 12. 2. 2 Pet. 2. ver. 10. Negligo, contemno, despicio. Proprie, Sentio contra aliquid, id est, Malam de eo opinionem habeo.

Καταφροντής, Contemptor, Acts 13. 41. Καλαχέω, Effundo, Matth. 26. 7. Mark 14. 3.

κ Infernalis, Καλαχόνις, Subterraneus, Phil. 2. ver. 10.

Καλαχέδομαι, Abutor, 1 Corinth. 7. 31. and 9. 18. Sicut Latinis, Abuti est, id est, Perfecit uti, & utendo consumere, Zanch.

Καλαλύχω, Refrigero, Luk. 16. 24.

Κατείδωλ, Idolis deditus, Acts 17. v. 16. Idolis addictus.

Κατέναντι, Ex adverso, sive Contra, ut Mark 13. 3. Interdum idem est quod coram, & in oculis, Marc. 11. v. 2. Luc. 19. 30. Rom. 4. 17. The Septuagint use it for a word that

signifieth Coram, juxta, Exod. 19. 2. 1 Chron. 5. 11. It is used also Mark 12. 41.

Κατενώπιον, In conspectu. 2 Cor. 2. v. 17. and 12. 19. Eph. 1. 4. Col. 1. 22. Jude 24.

Κατεξουσίω, Licentiā utor in aliquem. Non est simpliciter habere potestatem, sed potestate uti tyrannicè adversus subditos, Jansen. Κατεξουσίω dicuntur (inquiunt Pontificii) qui vel in acquirendo, vel in administrando politico dominatu, vel utroque modo peccant. Whence they inferre, that Christ did not take away from the Apostles and their Successors, in the office of teaching, the politicall government absolutely, but that which is tyrannicall. 1. That which Matthew, chap. 20. 25. and Mark, chap. 10. 42. call κατεξουσίω, that Luke, chap. 22. 25. simply calleth ἐξουσίω. If in the <sup>α</sup> preposition κατ' there were a necessarie restriction of their dominion to tyranny, Luke would not have pretermitted it. 2. The Syriack rendreth both ἐξουσίω in Luke, and κατεξουσίω in Matthew and Mark in the same manner, by the verb Πραΐτω, Potestatem exercuit.

Κατεργάζομαι, Praeparo, efficio, often. Κατεργάζεσθαι, Exod. 35. 33. 1 Reg. 6. 36. Apud Septuaginta Interpretes significat, Rem expolire rudem & informem: Quam hujus vocis significationem eleganter Paulus traduxit ad significandam vim gratiae, quā nos comparatur, & idonei reddimur qui compotes sumus immortalitatis, 2 Cor. 5. 5. Nos naturā à caelesti illā vita sumus alieni, non minus quā ligna & lapides illā figurā vacui sunt, quā deinde sculptoris arte exornantur, Cam. in Myr. Evangel. & Praelect. ad Phil. 2. 12. Significat, Rem inchoatam provehere eō usque donec absolvarur, Idem in Rom. 7. 18. Philip. 2. 12. Πάντα κατεργασόμενοι, Omnibus confectis. id est, devictis & prostratis omnibus istis hostibus: Sed vide nē melius etiam verbum κατεργασόμενοι de ipsius armaturae apparatus dicatur, ff

Ratione prepositionis κατ' sonat in malam partem, Jansen.

Gerhardus in Harm.



sicut vertit Syrus Interpres, Ut præparati, id est, postquam omnia comparaveritis ad hanc obeundam pugnam necessaria; quæ arma postea sigillatim describuntur, Beza in Ephes. 6.13. Aliqui interpretantur, Omnibus perfectis, id est, cum omnia arma, quæ vobis sunt ad hanc militiam necessaria comparaveritis, atq; indueritis: sed vim verbi  $\kappa\alpha\lambda\epsilon\gamma\alpha\lambda\epsilon\sigma\alpha\iota$ , Chrysostomus melius intellexit, *elūque sequutus* Oecumenius; est enim  $\kappa\alpha\lambda\epsilon\gamma\alpha\lambda\epsilon\sigma\alpha\iota$ , Devincere, & Debellare, Adversariâsque vires omnes superare, Whitak. de Sac. Script. Videtur aliquid amplius significare verbum compositum, quàm simplex: itaq; in laude positum converto, Perficio; in vitio, Perpetro, Beza in Rom. 7.18. Ephes. 6.13. It is a word of perfection, and implies a full and final ending of a matter, Phil. 2.12.  $\kappa\alpha\lambda\epsilon\gamma\alpha\lambda\epsilon\sigma\alpha\iota$ , Operamini, Vulg. Conficite, Beza. Sic Latini dicunt, Conficere negotium. Conficere salutem dicitur, qui in justitiæ stadio ad metam usq; currit. Significat, Ad finem usque opus perducere, Zanch. in loc. Non dicit Apostolus nudè  $\epsilon\gamma\gamma\alpha\lambda\epsilon\sigma\alpha\iota$ , Work, (inquit Chrysostomus) sed  $\kappa\alpha\lambda\epsilon\gamma\alpha\lambda\epsilon\sigma\alpha\iota$ , Work out, id est, ut ipse interpretatur, Accurate magnoq; cum studio operamini. Syrus, Magis operamini opus vitæ vestræ, hoc est, magis, magisque. It is spoken either of the efficient cause, which by it selfe produceth the effect, and that principall and first, as God, 2 Cor. 5.5. Or of the second, and next efficient cause, both of 1. Evil things, as Rom. 1.27. and 2.9. and 7.8. 1 Cor. 5.3. 1 Pet. 4.3. 2. Good things, as 2 Cor. 9.11. Ephes. 6.13. Or of the instrumentall cause, and that which any way helpeth forward the effect; Sic Lex dicitur iram  $\kappa\alpha\lambda\epsilon\gamma\alpha\lambda\epsilon\sigma\alpha\iota$  Rom. 4.15. ed quoddam proferat in lucem Dei iram adversus peccatum, Cameron. 2 Cor. 4.17. Operatur, Vulg. Conficit, Beza. (The Greek word significeth also to prepare, Præparat, Tremell. Jam. 1.3.) viz. as an adjuvant cause, Rom. 5.3. as the organicall cause of the Holy Ghost, by working constancie in us, Pareus.

$\kappa\alpha\tau\epsilon\rho\chi\omicron\mu\alpha\iota$ , Descendo, devenio, often. Luke 4.31. and 9.37. James 3.15.  $\kappa\alpha\tau\epsilon\lambda\theta\epsilon\iota\upsilon$  is used ten times in the Acts, Acts 13.4. and 8.5. and 9.32. and 11.27. and 12.19 and 15.1. and 18.5, 22. and 21.10. and 27.5. and in none of all those places significeth, Descending from a higher place to a lower, but a removing simply from one place to another. See Bish. Usher on the Article of Christs descent into hell.

$\kappa\alpha\tau\epsilon\delta\iota\omega$ , Devoro, often. Penitus exedo;  $\chi\tau\iota$  augeat significationem.

$\kappa\alpha\tau\epsilon\delta\upsilon\omega$ , Dirigo. 2 Thess. 3.5. The word significeth, by a right line to direct one to somewhat. It is used also Luk. 1.79. 1 Thess. 3.11.

$\kappa\alpha\tau\epsilon\pi\acute{\iota}\nu\mu\iota$ , Insurgo, Acts 18.12.

$\gamma$   $\kappa\alpha\tau\epsilon\chi\omega$ ,  $\omicron\mu\alpha\iota$ , Obtineo, retineo, detineo, or, often. Rom. 7.6. The word rendered holden, properly significeth, forcibly, and tyrannically holden. Detinebamur, Beza. The same word is used Rom. 1.18. withhold, that is, unjustly and forcibly withhold the truth.  $\tau\omicron$   $\kappa\alpha\tau\epsilon\chi\epsilon\iota\upsilon$ , violentum quiddam significat, Beza in Rom. 1. Luc. 8.15.  $\kappa\alpha\tau\epsilon\chi\epsilon\iota\upsilon$ , Retinent. Notanda vis est huius vocabuli, quo significatur, non sine magno certamine posse istud bonum semen asservari, luctante carne ac Diabolo adversus Spiritum Dei, novum hostem & capitalem ipsorum inimicum: ideo etiam addit,  $\epsilon\gamma\ \pi\alpha\tau\epsilon\mu\omicron\upsilon\varsigma$ , quia nimirum Sancti patiendi videntur, Beza in loc. 1 Cor. 11.2. 1 Thess. 5.21. Possideo, 1 Cor. 7.30. Annotat verò Gagneus verbum Græcum  $\kappa\alpha\tau\epsilon\chi\epsilon\iota\upsilon$  non significare quomodocunque possidentes: sed eos qui magno studio aliquid tenent seu possident, & ad retinendum totâ curâ incumbunt. Atqui Græci Interpretes nil il urgent huiusmodi: & constat Græcam vocem sæpe generaliter usurpari pro eo quod est occupare, possidere, quemadmodum & Paulus accepit in Epist. 2 ad Cor. c. 6. Estius in loc. Teneo, 1 Cor. 15. 2. Obtineo, Luc. 14.9. Obsto, 2 Thess. 2.6, 7. Detineo, Rom. 1.18. 1 Thess. 5.21. Hold against all men, and all adversaries which would withhold; hold with both hands. Acts 27.40.  $\kappa\alpha\tau\epsilon\chi\epsilon\iota\upsilon$

$\gamma$   $\kappa\alpha\tau\epsilon\chi\omega$ ,  
Diligenter  
custodio,  
Luc. 8.15.  
1 Thess. 5.21.  
Apoc. 2.15.  
usurpatur  
de iis qui in  
carcere &  
custodiâ de-  
tinentur,  
Gen. 39.20.

$\chi\omicron\upsilon\varsigma$

χορ, Tendebant sub navem. Est autem hoc vocabulum nauticum, quod non tantum pro, Aliquod versus navem dirigere, sed etiam interdum pro Appellare usurpatur, Beza in loc.

<sup>a</sup> Gall. Accusation. Angl. Accusation. Vox κατηγορίας in genere, quamvis significat attributionem, ὡς ἡ ἀγορά, à Foro, in quo rotunde accusationes, Kock. Log.

<sup>a</sup> Κατηγορία, Accusatio. Luke 6. 7. Joh. 18. 29. 1 Tim. 5. 19. Tit. 1. 6. Κατήγορος, Accusator. Rev. 12. 10. the Devill is called, ὁ κατήγορος τοῦ αἰδελφῶν, the Accuser of the brethren, or Implicator against them. It imports Accusing in a Court: that name is given the Devill in a direct opposition to that speciall name and office of the Holy Ghost, ὁ παρακλητής, the Comforter, or Pleader for us. Non quisvis accusator, sed lingua Syriaca (ut exponit Rabbi Ben Maimon) qui aliquem calumniatur apud regem, quāq; Latinis delator. Contra, paracletus (interprete etiam Ben Rabbi Maimon) qui intercedit apud regem in gratiam alicujus, 1 Joh. 2. 1. This Greek word significeth not any sort of accuser, but such an accuser who accuseth before a King. In Revel. 12. 10. he is called, the accuser before the Lord, Weemes in his Treatise of the foure degenerate sonnes. It is used also Joh. 8. 10. Acts 23. 29, 35. and 24. 8. and 25. 16, 18.

Κατηγορέω, ἐρωτάω, Accuso, accusor, often. Apud Oratores frequentissime Accusare significat: sed apud Logicos idem notat quod Enunciari, Dici, aut Prædicari de alio.

Κατήγοροι, Mæror, Jac. 4. 9. Κάτω φάν βαλλεν. Hoc vocabulo declarant Græci Tristitiam cum pudore quodam conjunctam, quæ in vultu demisso, & humi quasi affixo apparet, Beza in loc. Tristitia cum vultus demissione, Bud.

Κατηχέω, Infuturo. To found, or resound, as by an Echo. To answer like the sound of an Echo. Of χτή and ἵκω, Sono: Hinc κατηχάω (ἐκ τοῦ ἴκω). Insono tibi hoc, Insono tuis auribus. It significeth in its common and large sense, to resound, to instruct others viva voce, by word of mouth, by speech sounding into their eares: So Luc. 1. 4. Catechisatus,

<sup>a</sup> Κατηχέω, pro in tui, & imbus rei alicujus auditione, non habemus ex Græcis qui dixerit, excepto autore operis de fluminibus, quod tribuitur Ptolemaeo. Crebrum est apud sacros Scriptores, Salmasius de Hellenistica.

hoc est, viva voce institutus es. Verbum enim κατηχέω, Act. 18. v. 25. &

<sup>b</sup> 1 Cor. 14. v. 19. usurpatur de compendiarie & simplici institutione, quando primæ fundamenta seu elementa doctrinæ Christianæ viva voce proponuntur; ἵκεν enim est voce sonare. Syrus vocabulo Thalmud reddidit, quod de traditionibus vivæ vocis intelligitur. Chemnit. in Harm. Evang. Vide Beza.

<sup>b</sup> Proprie est vox institutio, ac docere, Bras in 1 Cor. 14. 19. Declarat. Voce aliquid significare, Beza.

Sculpti delicias Evang. c. 4. So likewise Gal. 6. 6. Κατηχέω, translated taught, significeth him that is taught familiarly by word of mouth, or lively voyce, as when children are taught the first Principles of Religion: but there it hath a larger signification, as Occumenius hath well observed, for him that is any way taught and instructed, whether it be in the first Principles and Rudiments, or in points of greater difficultie; whether plainly and familiarly, as Catechizers use to doe, or more profoundly for the instruction of the learned. See Mr Pemble in his Preface to Vindicia Gratie. Et Qualiterii Syllogem vocum exoticarum. In speciall, to teach the rudiments and elements of any doctrine whatsoever; and more peculiarly, to teach the first elements of Christian Religion; unde dicti Catechumeni, quibus fidei mysteria vocis ministerio credebantur. It is used also

Acts 21. 24.

Κατηχέω, Supero, invalesco, Luc. 23. ver. 23. Matth. 16. 18. Non superabant eam, Beza. Vulg. Prævalebant adversus eam. Erasmus. Valebunt adversus illam. Vulgata Versio non satis Latina; Erasmica non satis expressa. Est, Viribus adversus aliquem prævalere, Opprimendo aliquem vincere.

Κατηχέω, Verto cum Piscatore, Prævalebunt ei. Versio enim hac nervosior & vicinior est Græco, quam illa, Superabunt eam. Valet enim Satam contra Ecclesiam, sed non prævaler. Nec moveor eo, quod non satis Latina videntur illa, Non prævalebunt ei: Latinum enim esse existimo, non tantum quod ab idoneo Latine lingue autore

F f 2 dictum



dictum est, sed etiam quod ex analogia sermonis Latini dicitur, vel sine exemplo, Scultetus Observat. in locum. cap. 46. Est vocabulum bellicum,

et sumitur de hostibus, quando inter se luctantur ac dimicant tamdiu, donec una pars sit superior. In Veteri Testamento aliquando respondet verbo Hebraeo, quod significat Invaluit, praevalidus, vel etiam obstinatus fuit. Exod. 7. 13. accipitur de obfirmatione et induratione cordis Pharaonis: interdum et saepius respondet Hebraeo verbo quod significat, Superavit, potentia et auctoritate superior fuit, Exod. 17. 11. Pol. Lyser.

κατιόμαι, Arugine vitior, Jam. 5. 3.

κατῴκω, Habito, often. Marth.

2. ver. 23. κατόικησεν, habitavit, id est, sibi domicilium deligit, in quo non commoraretur ad tempus, sed cum familia habitaret, patriae valedicens. Nam apud Graecos differunt κατοικεῖν et παροικεῖν, sicut apud Latinos, habitare, et commorari. Sic enim Cicero, Natura (inquit) domicilium nobis, non habitandi, sed commorandi dedit. Ideo etiam Petrus vitam nostram

παροικίαν vocat eleganter, 1 Epist.

1. v. 17. Fateor tamen hanc differentiam non esse perpetuam, Beza in locum. In the usual Greek, δικάω and κατοικέω signific a durable mansion; but with the Hellenists, in whose dialect the Scripture speaketh, they are used indifferently for a stay of a shorter or longer time; that is, for to sojourn, as well as to dwell, as those two examples out of the Septuagint will make manifest: the one Gen. 27. 44. where δικάω is to tarry but a few dayes: the other 1 King. 17. v. 20. where κατοικέω is to sojourn onely. These two Greek words answer to the Hebrew Jashab, which signifies any stay, or remaining in a place, Mr. Mede on Acts 2. 5.

κατοικία, Habitatio, Acts 17. 16.

κατοικησής, Domicilium, Mark 5. 3.

κατοικησέων, Habitaculum, Eph. 2. 22. Rev. 18. 2.

κατοπτρίζω, Intueor me in speculo, 2 Cor. 3. 18.

καλόπαιμα, Egregium facinus, Acts 24. v. 20. Properly that which is right; and so Tully useth it. It is put also for a worthy deed. Teste Cicerone, initio Officii, significat Perfectum officium, et egregium, omni laude dignissimum facinus: et de Finibus tertio, Rectum officium, et rectum factum interpretatur.

κάτω, Infra, often.

κατώτερος, Infimus, Eph. 4. 9.

καύμα, Aestus, Rev. 7. 16. and 16. 9.

καυμάσιον, Torrefacio. Matth. 13. 6. f Significat, Ardore ex-hauriri, & torret.

καυμάσιον, Ardore tacta sunt, Beza. Erasmi. Exusta sunt. Vulg. Aestuāunt; quod de stirpibus, et huiusmodi rebus proprie usurpatur; aestus proprie de alio caloris genere, humente vix. eoque suffocante, dicitur; hoc est, de eo qui sudo calido sudorem nimium exprimendo, nostra corpora penitus resolvit. Gallicè, Une chaleur sous nue & estouffée. Marc. 4. 6. sumitur pro Nimio calore ardescere, Gagnacius. It is used also, Rev. 16. 8.

καύσις, Exustio, Heb. 6. 8.

καύσων, Aestus, Matth. 20. 12. Luk. 12. v. 55. Jam. 1. 11.

καυθεῖν, Cauterio refecor. καυθεῖν significeth both the place seared, and the mark printed by the searing with an hot iron. καυθεῖν is to cauterize, to sear with an hot iron, or cut off with searing, as Chirurgions do rotten members. Now that which is seared, becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense the word significeth those who have an hard and brawny conscience, which hath no feeling in it: in the other sense, as it significeth, to cut off by searing, it must signifie those which have no conscience left: Mr. Mede follows the former sense. 1 Timoth.

4. ver. 2. καυθεῖν, quod doctissimus Interpret vertit, quorum conscientia cauterio resecta est: absurdasque iudicat esse interpretationes Vulgari ac Erasmi: quorum ille, vertit, Et cauteriatam habentium conscientiam; hic, cauterio notatam habentium conscientiam: Alii putant alludi ad cauterium, quo signabantur equi, & mancipia, ut ex nota inusta cognosci possent. Alludit Apostolus ad instrumentum Chirurgicum, quo resecantur ulsione partes malefana a corpore humano, Arct. in loc. Alfed. in Paravit. Metaphora sumpta est ab iis quibus putridum a liquo membrum amputatum est, adhibito cauterio, Tremell. vide Heins. in loc.

a. Quo verbo, fixum & perenne domicilium declaratur, Beza in 1 Jo. an. 1.

d Significat, In speculo formam suam contemplari, Arct.

entiam : atque perinde esse, ac si quis dicat, Eum caput habere, cui caput sit ense amputatum. Causa hujus judicii est, quod τὸ καὶ τρεῖς statuit significare, cauterio partem aliquam (putrem videlicet) amputare. Conscientia cauteriata non est resecta, adeoque nulla ; sed cauterio scelerum perpetuatorum adusta velut, aut corrosa, Scultetus in locum.

Καυχόμεαι, Glorior, often. It is translated to rejoice, but significeth to glorie, which is more then to rejoice. Hoc verbum apud Paulum, quum in laude ponitur, non significat, Sibi aliquid tribuere, (ut superbi solent) sed, In aliqua re acquiescere, idque non sine animi exultatione : cujus exemplum insigne suppeditat noster Apostolus, Rom. 8. 31. & deinceps, Beza in Gal. 6. ver. 14. Rom. 5. 2. καυχώμεθα, gloriamur, id est, Non modò & quo animo & moderato sumus, sed etiam magnâ letitiâ perfusi, nobis placeamus de hereditate celesti, quæ nos manet, Beza in loc. 2 Corin. 9. 2. factus, vel, factans prædico, Stephan. Rom. 15. 17. Habeo quod gloriar. Exponi autem eodem sensu potest, Gloriamdi occasione habeo, Steph. Non laudare est, sed laudare seipsum, id est, Gloriar, Chamier. Ipsam gloriamdi materiam & occasionem exprimit, Idem. Significat ipsam gloriamdi actionem, Idem. This word which is used by the Apostle for glorying, importeth a jerting or strutting of the neck, ab ἀνύκω, ab ἀνύκω cervix. It is often used by the Apostle for boasting, as, Rom. 2. 17, 23. and 11. v. 18. 2 Cor. 10. 8.

Καυχῶμαι, Gloratio, often.

Καυχῶμαι, Gloratio, often.

Κεῖμαι, Jaceo, Positus sum, often. Luc. 2. ver. 34. Accedo iis qui putant non nudum eventum, sed & consilium Dei significari. Sed ut varia sunt Dei decreta, ita vocis hujus κείμαι usus est distinguendus. Paulus de vocatione ad promulgationem Evangelii usquebat, Philip. 1. ver. 17. de vocatione Christianorum ad patientiam malorum, 1 Thes. sal. 3. 3. de præcipua Dei intentione in servanda lege carnali per Moscn,

1 Tim. 1. 9. Grotius. Vide Piscat. in loc.

Proprie, Jaceo, Luc. 2. 12. Item, Positus sum, Matth. 28. 6. Silus sum, Matth. 5. 14. Matth. 3. 10.

Κεῖ, quod vertit Arias Montanus, Adjacet ; Nam, Constituta & collocata est : Hoc verbum frequenter dicitur de beneficiorum collocatione. Plauto lib. 1. de Rep. Non malè abs te collocatum fuerit beneficium, quod nobis contuleris : Gracè est κείσεται. Jure hoc idem verbum hîc adhibetur, ut qui Dei beneficiis flecti non potuerint, securis iustum sentiant, divini judicii animadversionem ; Novarin. in locum. 1 Joan. 5. 19. ἐν τῷ πονηρῷ κείται, In maligno positus est : Sic etiam Syrus. Græci codices, In malo jacet ; quod idem cum illo, In malo est. Sic Plautus in Mercatore, In fermento jacet ; & in Calina, Nunc in fermento tota est, ita turget mihi ; de sæmina irata & inflata, Drus.

<sup>h</sup> Κείμαι, Fasciæ, Joh. 11. 44.

Κείμαι, Tondeo, Actor. 8. ver. 32. & 18. ver. 18. Tondeo ut viri tondentur, relictis criminibus certâ longitudine, Aret in 1 Corinth. 11. 6. Τὸ κείπειται enim non accipitur præcisè pro radi, aut ad cutem tonderi, sed in genere de quavis capillorum præfectione dicitur, pro varia gentium consuetudine, Beza & Salmeron.

Κελεύω, Jubeo, often. Idem est nunquam quod hortor, & invito ; vel peto, ac postulo ; vel censeo, vel permitto, vel exigo.

Κελεύωμαι, Hortatio, 1 Thes. 4. 16. Celestissima, ut Latini quoque loquuntur, Stephan. in Thes. This word significeth such kinds of shouts or watch-words as men that row, or vintage-men, doe use, to encourage or call upon one another, Deodate in locum. It significeth properly that encouragement which

Mariners use one to another, when they altogether, with one shout, put forth their oars, and row together.

<sup>h</sup> Dicuntur non tantum sepulchrales fasciæ, sed fasciæ etiam lecti : à nomine κεί, factum, mors.

<sup>i</sup> Græci κείνουμεν, id est, hortamur, appellant, quod

præcipuè apud nautas est quasi solenne, ut uno veluti concentu remos adducant, Beza. Propriè significat, Clamorem quo nautæ vel milites ad rem strenuè gerendam sese invicem exhortantur, Gerh. in Harm. Arctia N. Test.

Εἰ κε-



Ἐν κηλδοματι, In jussu, Vulg. Erasmus. Hortatu. Cum hortationis clamore, Steph. Beza. Ingenti Angelorum jubilo & acclamatione, Aret.

Κενός, Inanis, often.

Κενός, Inaniter, James 4.5.

Κενός, ὁρατά, Exinatio, inanis reddor.

<sup>k</sup> Beza. Pi-  
scat.

<sup>l</sup> Vulg.

Phil. 2.7. ἐαυτὸν ἐκένωσε <sup>k</sup> Alii, Inanivit: <sup>l</sup> Alii, Exinanivit; or, as Tertullian hath it, Exhaustit, Made himselfe nothing, or, Of no reputation. Ex omni ad nihil seipsum redegit, is learned Beza's Exposition. Propriè significat, Evacuare; & magnam habet Emphasis, Se evacuavit omni gloria & æqualitate cum Patre, Zanch. It is used also Rom. 4.14. I Cor. 1.17. and 9.15. 2 Cor. 9.3.

Κενόδοξος, Inanis gloriæ cupidus, Gal. 5.26. Is qui levis gloriæ, à spectatōribus vel auditoribus obtinendæ gratiæ, qualis in mundo est, aliquid facit, aut dicit.

Κενόδοξία, Inanis gloria, Philip. 2.3. Est affectatio auræ popularis, & apud homines duntaxat, Zanchius.

Κενόφωνος, De rebus inanibus clamor, 1 Tim. 6.20. Inanitas vocum, inanis garrulitas, quæ ad edificationem non facit, Aret. Chryostomus Κενόφωνος, nova formæ & inusitata verba, & inauditi modi loquendi in Ecclesia, Scultetus.

<sup>m</sup> Metaphorice quoque capitur, ut

<sup>n</sup> Stimulus, & Calcar, apud Latinos.

<sup>a</sup> Metaphora est, sive à stimulis quibus aguntur boves; sive potius ab aculeis vesparum, & similibus bestiarum, quibus si demas aculeum, sunt illæ quidem, sed nocere non possunt, *Versus.*

<sup>o</sup> Sunt autem

Apices vocalium & literarum, *Drus.* Apud Autores Græcos *κεφαλαί* dicuntur etiam Apices eminentes in aliqua re, ut cornua cornigerorum capitibus, *Idem, & Scultet. Exercit. Evang. li. 2. c. 18.* Propriè, *Corniculum*; per Metaphoram, *Apex*, seu *Punctulum* supra literam, prout se habent in Bibliis Hebraicis, accentus literæ impositi.

existens, & separatum signum aut corniculum, nullo minus punctum (quod *σημὴν* Græcè dicitur, non autem *κεφαλαί*) significat; sed majoris corporis aut signi particulam aliquam sive apicem aut eminentiam, atq; veluti corniculum aliquod (quod ipsa vocis notatio indicat) qualia sunt in animalibus cornua, & in ædificiorum structura insignes atq; veluti corniculatæ eminentiæ, quæ etiam lingua Gallica Corniches, propterea à Cornibus dicuntur, Capellus de Punctorum Hebraicorum Antiquitate. Possunt *κεφαλαί* intelligi, vel puncta vocalia quæ Hebraicis literis vel subscribuntur, vel imponuntur, vel apices qui in inscriptione literarum Hebraicarum in extremitatibus, in modum corniculi formantur: sicut in Aleph, Schin, & aliis. Chemnit in Harm. Evang. Apicem hic vocat non accentum, vel notam, sed summum elementi fastigium, ut est verisimile, Jansenius Comment. in Concord. Evang. Vide Spanhem. de Dub. Evang. partem tertiam. Dub. 129. *Κεφαλαί* etsi propriè Apicem, Extremitates, quæ instar cornu eminent denotat; dicitur tamen etiam de Lineæ, quæ duobus utrinque cornibus & extremitatibus constat, Lud. de Dieu. See *Weemes Divin. Exercit. lib. 1. Exercit. 12.* *Απὸ* Metaphorâ traducta est vox ista ad significandas corniculatas illas eminentias quæ in literis plerisq; Hebraicis sunt conspicuæ. Adde, quod Puncta omnia vocalia Hebraica vel subscribuntur, vel inscribuntur literis, nulla superscribuntur, excepto *Holem*. Itaque non possunt significari hac voce *κεφαλαί*, quæ non nisi eminentiam aliquam insignem denotat. Itaque sensus Christi hoc loco erit, non modò ne unam quidem, eamq; minimam totius legis literam, sed ne quidem literam unius Apiculam sive corniculatam eminentiam, minimamque particulam irritam fore. Capellus ubi supra, li. 2. c. 14. and Grotius on Math. 5.18.

*Κεφάλαιον, Tegula.* Luc. 5.19. *Ἰδὲ τὸ κεφάλαιον,*

καρχήμων, Perfolio testaceo pavimento, Beza, Vulg. & Erasmus, Per tegulas. Quid sit testaceum pavimentum hoc loco, miror equidem si eruditi sciunt. Primum enim, quid tegulis cum pavimento? tum quid cum testaceo? Heinsius in locum. Vide Bezam. Terra ex qua fictilia fiunt.

Κεραυδῖς, Figulus, Matth. 27. v. 7, 10. Rom. 9. 21.

Κεραυδῖς, Fictilis, Rev. 2. 27.

Κεραυον, Amphora, Marc. 14. 13. Luc. 22. 10. Budæo teste, Græcis sig. eandem mensuræ quantitatem, quam Latinis dictio amphora, nimirum quadraginta & octo sextarios. Hic tamen ea dictio videtur non ad certam illam mensuram significandam usurpata ab Evangelistis, sed simpliciter posita pro vase fictili, quæ propria est ejus vocis significatio, sicut & apud nos dictionis lagena, Jansen. in Concord. Evang. Propriè vas fictile significat, Eras. & Piscat. Redditur per Amphoram ferè in Evangelistis: significat Vas figulinum, fictile, testaceum, à Latinis, Fictilia dictum, Gerh. in Harm.

— Amphora cæpit

Institui, curvente rotâ cur urceus exit? Videtur in genere pro fictili vase usurpari, sed grandiore, ut ostendit verbum βασιλῆα, quod propriè de gravioribus oneribus dici opinor, Beza in Marc.

14. v. 13.

Κεραυνῶ, ἀννυμι, ἀννυμαι, Misceo, infundo, or. Apoc. 14. 10. & 18. v. 6. Misceo, pro Infundo; quia infuso vino solebant miscere pauxillum aquæ, ad temperandum vinum, Piscat.

Κερας, Cornu, often. From the Hebrew קֶרֶן, Keren, both the Greek and Latine are derived.

Κεράτιον, Siliqua, Luc. 15. 16. Qui victus est pecudum potius quàm hominum: unde Horatius extremam frugalitatem hoc vocabulo expressit, inquit,

— Vivunt siliquis, & pane secundo.

¶ Sunt qui κεραῖα, κεραυνῶ, & κεραυνῶμι, à cornibus dictum putant animantium, è quibus olim potabant, quoddam ea conducere arbitrentur adversus venena.  
¶ Of the Hebrew קֶרֶן, Keren, which is to shine, or cast forth glorious beames, the name קֶרֶן, Keren, a Horne, is derived: hence Moses is painted with hornes. ¶ Sunt autem siliquæ, leguminum opercula vel integumenta, quæ propriè ab incurvatione levi κεραῖα Græcis dicuntur, Theophrast. Κεράτια, de fructu arboris siliquæ interpretatur Drusius.

Significat propriè corniculum, deinde etiam siliquam, hoc est, leguminum folliculum, à corniculi similitudine, Polyc. Lyser. Vide Maldonat ad Luc. 15. 16.

Κεραῖον, Lucrum, Phil. 1. 21. and 3. 7. Tit. 1. 11.

Κεραῖον, Lucrum, often. 1 Pet. 3. 1. Κεραῖον, lucrifant. Κεραῖον significeth gain, and also craft or policy. A fox is called Κεραῖον. To win a soul is a great gain, and requires a great deal of spirituall policy and skill.

Κεραῖα, Numuli, Joh. 2. 15. The lesser coynes were in generall termed κεραῖα, or in the singular number κεραῖα, Joh. 2. 15. Significat, Monetam, & Arus minutias, Congeries obolorum, aut minorum nummorum, quibus fit permutatio. The word significeth properly a small quantitie, or little peece of metall, such as be clipt off from coynes.

Κεραῖιστῆς, Numularius, Joh. 2. v. 14. Those that were the chiefe bankers, or masters of the exchange, were termed κεραῖιστῆς, in respect of the lesser coynes which they exchanged. It is derived of κεραῖα, which significeth small money, and serveth for change, and cometh of κεραῖον, id est, Secare, & in minuta frustra concidere, Beza.

Κεφαλή, Caput, often. Whence Chef in French, quasi Ceph. It is properly taken for the head; metaphorically, pro eo quod præcipuum est, & summum in re aliqua; sicut Cicero dixit, Caput artis, & Horatius, — Atqui rerum caput hoc erat, hic fons; id est, Hæc erat totius rei pars maxima & præcipua.

Κεφαλαίον, Summa, Summa textus, seu libri, Heb. 8. 1. Κεφαλαίον possumus convertere vel Caput, id est, scopum, & præcipuum illud, quo omnia referuntur; vel Summam & compendium; quod mihi aptius visum est, Beza in loc. Summa pecunie, A. 8. 22. 28. Πολλὰ κεφαλαῖα, Multa Summâ. Novè, inquit Cl. Beza; nec enim κεφαλαίον in re nummaria sed in oratione pro Summa dici consuevit. At, inquam, de numero propriè dicitur, quinque plures numeri

¶ Caput dicitur, quoddam hinc capiane initium sensus & nervi, Varro.  
¶ Item Summa, & Cardo.



numeri in unam summam contrahuntur, quæ Caput Hebræis dicitur; quidni ergo & de malis nummis in unam summam collectis usitatè dicatur? Lud. de Dieu.

κεφαλή, Caput vulnero, Marc. 12. 4. In capita sive summam redigo, summam aliquam conficio: novè usurpatur pro eo quod est, Caput cadere, vel vulnerare, \* Caput comminuere, Gerh. Syrus Interpres utitur verbo **פליץ** Tsalaphi, quod generaliter significat, ictibus inflictis contundere, ut in lapidatione, aut aliquâ pulsatione, seu verberatione accidit.

\* Ut Galli dicunt, Rompre la tefte.

† κεφαλή, y Volumen dictum est metaphorice à specie, eò quod l convolutum & complicatum libri corpus (ut libri quidam fuerunt veteres) quasi opus capitulum est, **פנימני** in **פאלל**, quem sequitur **פסק**, in Schol.

‡ κῶσος Latina vox est, quam quia per [e] scribitur, [Census] rectè per \* Græcè scribitur, quam Varius scribendum judicet, **Αρετ**, in **Prob**.

‡ κῶσος, y **κῶσος**, Censur. Matth. 22. 17. Tribute. It significeth a valuing and rating of a mans substance, according to the proportion whereof they payed tribute in those provinces which were subject to tribute; and it is here taken for the tribute it selfe. Apud Romanos Scriptores, census interdum non descriptionem aut æstimationem bonorum significat, sed ipsa bona; ut homo tenuis census: & apud Satyricum,

— Misera est magni custodia census:

Id est, magna pecunia, vel ingentium opum. Sed in Evangeliiis κῶσος est ipsum tributum: quare, pro eo quod Mathæus & Marcus dixerunt, **Ἐξέσε δάνα κῶσον Καίσαρι**; hoc est, Licet dare censum Casari? Lucas habet,

Licet Casari tributum dare? Casaub. Exercitat. 16. ad Annales Ecclesiasticos B. Vocabulum est Latinum, quo propriè significatur, facultatum æstimatione, pro cuius ratione, prout tempora tulerunt, provinciales, autore ejus rei Augusto, sublatis omnibus vestigaliis, tributum pependerunt, Beza in locum, & Marc. 12. v. 14. It is used also Matth. 17. 25. and 22. ver. 19.

κῆπος, Hortus. Luk. 13. 19. Joh. 18. 1, 26. and 19. 41.

κῆπος, Hortulanus, Joh. 20. 15. Custos hortorum: à κῆπος hortus, & ἑρ, inspector, custos.

κῆπος, Favus, Luk. 24. 42.

κῆπος, Præco, 1 Tim. 2. 7. and 2 Tim. 1. 11. 2 Pet. 2. 5. The word significeth an Herald or Cryer, who with an audible voice did openly proclaim things.

κῆπος, Prædico, often. To publish, and as an Herald, to deliver a matter in open place, in the hearing of a multitude, that many may take notice of it, Matth. 10. ver. 27. Luc. 12. 3. Metaphorically, to preach. Matth. 4. 23. and 3. 1. Acts 19. 13. Ministers are Cryers and Heralds to proclaim Gods will, Matth. 3. 3.

1. To all. 2. In Gods name. 3. Boldly, faithfully, plainly. 2 Tim. 4. 2. κῆπος τὸν λόγον. The Greek significeth, Maxima cum majestate summâ constantiâ, & animi libertate, clarissimè & apertissimè aliquid denuntiare: sumpta enim est Metaphora à præconibus Principum & Regum, Aret.

The Septuagint c use it for a word which significeth Clamare, Jonæ 3. 7. also for a word that significeth Vocare, publicè profiteri, Gen. 4. ver. 43. Exod. 32. 5. 2 King. 10. v. 20. for a word that significeth, Voce lætâ ac plenâ personare, Hos. 5. 8. Joel. 2. 1. Zech. 9. 9.

κῆπος, Præconium, prædicatio. Mat. de dicti Præcones, quasi Prædicones, qui publicè laudabant victorem publici certaminis; sed hic, ut passim in Novo Testamento, est Publice docere, per meta. horam, **Πίσκα**, in Rom. 2. 21. c Lxx. utuntur etiam hac voce pro eo quod est decretum voce præconis publicè promulgare, Gen. 41. 43. Exod. 36. 6. 2 Paral. 24. 9.

12. 41. Luc. 11. 32. Rom. 16. 25. 1 Corin. 1. 21. and 2. 4. and 15. 14. 2 Tim. 4. 17. Tit. 1. 3. *Id ipsum quod per praconem edicitur & promulgatur, Edictum praconis voce factum.*

<sup>d</sup> Bih. Ab. Kēt & Cetus, Matth. 12. 40. <sup>d</sup> Although sometimes, like to the Latine Cetus, it be applied to divers sorts of great fishes; yet properly it noteth the Whale. *Qui cetum balenam esse dicunt, errant, cum κητ & unde Latini cetum dicunt, non certæ speciei, sed generis nomen sit, hoc est, piscem quemvis magnum significet, sive sit balæna, sive pristis,orca, phoca, & similia monstra, Ribera in Jonæ cap. 2. v. 1.*

Κιβωτός, Arca, Matth. 24. 34. Luk. 17. ver. 27. Heb. 9. 4. and 11. 7. 1 Pet. 3. 20. Revel. 11. 19. *Κιβωτὸν, Septuaginta Interpretes in Vet. Test. vocant Navigium illud celeberrimum, quod peculiari Dei mandato Moses fabricavit diluvio imminente, quod formam arceæ representavit, Genes. 6. 14. & 7. 1. & 8. 1. & 9. 16, 18. quæ appellatione utuntur Matthæus, Lucas, Paulus. utuntur etiam profani Scriptores nomine κιβωτὸς pro arca sive cista, Gerhard. in 1 Pet. 3. 20.*

Κιθάρα, Citbara. 1 Cor. 14. 7. Revel. 5. v. 8. and 15. 2. *Syrus vocem Græcam retinet Kitara, 1 Cor. 14. 7. Κιθαρίζω, Citbarâ pulso. Τὸ κιθαρίζεσθαι, Quod citbarâ canitur, 1 Corin. 14. 7. Rev. 14. 2.*

<sup>e</sup> Vox composita ex κιθάρα & ψάλλω, *Κιθαροψάλλω, Citbaradus, Rev. 14. 2. and 18. 22.*

<sup>e</sup> *Κινδυνός, Periculum, Rom. 8. 35. 2 Cor. 11. 26. Ἀπὸ τοῦ κινεῖν τὸ δυνάμει, quod moveat dolorem.*

*Κινδυνάω, Periclitor. Luk. 8. 23. Acts 19. 27, 40. 1 Cor. 15. 30.*

*Κινέω, ἔομαι, Moveo, or, Matth. 23. v. 4. and 27. 39. Mar. 15. 29. Acts 17. 28. and 21. 30. and 24. 5. Revel. 2. 5. and 6. 14.*

*Κίνησις, Motus, Joh. 5. 3.*

*Κλάδος, Ramus, often. unde Clades: à κλέω frango. Est enim propriè Sarculorum deritio, ramulus vel sarculus, qui deputari solet, Summitas rami, Gerh. in Harm.*

*Κλάσις, Fractio, Luk. 24. 35. Acts 2. 42. Κλάσμα, Fragmentum, Matth. 14. 20. and 15. 37. Mark 6. 43. and 8. v. 8, 19, 20. Luk. 9. 17. Joh. 6. 12, 13.*

*Κλάω, Frango, often.*

*Κλάομαι, ὠμαι, Frangor, 1 Corin. 11. v. 24. Proprie de ossibus, & similibus fragilibus dicitur, Pareus.*

*Κλαίω, Fleo, often. It significeth to weep, as they doe which have a broken and contrite heart. Matth. 2. 18. It is used, of Rachel, weeping for the death of her children, and refusing comfort. Luk. 7. 13. Of the widow, deploring the death of her only son. Of Peter, Matth. 26. v. 75. Mar. 14. 72. and of all the Apostles, Mar. 16. 10.*

*Κλαυθμός, Fletus. Matth. 2. 18. and 8. 12. and 13. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luk. 13. 28. Acts 20. 37.*

*Κλεῖς, Clavis. Potestas animadversionis, & pœnarum, Apocal. 1. 18. Est etiam symbolum officii docendi veyam sapientiam, Luc. 11. 52. It is used also Matth. 16. 19. Rev. 3. 7. and 9. 1. and 20. 1.*

*Κλέω, ὠμαι, Clando, or, often.*

*Κλέμμα, Furtum, Rev. 9. 21.*

*Κλέω, Gloria, 1 Pet. 2. 20.*

*Κλέπτω, Fur, often: Quasi χαλῶπτος.*

*Fur, à ferendo, ut quidam putant, id est, ab auferendo dictus; vel, ut docet Varro, à furvo, nigro, quod furta clam fiant, & plerumque nocte:*

*Uti jugulent homines, surgunt de nocte latrones.*

*aut certè, quod Gellio magis placet, à Græco nomine κλέψω ita enim antiqui illi vocabant, quod nunc κλέπτω, Calep. Vocabulum Græcum & Latinum enim significat, qui occultè furatur & dolosè.*

*Κλέπτω, Furor, often. Quasi χαλῶπτος, abscondo. cleftydra comes of κλέπτω and ὕδωρ, taken for a bucket, and an hour-glasse. The English, to steale, seems to be derived of the Greek κλέω, to hide, because thieves use to hide that which they steal.*

*Κλῆμα, Palmes, Joh. 15. 2, 4, 5, 6. Nomen κλῆμα de samento, sive palmice refecto intelligitur, per catachresin; non*

G g *exima*



enim reſectus palmes amplius verè & propriè eſt palmes, Tarnovius.

Κληρονομία, Hæreditario jure poſſideo, often. Propriè ſignificat, Hæreditate obtinere, Gal. 4.30. quia hæreditates olim per ſortem diſtribui ſolebant; as the land of Canaan, promiſed to the children of Iſrael for an inheritance. Matth. 5. 5. ἡ κληρονομία τοῦ γλυῦ, Poſſidebunt terram, Vulg. Melius alii, Hæreditario jure poſſidebunt, ſic Syrus; hoc eſt, ſine labore ac moleſtia, ut hæreditatem poſſidemus, quæ obtingit nobis à patribus; nam poſſidemus etiam labore parta. Hæreditate poſſidebunt, Auguſtinus. Hæreditabunt, Arabicus. 1 Translatitiè accipiuntur Marc. 10. 17.

Κληρονομία, Hæres, often. Α κληρονομία, Sors, & νόμος, Lex; cui ſorte aliquid obigit; or à νόμος, Tribuo. Hæres ab Hærendo, quoddam hæres eſt, hæret, id eſt, proximus eſt illi cujus eſt hæres: aut ab Herus, quoddam dominus ſiat bonorum quæ ad eum perveniunt.

Κληρονομία, Hæreditas, often. Enunciatur hoc nomen κληρος & κληρονομία in Scriptura de univerſo populo, ſive eccleſia Dei, Iſai. 19. 25. idque propter rationem hanc triplicem: 1. Quia Eccleſia eſt ſors & hæreditas Dei. 2. Quia Deus eſt ſors atque hæreditas Eccleſie, Pſal. 16. 5. 3. Quia univerſa Eccleſia Catholica diſtributa eſt in varias Eccleſias particulares, quaſi per ſortes ac partes. Nuſquam in Scriptura ſacra nomen hoc tribuitur ſpecificè Eccleſie paſtoribus, nedum ſolis, Laurentius in 1 Pet. 5. 2. Vide Gerhardum in hoc.

1 Vel à κλῶ, Frango, quia dirimunt controverſas; vel à κληρονομία, quoddam evocata, aliquem ad ſuam deſtinatam portionem ire jubeant. Sortes Latini à Serie videntur appellati. Avar. in Probl. Hanc vocem quidam dictam volunt πᾶσι τοῖς κληρονομίαις, quoddam frangat litem; quæ tamen Etymologia ſeu alluſio ſubtilior videtur quàm verior: probabilius eſt quod ab Hebræo eam alii derivant, nempe à קָוָה, Goral, tranſpoſitis literis, & literâ Hebræicâ י, Gimel, in כ, Caph, mutata; tunc enim fiet, קָוָה, Coral, à quo non longè recedit Græcum κληρος, Rhet. in Explicat. Decalog. This word κληρος, 1 Pet. 5. 3. ſhould not be tranſlated, Gods Clergie; but, Gods Inheritance, Weemes Divina Exercit.

because they are the principall, this name hath been given to them.

1. Some thing caſt into a pitcher or pot, thence to be drawne out again, Prov. 16. 3. 2. Acts 1. 26. 2. That which falls out by lot to be ones proper portion, inheritance, or part, Deut. 32. 6. 1 Pet. 5. v. 3. Nemo eſt ſua ſorte contentus, & Sit ſua quicque ſorte contentus, hoc eſt, portione quæ ſibi contigit. 3. The inheritance of any perſon, either earthly or heavenly, Acts 26. 18. Col. 1. 12. that which is tranſlated, The inheritance of the Saints, in the Originall is, The Lot of the Saints. 4. Fellowship, or participation in any good thing, Acts 8. 21. Thou haſt neither part, nor lot, (for ſo the word is in the Originall) that is, no fellowſhip.

Κληρονομία, In ſortem adſiſcor. Eſphel. 1. 11. Κληρονομία dicebantur in populo Hebræo terra quæ in prima diſviſione cuique obigerant: quia ſcilicet prima diſviſio ibi ſorte facta fuerat, ut & in alijs gentibus, unde hæredes dicti κληρονομιοι. Hinc deductâ ſimilitudine populus Hebræus olim dictus κληρος Dei, Deut. 4. 20. & 9. 26. & 32. 9. 1 Reg. 8. 51. nunc verò ii qui in Chriſtum credunt; 1 Pet. 5. v. 3. Grotius. The old Books read it, 1 We are choſen: the latter, we have obtained an inheritance. 1 Letti ſu-

The word ſignifieth, we have been choſen, as it were, by lot to an Inheritance. In ſortem adſiſti ſumus, Beza. Κληρονομία dicuntur Magiſtratus, qui ſortitò creantur: Translatitiè verò iſud dicitur de vocatione ad Chriſtum, 2 alluſione viz. factâ ad duodecim tribuum portiones ſortitione diſtributas; & huc quoque, quoddam Populus Iſrael, peculiariter Domini Funiculus & Hæreditas dicitur, Beza in loc.

Κληρος, Vocatus, often. Significat genus illud vitæ, ac ſunctionis, tum privata tum publica, cui deſtinatus eſt aliquis à Deo, Beza. Sæpe conditionem & ſortem vitæ ſignificat, quam deligit ſibi unusquiſque, dum hoc vitæ genus illi præſent, & optat, ut 1 Cor. 7. v. 20. & 24.

Κληρος, Vocatus, often. Κληρονομία dicitur, qui ut vocetur à Deo, tamen

2 Certum eſt alluſi ad ſortes, quibus inter Iſraelitas fuit diſviſa hæreditas terræ Chanaan: & ſolebant ferè hæreditates dividi ſortibus, Zanch. in loc.



non respondet, id est, cuius Vocatio non est efficax: καλῶς propriè dicitur, qui Deo vocanti paret, & re ipsa est quod dicitur: quæ tamen differentia non est perpetua, ut apparet ex Matth. 22. 19. sed videtur hic fuisse observanda, Beza in Epist. 1. 1.

Κλίβανος, Clibanus, Matth. 6. 30. At sic κελῖανος propriè fornax in quo bordenum coquitur, q. d. Κελῖος βαῦνος, hoc. hodie furnus. Differt Clibanus à Furno, quod hic major sit & immobilis, ille verò portatilis. Utuntur hac voce cum Græci tum Latini: Græca tamen magis est. Est Fornaculus aut ferrens, aut testaceus, mobilis; in quo, prunis subiectis, panis olim nunc placenta, sarcimina, pira condita concoquantur. Hoc loco pro quolibet furno accipitur, in quem χόβος mittitur; non ut mittitur panis, coquendus, sed ut stipula, filiquæ, & quicquid in hortis & pratis nascitur, Scultet. Exerc. Evang. lib. 2. cap. 36. It may seeme to be derived of the Hebrew לבנה, Lebanah, which significeth a Brick or Tyle, It is used also Luke 12. 28.

Κλίμα, Regio. Κλίματα, ad verbum, Inclinationes. Sic vocant Græci regiones seu plagas mundi, & τὸ κλίμα, ab Inclinando, vel Declinando, quod partes orbis terrarum propter ipsius rotunditatem, ad Polum aliæ aliis magis inclinent; vel ab Equatore, aliæ aliis magis declinent, ut Gal. 1. 21. Piseat. in Rom. 15. 23. & in Gal. 1. 21. Rom. 15. 23. Those Quarters, Climates, Gr. Apud Mathematicos, propriè est spatium respondens duobus parallelis, quo diei longitudo ad dimidium horæ variat; dictum ab Inclinando. It is a space of the earth comprehended between two parallels; it serves to distinguish the length and brevity of the dayes in all places. It is used also 2 Cor. 11. 10.

<sup>a</sup> Lectus, in quo reclinare possumus; à καλῶς. <sup>b</sup> Κλῖν, Lectus, Matt. 9. 26. Mark 4. 21. and 7. 4. 30. Luk. 5. 18. and 8. 16. and 17. 34. Act. 5. 15. Apoc. 2. 22. Lectum significat ubi decubabant: similiter ubi accubantes prandebant ac cenabant: similiter etiam & mensam significat, Gagneius.

Κλινίδιον, Lectulus, Luk. 5. 19, 24.

Κλῖνω, Inclino, Matth. 8. v. 20. Luk. 9. 12, 58. and 24. 5, 29. Joh. 19. 30. Heb. 11. v. 34.

Κλίσια, Discubitus, Luk. 9. 14.

Κλοπή, Furtum, Matth. 15. 19. Mark 7. v. 22.

Κλύδων, Fluctuatio, Luke 8. 24. James 1. 6. or Fluctus, unda; whence cometh Eusebiodon, Act. 27. 14.

Κλυδωνίζομαι, Fluctuo, fluctibus agitor. It is used metaphorically, Eph. 4. 14. (as the Latine Fluctuo sometimes is) κλυδωνίζομαι, Tossed up and downe upon the waves, like a feather. Significat, Ferri instar arundinis, ad quem vis venti statum, Aret.

Κυνθόβος, Pruriens, 2 Tim. 4. 3.

<sup>p</sup> Κόδραντς, Quadrans, Matth. 5. 26. Mark 12. 42. A Farthing. It was a Romane coin, weighing a grain of barley; it consisted of two mites. The poor widow threw in two mites, which make a farthing.

<sup>q</sup> Κοιλία, Venter, uterus, often. Of κοίλη, Hollow. Luc. 1. 15. ἐν κοιλίᾳ, non significat tempus quo infans ex utero prodit, sed quo in eo concipitur, quod hoc loco necessarium est; & alibi hac phrasis eodem modo accipienda, ut Act. 3. 2. Gal. 1. 15. Lud. de Dieu in Comment. in quatuor Evang. Omne medium aut intimum, Hebræis Beten, Græcis κοιλία dicitur, ut 1 Reg. 7. 20. Matth. 12. 40. Grotius in Joh. 7. 38.

<sup>r</sup> Κοιδομαι, Dormio, obdormio, often. Est, non simpliciter & utcumque dormire; sed, ut ait Eustathius, cubare, & inclinare se ad dormiendum. Τὸ κοινοῦ δειν (id est, Obdormiscere) pro reponi in sepulchro, quasi in lecto, ex quo tandem expergiscentes suscitentur, Græci dixerunt Hebræorum more, apud quos sic accipitur verbum שכב, Schachab; sed ferè cum adjuncta aliqua appendice, veluti, Cum patribus suis: interdum tamen etiam absolute, ut Isai. 14. 8, 18. Estius ad 1 Cor. 7. 39. observat, de solis hominibus mortuis dici, quod dormiant, propter spem resur-

<sup>a</sup> Frequenti-  
us pro ipsa  
actione capi-  
tur, sicut  
καίμα pro  
re quæ furto  
ablata fuit.

<sup>p</sup> Vox origi-  
ne Latina  
est; quarta  
pars Assis.  
Ad ultimi-  
mum qua-  
drantem sol-  
vere, pro-  
verbialiter  
dicitur is,  
quicum  
summo jure  
agitur, quod  
Gallicè dicitur,  
Payer  
jusques au  
dernier de-  
nier, Beza in  
Matth. 5.

<sup>q</sup> Plinius à  
tribus unciiis  
truncatum  
vocat, Cicero  
verò tertium-  
cium. Atque  
cum num-  
mum vulgò  
cecu minu-  
tum con-  
temptui fu-  
isse, prover-  
bio quoque  
testatum est,  
quo dicitur:  
Ne renuncii-  
um quidem  
dispensasti,  
Janfen.

<sup>r</sup> Nunc pro  
Ventriculo,  
nunc pro  
Ventre, nunc  
pro Utero ac-  
cipitur, Beza in Matth. 19. 12. 1 Dormio, Latine, & κοιδομαι, Græcè, in Scriptura sumitur pro Mori. Inde autem derivatur vox κοιμήσθαι, quod Dormitorium Latine diceretur. Sumitur autem pro loco in quo requiescunt corpora defunctorum, Gallicè Chmetiere.

capitur, Beza in Matth. 19. 12. 1 Dormio, Latine, & κοιδομαι, Græcè, in Scriptura sumitur pro Mori. Inde autem derivatur vox κοιμήσθαι, quod Dormitorium Latine diceretur. Sumitur autem pro loco in quo requiescunt corpora defunctorum, Gallicè Chmetiere.



rektionis; nam de brutis animantibus nihil tale legi.

Koivnōis, Dormitio, Joh. 11. 13.

1 *Cena*, à Græco κοινή, unde Plut. 1. 7. Symp. in Præf. ait, Romanos semper in ore habuisse dictum festivi hominis, qui cum solus cenasset, diceret, se hodie non cenasse, sed tantum edisse. Hinc Isidorus Orig. 20. c. 1. *Cena* vocatur, à communione vescientium. *Seorsim* (inquit Plutar. Symp. 8. quæst. 6.) prandebant præsei Romani: sed cum amicis cenabant.

Koivōs, Communis, pollutus. 1. Common, Tit. 1. 4. Jude 3. 2. Polluted, impure, Acts 11. 8. Rom. 14. 14. *Unclean, common*, Gr. Vulg. Lat. Vatab. The word properly signifieth *Common*, and onely by the language of the Scripture taken for *impure*, or *unclean*; so *Common* bands, that is, *unclean*, Mark 7. 2. So Peter saith, he never ate that which is *common* and *unclean*, Acts 10. 14. 3. It is taken for *profane*, Heb. 10. 29. rendered *unholy*, as the blood of a *common* man, or a malefactor, not as the blood of a Sacrifice. It is used also Aët. 2. 44. and 4. 32.

Koivōv, Impurum, pollutum. Ex Hebræorum Idiotismo dicitur quod Latini vocant profanum; quasi commune dicas, id est, quod promiscuo omnium usu inquinatum est ac contaminatum, sicut exponitur Aët. 10. 14. Beza in Matth. 15. 11.

Koivōs, ὀφμας, Polluo, inquino, or, often. Accipitur apud Scriptores sacros peculiariter significatione pro pollui, seu inquinari, quatenus τὸ κοινὸν, id est, commune, omnium usus expositum, opponitur sancto, & ad cultum Dei destinato, Aët. 10. 14, 15. Marc. 7. 15. Piscat. in Heb. 10. 9. Nonnulli communicandi verbo utuntur, ut Vet. Interp. Marc. 7. 15. & Tertul. sed quos nolim imitari. Vulgata vertit, Cointinere. Erasmus in Annotationibus, Impurum reddere. Idem apud Marcum vertit, Inquinare, Beza in Matt. 15. 11.

Koivōi, Matth. 15. *Vetus Interpres*, Communicat: *Erasmus*, Impurat: Ille, Hebræam dicendi formulam; hic, Latinam sequutus, Scultetus.

\* Plus significat quam societas, viz. ejusdem muneris communionem, Chamier.

Nomen Græc. Κοινωνία, Communicatio, societas, communicum est, ut Latinis *Communicatio*, quia in beneficio conferendo non habetur delectus personarum, sed respectus necessitatis: nam bonis & malis promiscue debemus benefacere. *Aver.* 1 Cor. 10. ver. 16. *Communio*, Beza. Vulgata priore loco, *Communio*; posteriore verò, *Participatio*, repugnante Chrysostomo, qui *communione* plus esse dicit quam *participationem*, quod ad hanc (inquit) satis sit partem habere, ad illam autem requiratur, ut prorsus uniamur, atque totum id percipiamus quod nostræ fidei offertur, Beza in loc.

munio, often. *Communio*, 1 Cor. 1. 9. *Societas*, Gal. 2. 9. *Beneficentia quæ ex communione fluit*, Hebr. 13. ver. 16.

Rom. 15. 26. A certain common gathering, Great Engl. Bib. Others, a distribution, a communion, or communication, Gr.

Koivovixēs, Qui est facilis convictus. 1 Tim. 6. 18. Erasmus non satis expresse interpretatur, communicantes. Galli ad verbum interpretantur, communicatif. Quando jubet divites ἐπιεὶν αὐτοῖς esse, ad pecuniarium subministrationem; quando eosdem vult esse κοινωvixēs, ad liberalem quorumvis aliorum bonorum communicationem, respicit, Scult. in loc.

Koivovōs, Socius, consors. Qui ejusdem rei particeps est cum alio, Luc. 5. 10. Philem. 17. The words in the Originall are, Ἰσθὺν ἔχεις μετὰ ἐμοῖς, or partaker, that is, one in common with thee, Atterfol. It is used also Matth. 23. 30. 1 Cor. 10. 18, 20. 2 Corin. 1. 7. and 8. 23. Hebr. 10. 33. 1 Pet. 5. 1. 2 Pet. 1. 4.

Koivavōs, Communico, Rom. 12. 13. and 15. 27. Gal. 6. 6. Phil. 4. 15. 1 Tim. 5. 22. Heb. 2. 14. 1 Pet. 4. 13. 2 Joh. ver. 12. It is translated, Distribute, Communicate, Make all things common.

Κοῖτη, Cubile. Cubile, lectus, Luc. 11. 7. Lxx. Levit. 15. 16. ubi in Hebræo est, שוכבת זרע, accubitus seminis, κοῖτην ἀνέγειται. Unde apud Apostolum, καὶ τὴν ἐχέουσαν, concipiens. Verbum è verbo, concubitum habens: nam κοῖτη non solum cubile, sed etiam concubitum, Drus. ad diff. loc. Levit. cap. 53. Semen genitale viri, Rom. 9. 10. Metonymicè, Proles per concubitum concepta à muliere, Heb. 13. 4. Libidines, per metonymiam subiecti, Rom. 13. 13. Chambering. The Greek word signifieth a Bed, or Bed-chamber. The Syrian Translatour reads, Non in dormitorio immundo, Not in a filthy sleeping place. Fornication and whoredome it selfe (by a Metonymie) is here meant, calling it by a modest terme. Hesychius mulierum amores aut libidines interpretatur. Vetus

A κοινοῖον, ubi dormio, vel κοινοῖον, faeco. Non significat propriè concubitum, sed cubile, Erasmus.

\* It is properly, Lying in bed, long-lying.

*tus Interpres, Non in cubilibus: Recentior, Non cubilibus. Nihil certe præter vagos concubitus intelligit, Heinsius in loc. So the word is used Heb. 13. 4.*

*Κοῖτων, Cubiculum, Acts 12. 20.*

*Κόκκον, Granum, Matth. 13. 31. and 17. 20. Mark 4. 31. Luke 13. 19. and 17. 6. John 12. 24. 1 Corin. 15. ver. 37.*

*Κόκκινον, Coccineus. Matth. 27. ver. 28. Hebr. 9. 19. Revel. 17. 3. and 18. 16.*

*Κολάζομαι, Punio, poenas do, Acts 4. 21. 2 Pet. 2. 9.*

*γ Non signi- 7 Κόλασις, Supplicium, cruciatus. 1 Johan. 4. 18. Cruciatus, painfulness, or (as it is in our new Translation) torment. usurpatur de terroribus conscientie à timore servili ortis, qui sunt initia & prægustus quidam æternorum cruciatuum, Gerhard. in Harm. in locum. Matth. 25. 46. εἰς κόλασιν, in supplicium, id est, in Gehennam, locum supplicii; Metonymiā adjuncti, Piscat.*

*α Adulatio, Κολακεία, 2 Adulatio, 1 Thessal. 2. 5. A κολάζειν, à puniendo; or from κολον cibus, quia homines adulantur propter ventrem.*

*Κολαφίζω, Colaphum impingo, Colaphis cedor. Sumitur dupliciter; Vel propriè, cum quis alapa vel manu cedat, uti 2 Matth. 26. ver. 67. & Marc. 15. 65. 1 Pet. 2. 20. Vel generiè, pro qualibet oppressione & afflictione, ut 1 Corin. 4. 11. & 2 Corin. 12. 7.*

*It is not used by the Septuagint in the Old Testament; but, in the New, it is taken generally for stripes and blowes, 1 Pet. 2. 20.*

*Κολῶ, doμαι, Adhareo, adjungo, or. There is not a word in all the Greek language that signifieth a neerer conjunction than this word, used for cleaving, or gluing. Rom. 12.*

*Κολλῶ, doμαι, Adhareo, adjungo, or. There is not a word in all the Greek language that signifieth a neerer conjunction than this word, used for cleaving, or gluing. Rom. 12. ver. 13. & 9. 26. & 10. 18. tum de re aliqua. Το κολλῶν, passim in his libris de eo dicitur qui sese amicitie causâ alicui penitus adjungat; ut infra in re prorsus huic simili, cap. 9. 26. usus sum verbo appropriando, quod utramvis expositionem admittit, Beza in Act. 5. 13. Κολλῶν, hoc est, familiariter uti, & se jungere artibus. Translatio ab iis quæ visco aut glutine juncta sunt, Drus.*

*ver. 9. κολλῶντες τὴν ἀγάπην. Chrysostome notes a singular force in the word, cleaving, adhering: the same word is used of the conjunction between man and wife, Matth. 19. v. 5. Hold it as one firmly glued to it; for so the word signifieth: things glued are not easily dis-joined. It is used also Luk. 10. 11. and 15. 15. Acts 17. 34. 1 Cor. 6. 16, 17. Actor. 8. ver. 29. Κολλήθητι τῷ ἀμαρτί. Vulg. & Erasim. Adjunge te ad curvum istum. Beza, Proximè adjungitor. Syrus, Adhare, quasi affixus & agglutinator curvum; id propriè valet vox Græca, Lud. de Dieu in loc.*

*Κολλύριον, Collyrium, Apocal. 3. ver. 18.*

*Quam vocem dictam putant ab iis quæ truncatam habent caudam. Est phar-maci genus isto loco, Erasim. Κολλύριον, in genere significat medicamentum oblongum & teres, ad varios usus compositum, sed præcipuè oculorum vititiis adhiberi solitum; dictum (ut nonnullis placet) quasi κολλεῖν τὴν ὄψιν, quod sit simile caudæ mutilatæ, Piscat.*

*Κολλυγίης, Numularius, Matth. 21. 12. 4 Of κόλλυ- 4 Of κόλλυ- 4 Of κόλλυ-*

*Mark 11. v. 15. John 2. v. 15. These κολλυγίαι, or Money-changers, did change their money that came to buy their sacrifices; as greater money for smaller, or gold for silver.*

*Κολλῶ, doμαι, Contrabo, decurto, or. Est mutilare, truncare, abbreviare, Gerh. in Harm. Matth. 24. 22. (twice.) Mar. 13. 20. The Septuagint use it, 2 Sam. 4. 11.*

*Κόλπον, Sinus. Luk. 6. 38. and 16. ver. 22. 23. John 1. 18. and 13. 23. Acts 27. 39.*

*Κολυμβῶ, Nato, urinor, aquas subeo, Acts 27. 43.*

*Κολυμβήσας, Piscina, lavacrum. Propriè non est Piscina, ubi pisces vel capi-antur vel servantur; sed propriè signifi- cat lavacrum seu natatorium, Poly- c. d Paes τὸ 4 Paes τὸ 4 Paes τὸ*

*Lyser. Jansen. Quæ vox vulgò redditur Latine piscina: sed periti linguæ Græcæ volunt eâ designari lavacrum si-ve natatorium: idque probant, partim ex usu vocis primitivæ κολυμβῶν, quod significat natare, & de urinatoribus dicitur: partim ex Syro Interprete, qui vertit,*



vertit, locum quendam ablutionis :  
partim à fine ipsius rei, cui eum locum  
destinârunt & adhibuerunt homines,  
nempe ad mergendos ablueñdoscq; & ad-  
aquandos in eo greges. Paulus Tarno-  
vius in loc. Piscina etiam Latinis

vivus in loc. Piscina etiam Latinis  
 simpliciter pro Natatorio usurpatur :  
 & aquarum collectionem designat, ad  
 natandi, & urinandi voluptatem com-  
 paratum, Beza in Joh. 4. Usus hu-  
 jus Piscinæ fuit, ut pecudes, quæ ibi  
 ad sacrificia servabantur, in eâ vel  
 potarentur, vel mergendo abluerentur,  
 vel (quod verisimilius est) ut victi-  
 me mactatæ ibi abluerentur, Pol. Lyf.  
 Joh. 5. 2, 4, 7. and 9, 7, 11.

Κολώνια, Colonia, Act. 16. 12. Vocem  
hanc Latinam esse intelligunt omnes. Re-  
tinee & Syrus. Municipium & Colonia,  
though used indifferently in  
many good Authors; yet, in exact-  
ness of speech, carrie severall sen-  
ses: the difference is, that Munici-  
pia in civitatem extrinsecis assumun-  
tur, Coloniae ē civitate educuntur.

Κόμην, *Coma*, I Cor. II. 15. *Coma, crinis*  
*capitis, qui Latine uno nomine dicitur,*  
*Capillus, quasi Capitis pilus.*

*Kopeda, Comatus sum.* I Cor. 11. 14, 15. It signifieth to nourish the hair, at large; but is not to be restrained to such a kinde of nourishing as women use, to let it grow down to their feet. *Significat kopeda, Comam quocunque modo alere, ita ut una superbiam alant: idem enim vocabulum significat etiam Superbire, Aristoph. in Nubibus.* Solent quidam curiosius inquirere, quousque non liceat comam alere, ex illis Apostoli verbis; sed illi proculdubio comam alunt, qui non tondent: tondere autem, medium est inter caput rasum & casarem promissam, Ezech. 44. 20. Comam nutrire, apud antiquos, in viris mollietiei, aut ferociae argumentum habebatur; ob eam causam Paulus modestiam in Christianis requirens singularem, jubet, ne comam nutriant more cincinnatorum, aut feroculorum militum, sed ut tonderent, Rainoldus de libris Apocryphis. Homer, using the Apostles word, calleth the Grecians, *Nowishers of their hair,* who yet wore it not so long as wo-

*men.* Non de simplici Casarie qua vi-  
ros semper & ab omnibus decere existi-  
mata est, sed de coma muliebri more or-  
nata & compta, quales viri ea tempeste  
te plurimi in Gracia solebant affectare,  
& precipue apud Corinthios hoc no-  
mine maximè infames. Melius igitur  
qui nuncq̃ hic reddiderunt Comam ha-  
bere, ut Ambrosius & alii quidam ve-  
cerum, quam comam nutrire. Comam  
nutririæ sine probro, inò & cum opi-  
nionè sanctitatis apud Judæos, Naziræi;  
apud Græcos, philosophi; apud veteres  
Christianos, monachi. At comam habe-  
re is dicitur, qui, more muliebri, comam  
cultamq̃ habet. Salmasius de Coma.  
I neither approve of Beza's nor  
Salmasius his Interpretation.

*Kouřw, ouas, Affera, recipio, reporto, of-  
ten. Reporto, i Pet. 1.9. Metaphora  
à victoribus in stadio, qui potiti victo-  
riâ, post absolutum certamen, de manu  
Agonothetæ reportant bravium vel coro-  
nam, Pareus. Significat Curare, ge-  
stare, portare; eßâ, subinde verbum  
funerale, significans, Mortuum efferre,  
& sepelire, Cornel. à Lap.*

Κομ.Ψότερον, Melius, Joh. 4. 52.

e Kovida, doquai, Dealbo, or. Pulve- rum opus  
re impleo, pulvere aspergo, Luc. Calce declarat,  
obduco, obliño, calce dealbo, opere albario Bud.  
post testorio induco. Matth. 23. 27. Græca dictio  
Sepulchra albario opere illita. Act. 23. 3. proprie si-  
gnificat id  
Paries dealbate, & albario opere illite, quod albario  
Steph. in Thef. Ling. Græc. Kovido- opere obdu-  
ma, est Colore illinere aut opere testorio- ctum est, a  
inducere, & incrustare, quod & Deal- naia, quod  
bate Cicero dicit. Gagneius. Calcem si-  
gnificat.

*Kovroteris, Pulvis, Matth. 10. 14. Luc. 9. 5.   
 & 10. 11. Act. 13. 51. & 22. v. 23.   
 Pulvis qui excitatus est, & in aërem   
 quasi elevatus.*

Κοιτάω, *Quiesco, Cesso nimio labore fra-*  
*ctus.* *Math. 14. 32. κοιτάσεν.* *Vulg.*  
*Cessavit.* *Erasm.* *Conquievit.* *Patavus*  
*fuit, quasi viz. flando declassatus.* *Quum*  
*enim κόπ & gravem laborem declaret,*  
*videatur τὸ κοιτάειν* *proprie de ea de-*  
 *mum quiete dici, quæ vehementissimam*  
*aliquam motionem consequatur:* & hoc  
*verbo similiter uti Herodotum in Po-*  
*lymnia observavit doctissimus Came-*  
*rarius, Beza in locum.* *Properly,*  
*to Cease from anger; but by a fit Me-*  
*taphor*



taphor it is applyed to an impetuous and blustering storme. A κόπῳ, *Pulsio, serio.* It is used also Mark 4. v. 39. and 6. 51.

Κοπή, *Planctus, Aēt. 8. 2. Lamentatio in qua pectus manu tundimus. Significat gestum lugubrem usitatum gentibus illis, ut indicetur, bonorifice curatum fuisse Stephanū sumus.*

Κοπή, *Cades, Heb. 7. 1.*

Κόπος, *Labor, molestia, often. Abundant labour, Lassitudo, fatigatio ex labore. Negotium, quod nos cadit, & quasi vires frangit. Significat molestiam, & defatigationem. Medici spontaneam lassitudinem appellant κόπον. A κόπῳ, Vexor, molestiis premor.* 1. Sometimes this word is used for expressing of those places in the Old Testament, where the Originall significeth a conjunction of labour, sorrow, heaviness, and pain, Job 5. ver. 7. Psal. 89. 10. and 106. 12. 2. It is used for expressing the *varietie* of tribulation, calamities, and crosse, under which in this life the Saints continually groan, as 1 Cor. 4. 12. 1 Tim. 4. 10. Math. 26. 10. 2 Cor. 11. 27. Revel. 14. 13. 3. The Septuagint useth the verb in such places where the Originall expresseth such and so great over-spending of the vitall parts, by reason of too much sorrow, labour, and toyle, that, without present succour and comfort, nothing but death is to be expected; as Deut. 25. 18. 2 Sam. 17. 2. Josh. 24. 13. Apoc. 2. 2. ἡ κόπος, *Cs, Laborem tuum.* *h* Vox Græca respondet Hebræica *למך*, Hhamál, significans laborem cum sensu molestia conjunctum: sic Math. 11. 28. οἱ κοπιῶντες.

Κοπίω, *doxai, Laboro, fatigor, often. Active significat, Negotium facessere, defatigationem asserre; neutraliter verò significat, quando quis consumpto labore fessus succumbit. Græci Interpretes verbum κοπίω usurpârunt Deut. 25. 18. 2 Reg. 17. 2. & 23. 10. Josh. 24. 13. Psal. 6. 7. Prov. 4. 12. & alibi: in quibus locis duobus verbis Hebræis respondet; quorum primum si-*

gnificat, Ex labore, itinere, æstu, onere, vel dolore animi ita exhaustum esse, ut, nisi aliunde accidat refocillatio, sequatur umbra mortis, quæ & ipso hoc vocabulo designatur, Job 10. 22. Alterum significat Molestiam, seu calamitatem quæ ex facto aliquo oritur, ut Eccles. 10. 15. & 1. 8. Matth. 11. 28. *h* Οἱ κοπιῶντες, *Wearie:* It significeth such a labour untill they be wearie; a painfull, wearisome, sorrowfull, and heave labour. So κοπιῶν (1 Tim. 5. 17.) is to labour painfully, and unto wearinesse: Which paines is to be esteemed as well by diligence in the studie of the word (1 Tim. 4. 13.) as either by the frequent or laborious delivery of the Doctrine, D<sup>r</sup> Downam, *Defence of his Sermon, lib. 1. cap. 5. pag. 104.* It significeth not simply to labour, but to labour with much travell and toyle, so M<sup>r</sup> Mede expounds this place, especially such Elders as take more then ordinary paines in the Word and Doctrine. It significeth no ordinary labour, but such as is with great strife and earnestnesse, and strain of all the strength; a Metaphor borrowed from the toyle of Rowers in Gallies, D<sup>r</sup> Clerke, *one of the Translators of the English Bible, on 1 Tim. 5. 17. Vulg. & Erasmi. Qui laboratis. Qui fatigati estis, Beza. Gal. 4. 11. Ne frustra fatigatus sim apud vos.* 1 Thess. 5. 12. τοὺς κοπιῶντας, *h* Which labour: that is, which painfully, and earnestly labour amongst you till they be wearie. Verbum κοπιῶν quadruplicem habet in Scriptura Novi Testamenti significationem; Aliquando, & quidem ut plurimum, significat operor; idque dupliciter, vel propriè, sive corporaliter & manibus, ut Math. 6. 28. Luc. 5. 5. & 12. 27. Joh. 4. 38. Aēt. 20. 35. 1 Cor. 4. 12. & Ephes. 4. 28. vel improprie, de labore ministerii Ecclesiastici, sive munere docendi in Ecclesia, ut 1 Cor. 15. 10. & 16. 16. Gal. 4. 11. Philip. 2. 16. 1 Thess. 5. 12. & 2 Tim. 2. 6. Aliquando idem quod Fatigor, fatiscor, & illud quoque dupliciter; vel propriè item ac corporaliter, ut quando quis de-

*h* Certè plus est κοπιῶν, quàm πορεύω, si propriam utriusque significationem spectemus: sicut etiam apud Latinos plusculum declarat, *Fatigatum esse, quàm Laborare, quamvis interdum ista permittuntur.* Beza. *Porein simpliciter laborare, κοπιῶν laboribus frangere & lassare se significat, Bilton, de pepercuber. Eccles. cap. 10.* Significat Laborare valde sub peccato, vel contra peccatum.

*h* Gr. significat Laborare ad defatigationem usque.

*Chemini in Harp.*

1 Thes. 1. 3. ἡ κόπος ἡ ἀ-  
γάπη, the  
word signifi-  
eth, Labori-  
ous love, La-  
boriosum  
charitatem,  
Beza. Heb.  
6. 10. ἡ κόπος  
ἡ ἀγάπη.  
Beza, Char-  
itatis laborio-  
sa. Calvinus,  
Laboris per  
charitatem  
impensis.  
*h* Piscar. in  
Schol.  
i Laboro, &  
quidem ma-  
nuum diffi-  
cultate, &  
defatigatio-  
ne, prout ra-  
stici solent,  
2 Tim. 2. 6.  
Pascor.  
Sig. totis vi-  
ribus operari,  
& cum la-  
bore, Ephes.  
4. 28. Zanc.



*fellus, lassus, ac defatigatus est eundo, ambulando, proficiscendo, Joan. 4.6. vel spiritualiter, ut quando quis defatigatus est onere peccatorum suorum, Matth. 11. 28. Aliquando, sed varius, affligor, sive afflictionem patior, ut 1 Tim. 4. 10. Aliquando, enitor, adnitor, Col. 1. 29. Jacobus Laurentius in Jac. 5. 14.*

<sup>m</sup> Proprie <sup>m</sup> *stercus* significat, sed hic accipi debet pro *quiescentis* & *rejectionis*, quales sunt fures, & palee. Græca vox sonat *stercoratio-nem*, magis quàm *stercus*, Erasim. <sup>n</sup> Inde Anglic. *Cops*: quod Latinis est *sylva cædua*.

*Korēia, Stercus, sterquilinum, Luke 13.8. and 14.35. Kōrlo, opai, Cedo, plango. It significeth in generall cado, to beat, and strike, as Matth. 11. ver. 17. Non planxistis. Græcis est, ἐνδολαδῆ, quod inde dictum est, quod olim in lucta seipsum caderent manibus, qui proprie planctus dicitur, Erasim in Annotat. By a Synecdoche it is used pro gestu lugentium, and significeth to strike or knock the breast with the hand, which the Latines call *plango*, as the thigh, Jerem. 31. 19. It is transferred to the mournings and lamentations that are at burials, at which time men use such kind of behaviour, Luk. 8. ver. 52. It is used of the godly women miserably lamenting when Christ was brought for to be crucified, Luk. 23. 27. Of mourning at the day of judgement, which shall certainly be exceeding great, Matth. 24. 30. Rev. 1. 7. This is also (as I said) the proper signification of the Latine word: as,*

—Plangunt littora fluctus.

And Ovid:

Plangere nuda meis conabar pectora palmis.

It is used also Matth. 21. 8. Mark 11. 8. Rev. 18. 9. The Septuagint use it Gen. 23. 3. and 50. 10. 1 Sam. 25. 1.

*Kōrēē, Corvus, Luk. 12. 24. Of κροῖν, which significeth *crocitare*, to croak; so called, of the voice and sound which he uttereth; from whence also seemeth to be derived the Latine *Corvus*.*

*Korēōion, Puella, Matth. 9. 24, 25. and 14. ver. 11. Mark 5. 41, 42. and 6. v. 22, 28.*

*Korēvni, υἱμας, Salio, or. Acts 27. v. 38. 1 Cor. 4. 8.*

*Kōp, Corus, Luk. 16. 7. Of the Hebrew כֶּסֶף cor, this Greek and Latine word is derived.*

*Kōp, Mundus, ornatus, very often. Est rerum coagmentatio composita, concinnatq; digestio, Bud.*

<sup>p</sup> Non alio Mundus debebat nomine dici,

Nomen ab ornatu convenienter habet.

It is taken, 1. <sup>q</sup> Properly, for the whole frame of heaven and earth, with all creatures contained in them, Joh. 1. ver. 10. and 17. 5. Ephes. 1. 4. Matth. 13. 35. and 25. 34. 2. <sup>r</sup> For the earth onely, Matth. 4. 5. John 16. 28. 3. For whatsoever in the world is a stumbling-block to a Christian, and a mean to with-draw him from Christ, Gal. 6. 14. 1 Joh. 2. 15, 16. 4. <sup>s</sup> Universally, for all the men and women in the world, which are naturally descended from Adam, even whole mankind, Rom. 5. 12. 2 Pet. 1. 4. By a Metonymy of the subject, <sup>t</sup> Men, Rom. 3. 19. 5. For a multitude of inferiorum, men, John 12. 19. a multitude of people or nations, John 7. 4. and 21. 25. Rom. 1. 8. 6. The Gentiles, in opposition to the Jewes, Rom. 11. v. 12. 1 John 2. 2. 7. For all unregenerate men, be they elect, or reprobate, John 15. 18, 19. and 16. 8. 1 Corin. 1. 20. 1 John 5. 19. 8. The reprobate onely, and the whole company of them, John 1. 10. and 14. 17, 22. and 15. 19. and 17. 9. 1 Corin. 6. 2. Hebr. 11. 7. 2 Pet. 2. 5. 1 John 3. ver. 14. 9. The elect onely, Joh. 3. 16. 2 Corin. 4. 19. The Church of God consisting of Jewes and Gentiles, John 3. 17. and 17. 9. 21. 1 John 2. 2. 10. Every person indefinitely, without respect of sex, age, degree, or countrey, John 18. v. 20. 11. The condition and state of this terrene and earthly life, 1 Cor. 7. v. 34. 12. <sup>u</sup> The pomp and glorie that is in men, and all earthly things, Gal. 6. 4. 13. worldly goods, 1 Corin. 7. 31.

*Korūnds, Mundanus. Κοσμικὸν dicitur, primò, propter ornatum & splendorem quo omnia erant illustrata: deinde,*

<sup>o</sup> Plutarch laith, Pythagoras firt used this word.

<sup>p</sup> A *καρτεία*, vel ab *Ordine*, vel ab *Ornamento* dicitur, ut

*Mundus, à munditie.*

<sup>q</sup> The elementarie world.

In sacris N. Test. scriptis tam variè capitur *κῆρος*,

quàm *Mundus* apud Latinos Theologos, *Kῆρος* Aristoteli significat

Systēma corporum celestium, & inferiorum,

quæque in his continentur,

*Viciorum*, *Strigē*, in N. T.

<sup>r</sup> The terrestrial world.

<sup>s</sup> The reasonable world.

<sup>t</sup> *Κῆρος* accipitur tum pro ipso

mundi systemate sive edificio, Mat.

13. 35. Joh. 1. 13. tum pro incolis mundi, sive hominibus in

mundo, Mat. 5. 14. Joh. 12. v. 19. 1 Joh. 5. 19. Gerh.

<sup>u</sup> *Mundus* ex mundo, August.

<sup>x</sup> *Ornatus* muliebris, qui Latine quoque *mundus* dicitur,

1 Pet. 3. 3.

inde, quia talia mundo placent, talibus oblectatur: item, quia ad decorum pertinebant, Aret. It is taken in the good part, Hebr. 9.1. In the evill part, Tit. 2.12.

Κόσμος, Modestus, composuit, 1 Tim. 3. ver. 2. The holy Ghost calls modest behaviour neat; for so the Originall word there signified in that place, implying, that such an one who is modest, is of a clean or neat behaviour.

Quidam de interno cultu exponunt, & κόσμον dicunt eum esse, qui de seipso sentit convenienter, & alios non despiciat: alii de externo habitu interpretantur. Apostolus nec sordidum vult, nec indecenter vestiri Episcopum. A Κόσμος, Mundus, sic dicitur ab ordine concinne digesto.

Κοσμοκράτωρ, Mundi Princeps, Ephes. 6. ver. 12. Mundi Rector, Vulg. Mundi Dominus, alii. Tertullianus κοσμοκράτορς vertit, Mundi tenentes. Hilarius, Mundi potentes. Of κόσμος mundus, and κρατέω vinco; to overcome the world by strength. The Apostle useth a compound word, which expresseth not onely their governments, but also their subjects.

Κεσωδία, Custodia, Matth. 27. 65, 66. and 28. v. 11. Vox origine Latina, Tremellius. Vide Fulleri Miscell. Sac. l. 4. c. 17.

Κερίζω, Alleo, Acts 27. 38.

Κόρινθος, Cophinus.

Sic dicitur, ἀπὸ τῆς κοφίνης, à levitate: Est autem Cophinus mensuræ genus, utrasque res metiens, nimirum & aridas, & liquidas, Julio Polluce teste: & quod ad liquidas attinet, idem tradit, congiis tres cepisse; rerum autem aridarum quam capax fuerit, non memini legere, Beza in Matth. 14. 20. It is used also Matth. 16. 9. Mark 8. 19. and 6. 43. Luk. 9. 17. John 6. 13. Cophino plurimum utebantur Judei, Juvenalis Satyrâ 3.

— & delubra locantur  
Judeis: quorum Cophinus, fœnumq;  
supellex.

Alibi de Judæa:

— Cophino, fœnoq; relicto.

Κεῖβηλος, Grabatum, often. It signifies the worst kinde of bed, whereupon men use to lay down themselves at noon-tide, and such other times, to refresh themselves; wee call it a couch. Hefychius, Σκίμπερ, κεῖβηλος. Item, σκίμπιδιον, ἐντελές, κλινίδιον, μονοκλίτιον. Unde colligo, lectum viliorem fuisse, Drus. Præter. ad Marc. 2. 4. It is a wonder (saith Erasmus) why the Græcians should write it with a double β, when the first syllable of this word is short in Martial:

Sed si nec focus est, nudi nec sponda grabati.

Membra levat sensim vili demissa grabato.

Ita vocant Latini propriè lectos humiliores, Lecticas etiam vocatos. In iis meridiari solebant veteres, non autem vel accumbere ad mensam, vel nocte quiescere. Latini à Græcis hoc vocabulum mutuati sunt, sed correptâ antepenultimâ, & penultimâ productâ, ut in illo Martialis,

Sed si nec focus est, nudi nec sponda grabati.

Κεῖζω, Clamo, very often. Intensionem clamoris indicat: corvinum verbum, Lorinus. Commoti & indignantis vociferatio, Aretius in Act. 14. ver. 14.

Κεραπύλη, Crapula, Luc. 21. 34. Crapula ex ebrietate, vel Ebrietate quæ ex se crapulam parit. Sed præstat Metonymicam hujus verbi significationem, quâ, pro nimia cibi potusve ingurgitatione, ex qua deinde Crapula tanquam effectus oritur, hoc loco acceptare: ita à Septuaginta accipitur, Psal. 77. 71. Gerbard. in Harm. Ἐν κεραπύλῃ, crapulâ: Ad verbum, In crapula. Præpositio redundat ex Hebraismo: nomine autem κεραπύλης, id est, Crapule, non videtur hic significari gravado illa capitis ex nimio vino, quâ caput quasi vibratu quodam concutitur: quidam definiunt ebrietatem ex pridiano die. Deinde significat Caliginem illam quâ mens & sensus ex nimio vini usu obfuscantur: quo sensu etiam Latini dicunt, Edormire crapulam, discutere crapulam, Gerbard. in Harm.

H h

Crapula,



*Crapula, & Ebrietas. Itaque sensum bene expresse-  
runt Genevenses in Versio-  
ne Gallicâ vertentes, Gourmandise, &  
Yvrongnerie, Piscat. in Luc. 21.34.  
vide plura.*

*Kegâvov, Calvaria: quod sit velut neg-  
vov, Galea, Matth. 27.33. Mark  
15.22. Luk. 23.23. Joh. 19.17.*

*f Galli vo-  
cant Franges.  
Cicero in  
Pisonem,  
Erant illi  
compti capit-  
li, & mada-  
tes cincinni-  
orum simbrina.  
g Robur est,  
quale in br-  
achiis viri  
fortis solet  
esse, Aret. in  
Ephes. 1.19.*

*Kegâvov, f Fimbria, Steph. Beza.  
Gloss. Casaubon. Matth. 23.5. Keg-  
âvov appellacione intelliguntur con-  
torti quasi cincinni florum, quæ ab ex-  
trema vestium orâ pendebant, Beza in  
loc. It is used also Matth. 9.20.  
and 14.36. Mark 6.56. Luk. 8.44.*

*g Robur est, forte facinus, often.  
Luc. 1.51. Ἐποίησεν κράτος. Vulga-  
ta, Fecit potentiam. Erasmi. Præstitit  
robur: obscure, ipso Beza teste. Plus  
dicit, sed non omnia, Castalio, quando  
verit, Fortia patrat. Minus autem  
Beza, qui reddit, Forte facinus fecit,  
siquid enim forte facinus Latinis speciale  
quoddam facti genus, sive exemplum no-  
tat: & epitheton illud, Forte, multo  
levius est, quam ut vim nominis neg-  
vov exprimat; adeo ut hic, sicut alibi  
sæpe, Latina lingua penè succumbere vi-  
deatur. Vir h tamen apprime doctus,  
Nicolaus Chesselius, verti posse puta-  
bat, Exerit robur, seu vires, vel For-  
tia edit facinora. 1. Est Robur,  
2. Potestas, 3. Imperium, Corneli. à  
Lap. Pro imperio potestatem legit  
Ambrosianus: utrumque enim signi-  
ficat Græcum negvov. sed magis  
proprie potestatem imperandi quam  
actum. Quamvis & apud Lati-  
nos Imperii nomine sæpe non actus  
imperandi, sed potestas significetur.  
Esius in cap.6. Epist. 1. ad Timoth.  
ver. 16.*

*Kegâvov, Potens, 1 Pet. 5.6.*

*Kegâvov, bovov, Corroboro, or, Fortis sum,  
Luke 1.80. and 2.40. 1 Cor. 16.13.  
Ephes. 3.16.*

*i Violentam i  
ac fortem  
retentionem  
proprie si-  
gnificat, Ger-  
hard. in Harm. Habet significationem fortis comprehensionis,  
& ardx custodiæ, id est, totis viribus apprehendere, & tenere.  
Significat, Violenter detinere, superare, & superatum in pote-  
state retinere, Aret. Vide Bezam in Marc. 9. v. 20. & Bullinge-  
rum in Apoc. 2.13.*

*Kegâvov, ἐκραίω, Prehendo, apprehendo,  
tenco, contineo, retineo, or, often. Re-*

vel. 3.11. Κεῖται, Hold fast, hold by  
strong hand. Matth. 12. v. 11. Dici-  
tur κρατεῖν apprehendere ovem qui è  
fovea eam ducit. Sic Matth. 28.9. mu-  
lieres arctè & fortiter apprehenderint  
pedes Christi, ut de resurrectionis & cor-  
poris veritate confirmarentur. Act.  
3.11. Non declarat hoc loco Prehendere,  
sed ita quidpiam tenere, ut id tibi  
elabi non sinas, Beza. Marc. 7. 3.  
Κρατεῖντες, Tenentes, id est, arctè, stu-  
diosè, ac pro viribus observantes tradi-  
tiones seniorum; quod etiam Obtinendi  
verbo significatur, ut in illo Terentii,  
Antiquum obtines: Est autem qua-  
dam Emphasis τὸ κρατεῖν hoc loco,  
quam optime videtur Cicero his verbis  
explicare pro Flacco, O morem, inquit,  
præclarum, disciplinamque, quam à  
majoribus accepimus, si quidem te-  
neremus! sed nescio quo pacto jam  
de manibus elabatur. Declaratur enim  
hoc verbo vis quædam quæ à Græcis  
κρατεῖν vocatur. Ideo interdum signi-  
ficat, Vi capere; quod uno verbo dici-  
mus, Prehendere: interdum verò,  
Coercere: interdum etiam, Totis vi-  
ribus retinere, ut hoc loco, Beza.  
Matth. 9. 25. Ἐκράτησεν, Prehendit.  
Vulgata, & Erasmi. Tenuit, (vi scil.)  
occupavit, sicut Prætor inicit manum  
in reum, cum eum apprehendit, vincit,  
sibi que captivum domat & subigit. Notat  
ergo hac vox efficacitatem, vim & impe-  
rium Christi, quæ tenuit manum mortui  
cadaveris, tanquam illi dominans, impe-  
rans, & potenter efficiens, ut à morte  
ad vitam resurgeret, Corneli. à Lap.  
Vocabulum enim ipsum proprie signifi-  
cat, Vi adhibita aliquid retinere:  
veluti cum trahimus reluctantem inje-  
cti à manu: his autem & aliis locis  
multis significat, Prehendere, vel, Tan-  
gere. Κρατεῖν etiam sæpe est contingere  
cum accusativo, ut Marc. 3. 21. &  
Matth. 28.9. & Act. 3.2. aut cum ge-  
nitivo, ut supra Marc. 1.31. & Matth.  
9.25. Neque aliter his interpretantur  
Synus & Arabs, Grotius in Marc. 3.21.  
Marci autem cap.7.34. pro Retinere,  
& Studiosè quidpiam observare, ac-  
cipitur, Beza in loc. Matth. 26.48.  
Prehendite vel Retinete, ita ut elabi nè,  
si velit quidem, possit: nam vocabulo  
Græco

Græco significatur aliqua vis afferrī. *Κεῖναι αὐτὸν*, Tenete eum. Vat. Prehendite eum. Fr. Luc. Retinete eum. Novarin. Capite, apprehendite. 2 Theſ. 2. 15. *Κεῖνται* retinete, nempe fortiter, ut Syrus addit, *κεῖναι* enim est omnibus viribus tenere, tenaciter apprehendere, Zanchius. Verbum *κεῖναι* non nudè Capere & Tenere significat, sed vim & violentiam quandam notat, & ad hostes resque bellicas frequenter adhibetur; ac si diceret Judas, Tenete eum veluti insensissimum hostem, Eum imperio vestro subjicite, Novarin. in loc. *Κεῖναι ἡ χεῖρ*, pro manu ducere, aut sustentare apud Lxx, Esaiæ 41. 13. & 45. 1.

\* Non solum significat, Optimum, sed etiam Potentissimum, & Fortissimum, à *κεῖναι*, Robur: unde Theophylacti Interpres vertit, *Strengue*, Janſen. in Conc. Evang. Aët. 23. 25. *κεῖναι*, quod primò verti potest, Præstantissimum, à *κεῖναι*, Robur, Imperium, ita Vatabl. vel à *κεῖναι*, Melior, Præstantior, ita Pagw. 2. Victoriosissimus, ita Syrus à *κεῖναι*. 3. Optimo, ita nosſer, Cornet, à Lap. 1 Cam. in Myr. Evang.

*Κεῖναι*, Præstantissimus. Luc. 1. 3. *Κεῖναι*, Præstantissime, Beza. Optime, Erasmi. & Vulg. Excellens, Tremell. Most noble. According to the Greek, Placed in authoritie. Potest *κεῖναι* deduci vel à *κεῖναι*, quod Robur & Imperium declarat; vel à *κεῖναι*, id est, Vincere, seu Compotem esse, quasi Plurimum potentem, aut Potentissimum dicas: vel à *κεῖναι*, quod etiam Potentior, & Potiorem significat: quam postremam expositionem, ut simplicissimam, selegi. Convenit hoc epitheton viris principibus, & qui magnâ sunt auctoritate: itaque tribuitur Felici, Aët. 23. 25. Fefo, Aët. 26. 25. utriusque Judæ Præsidi, Beza in Luc. 1. Epitheton *κεῖναι* non hic dignitatis nota est (quamvis viris in dignitate constitutis tribuatur) magis quam apud Latinos scriptores nomen adjectivum Optimus, quo & Magnates insigniuntur. Quod si *κεῖναι* dignitatis titulus fuisset, non est credibile voluisse Lucam, Aët. 1. 1. illum omittere. The word is used also Aët. 24. 3.

*Κεῖναι*, Clamor, Matth. 25. 6. Aët. 23. 9. Ephes. 4. 31. Heb. 5. 7. Revel. 14. 18. and 21. 4.

*Κεῖναι*, Clamo. Magnum & deformem clamorem edo. Participio hujus verbi usus est pro furioso ebriofis hominis clamore, Joh. 11. 43. Aët. 22. 23. usurpatur de clamore seditiosorum, ex iracundia & impatientia vestes suas projicientium, & pulverem in aërem ja-

ctantium. Matth. 8. 19. usurpatur de clamore demonum in obsessis. Septuaginta utitur pro verbo quod est, Plenâ voce personare. Syrus habet verbum quod est propriè corvorum, Clamorem in inconditum edere. It is used also Matth. 12. 19. and 15. 22. Joh. 18. 40. and 19. 6, 15.

*Κεῖναι*, from whence is derived the Latine, Caro, Rom. 14. v. 21. 1 Cor. 8. ver. 13.

*Κεῖναι*, Melior, præstantior, often. Phil. 1. 2. πολλὴ μᾶλλον *κεῖναι*, Best of all. It is very significant in the Original, Far much better, or rather, By much far better, word for word, By much more better.

*Κεῖναι*, Suspendo. *Κεῖναι*, Pendeo, suspendeo, Matth. 18. 6. Luk. 23. 39. Aët. 5. 30. and 10. 39. and 28. 4. Gal. 3. 13. Matth. 22. v. 40. On these two Commandements hang all the Law and the Prophets: *κεῖναι*, Pendent: even as we hang a thing upon a nail, Isai. 22. 24. so the Law and the Prophets hang upon these two.

*Κεῖναι*, Præcipitum, Matth. 8. ver. 32. Mark 5. 13. Luke 8. 33.

*Κεῖναι*, Hordeum, Rev. 6. 6.

*Κεῖναι*, Hordeaceus, Joh. 6. 9, 13.

*Κεῖναι*, Lilium, Matth. 8. 28. Luc. 12. 27. Generatim flores campi denotat, Sculpt. in Exerc. Evang.

*Κεῖναι*, Judicium, damnatio, criminatio, often. Impietie, Jude v. 4. Revenge, Joh. 9. 39. Punishment, Rom. 13. 2. 1 Cor. 11. 34. Gal. 5. 10. James 3. 1. 1 Pet. 4. 17. Judgement, Rom. 2. 2. Guilt, Rom. 5. 16. It is taken for *κατάκριμα*, Condemnation, 1 Cor. 11. v. 29. Eateth and drinketh his own damnation; or, as the New Translation hath it more literally, and more significantly, Eateth and drinketh damnation to himself: and therefore well rendred not judgement, but damnation, the highest degree of judgement, by M<sup>r</sup> Beza, the Geneva, and our New Translation. So it is taken, Joh. 3. 17, 18. Luk. 23. 40. and 24. 20. and 20. 47. Matth. 23. 14. Galat. 5. 10. Rom. 3. 8. 1 Tim 3. 6. 2 Pet. 2. 3. It significeth both Con-

demnation, Hh 2

p Hordeum, cibus pauperum, vel pecudum domesticarum.

q It significeth temporal punishment, Luke 23. 40. and 24. 20.

m Exclamatio ingente & confusione vociferationis sono.



demnation, as Beza; Damnation, as the Vulg. Lat. Judgment, as the Syrian Interpreter; Punishment, as Piscator; & both temporall and eternall punishment.

† D. Willet.  
or Rom. 13.  
ver. 2.

Κρίνω, quæ, Judico, damno, decerno, condemnno, punito in iudicium voco, or. Fudicio contendo, apud Septuaginta, Jobi 9. v. 3. Joel. 3. 2. Hof. 2. 2. It is often taken in the worser sense for Κελεύω, to condemne, the simple verb for the compound, † tropicaly by a Synecdoche generis, John 3. 17. and 12. 4. and 18. 31. 2 Theff. 2. 12. Almost thorowout that Chapter, Rom. 14. as ver. 3. ὃν κερύτω, Judge not, Condemne not, Beza. And ver. 4. ὃ κερύω, That judgest; Condemnest, Beza. Judging, Gr. Verf. 10. Judgest; Condemnest, Beza. Ver. 22. Judgeth not; Condemneth not, Beza. Acts 13. ver. 27. Rom. 3. 7. Col. 2. ver. 16. Jam. 4. 11. To decree, 1 Corinth. 5. 3. Judico, statuo, sentio, Joan. 5. 30. To punish, Acts 7. 7. 1 Corinth. 5. 12. and 11. ver. 31, 32. 1 Pet. 4. 6. Heb. 13. 4. To reprehend, Rom. 2. 1. Inter cætera, τὸ κερύω significat Judicium ferre de re quapiam, quod quidem sine æstimatione fieri non potest: quum judicare nihil aliud sit, quàm quanti rem aliquam facias, vel tecum rationem inire, vel apud alios dicere: quæ expositio, & simplicissima, & sententia Apostoli accommodatissima, Beza in Rom. 14. It significeth Secernere, to separate, or divide one thing from another, by election or refusall, which intimates a knowledge. Cerno descendit à verbo κρίω unde apparet, oculorum mentis esse cernere; sed oculorum corporis, videre, Alsted. in Lex. Theolog. Matth. 7. 1. Μὴ κερύετε, Nolite judicare. Pagn. & Cajet. Nè judicetis. Alii, Nolite condemnare. Novarin. Nè damnetis. Κελεύω hoc loco, est Inquirere curiosius in aliena peccata, vitam, & mores; Dicta & facta alterius censere, & ventilarè: hinc κέρως iudicium, quod est curiositas inquirendi in alienos mores, dicta, aut facta, Arct. in loc. Hoc verbum quandam indaginem involvit;

† Rom. 14. 13.  
Judgeth; &  
v. 5. Estemeth, Beza.  
Judgeth,  
Vulg. Lat.  
Syr. Gr. Aug.  
Bud. Hieron.

ut κέρως sit, Diligenter investigata severo iudicio subicere, ac damnare; unde κέρως aliquando significat, Curiosè indagare, ac perquirere: ergo illud iudicium propriè inhibet hic Christus, quo aliena curiosè investigamus, & quæ occulta sunt noxiè indagine prodimus ac dijudicamus. Præterea κέρως significat etiam Interpretari, & plerumque de somniis dicitur; quo sensu Homerus extulit, Iliad. 3. Non rarò & aliorum censes, dum aliena iudicant & damnant, somnia sua narrant, Novarin. in loc.

κέρως, Judicium, often. \* Est autem Crisis, subita in morbo ad salutem aut mortem mutatio, quæ vel die quarto, vel septimo, nono denique, atque undecimo, decimòque quarto solet terminari, Lemnius de occultis naturæ miracul. lib. 2. cap. 32. John 7. 24. In all the English books, even the last Translation too, it is, The beleevers shall not come into condemnation: Which I marvell at. That's to expound, not to translate. The Originall is, κέρως, that's judgement, not damnation: and words are to be turned, not as they mean in Trope, but as they signifie. Christ indeed meant in Trope κέρως, for κείνους. So Saint Augustine, utique iudicium pro damnatione posuit, the Genus for the Species: The faithfull shall not come into damnation. But the proper sense is judgement, and the Rhemists read it so, Dr. Clerk. Pro concessu 23. virum, Matth. 5. 21.

Κεῖθέρως, Judicium. Tribunal, Jac. 2. 6. Controversia, 1 Cor. 6. 2. Κεῖθέρως quum propriè significet tum organum quo animus de rebus apprehensis statuit, tum id unde sumitur de re quapiam statuendi argumentum, tum etiam locus cognitioni controversiarum destinatus; hoc loco mihi videtur illud ipsum declarare quod in disputationem vocatur, Beza in loc. 1 Cor. 6. 4. Κεῖθέρως, id est, Forā, ac Curias, & Iudices ordinarios, Beza in loc.

Κεῖθης, Juxta, often. Acts 24. 10. Hoc loco non tantum declarat Judicem, ut Vetus Interpretes, & Erasmus interpretantur; sed Præfectum ac Gubernatorem,

u Pro κέρως.  
κέρως, Jac. 5.  
v. 12. 2 Pet.  
2. 4. Joan. 3.  
19.  
\* Vid. Fuchf.  
Instit. medicin. l. 4 c. 1.  
Sect. 2.

naturem, ex Hebræorum consuetudine, Beza. *Αξιῶν* judico; unde Crito ille Terentianus est dictus, cujus scilicet interventu, controversa inter Simonem & Chremetem decisa fuerit.

*Κεῖνός, qui diducatur.* Heb. 4. 12. *It judgeth exactly, as Critics use to doe.* Dicebantur enim Critici, nomine etiam à Latinis usurpato, homines acris judicii, qui de libris, aut versibus, aut aliis aliorum operibus censere poterant, ac discernere quid probum, quid reprobum; item quid genuinum, quid verò spurium ac supposititium. Quales in censendis Homeri versibus Aristarchus & Aristophanes Grammatici memorantur, Estius in loc.

γ Cornibus γ  
ferio, à κλέω  
cornu. Et sic  
fit κερύω, &  
per Synco-  
pen, κέρω.

*Κεῖνω, Pulso.* Revel. 3. 20. *rendred-knock.* The Originall significeth, to knock with great power and force, as to strike or knock with an horn, it being a Metaphor taken from the Ox, which gives a great blow when he runs against any thing with his horn. It is used also Matth. 7. v. 7, 8. Luke 11. 9, 10. and 12. ver. 36. and 13. v. 25. Acts 12. v. 13, 16.

*Κεῖνός, Occultus, often.* Vide Bezam in Luc. 11. 33.

*Κεῖνω, Occulto, often.*

*Κεῖνός, Occultus, Ephes. 5. 12.*

*Κρύσταλλος, Crystallum, Rev. 4. 6. and 22. 1.*

*Κρύσταλλος, Instar crystalli splendeo, Revel. 21. 11.*

2 A κρύος  
frigus, &  
κρύσταλλος  
con-  
creta. Glaci-  
es, item  
Gemma glaci-  
em specie  
referens, quæ  
dicitur Cry-  
stallum.

*Κρίνω, Possideo, comparo, acquiro.* It is often used of the possession of temporal goods, Luke 18. 12. Acts 1. ver. 18. and 8. 20. Matth. 10.

ver. 9. *Μὴ κρίνετε, Vatab. Nè comparetis. Fr. Luc. Nolite comparare. Novarin. Nè acquiratis. Pagnin. Nè Possideatis. Vulg. Nolite possidere:* quæ interpretatio mala est, usq; adeo, ut totam hujus loci rectam sententiam pervertat: neque enim hic interdicitur harum rerum possessio; sed de hac unâ professione agitur, ad quam vult Dominus Apostolos accingi absque ulla sarcinis, atque adeo absque Vintico; non modò ut nullis impedimentis retardentur, sed etiam ut hac providentia divina quasi degustatione, ad fu-

turam illam functionem Apostolicam præparentur. *Κτᾶσαι, verò magis propriè & frequentiore usu, idem valere atque, quidpiam comparare sive acquirere, quod postea possideas, extra controversiam est: unde κτῆνῃ, apud Aristotelem, ars omnis quæ sibi unusquisque viliū parat: & illud Demosthenis Olynth. 2. Naturā sic comparatum esse, ut quæ habeas facilius sit quædere, quàm κτᾶσαι quæ non habeas. Κτᾶσαι igitur hoc loco significaverit quod Gallico Idiomate dicimus, Faire provision, Beza in locum.*

*κτᾶσαι non solum significat acquirere, sed etiam vexari, ut κτᾶσαι Κύματι Calamitate vexari ac premi. Vix alibi melius hæc notio cohereat, quàm hic, ubi de auri argenteæ possessione agitur: ferè enim ita accidit, ut qui pecuniam opesque terrenas possidet, assidue vexetur, ac veluti torqueatur; ut Vexari & Possidere in idem recidant, sicut utraque notio in idem verbum cadit. Præterea hoc idem verbum non de opibus tantum dicitur, sed etiam de odiis ac discordiis; unde Platon, κτῆσθαι ἔχθραν, est Odiâ fuscipere. Optimè hæc vis hic quoque quadrat; ferè enim qui aurum & argentum possidet, invidiam, aliorumque odium provocat, Novarin in locum. It is used also, Luk. 21. 19. Acts 22. 28. 1 Thes. 4. 4.*

*Κτήμα, Possessio. Κτήματα, Bona. Matth. 19. ver. 22. Bona: Vulgar. & Erasim. ad verbum, Possessiones: sed (ni fallor) apud Latinos non tam latè patet hoc vocabulum, quàm quæ Græci κτήματα vocant; illis enim possessio tantum fundos, & loca non moventia declarat, quum κτήματων appellatione intelligatur quicquid ab aliquo possidetur, Beza in locum. Κτήματα, Facultates, bona. Significentur quoque hoc nomine, Mancipia, & servi bello capti: qui divitias & facultates habet, illis tanquam mancipiis uti debet, Novarin. in Matth. 19. It is used also Mark 10. 22. Acts 2. 45. and 5. 1.*

Κτήματα



Κτήτωρ, Possessor, Acts 4. 34.

α Κτῶν, Jumentum. Luke 10. 34.  
Acts 23. 24. 1 Corinth. 15. 39. Revel. 18. 13.

Κτίω, crea, Creo, condo, or, often. Bara de solo Deo; κτίειν vero, etiam de hominibus, Levit. 16. 16. à Lxx Interpretibus, & Heb. 9. 11. cum 8. 2. collato dictum comperimus, Gomarus. Est, Locum incolis frequentare, atque exornare. Neque verbum Hebraum ברא. Bira, neque Græcum κτίειν, neque Latinum Creare, ad propriam illam significationem producendi ex nihilo aliquid, restringi potest, Rivet. in Gen. Nos minime putamus, Creare primo propriè de iis dici, quæ è nihilo producuntur: sed opinamur tam latè id verbum suâ naturâ patere, quàm vel Græcum κτίειν, vel Hebraum Bara: quod generatim notat magnificè aliquid efficere, & ut significanter dicam, patrare; quod etiam monuere Mercerus ac Junius, & inter alia comprobatur Num. 6. 30. Presè pro Creatione è nihilo à Theologis accipi solet, cum nobilissimus creationis modus sit omnimoda è nihilo productio, Vossius in Theibus. Bara, ut propriè Creare, ita, similitudinis jure, ordinare: quo factum est ut Judei Hellenistæ etiam τὸ κτίειν, quod Hebræo Bara respondet, ad eum significatum produxerint, Grotius.

β Vocabulum quamvis non factis Latinum, tamen veluti Latii jure à Theologis donatum, Beza in Marc. 16. 15. Vox quidem minimè Latina, sed Theologis usitata, & alicubi sanè ferenda, in rebus potissimum sacris, quippe convenientior quam

longior verborum circuitus, Berchet. in Catech. c Tempus ipsum creationis & originis mundi hoc in loco declaratur, Beza in Rom 1. 20.

Κτίσις, Creatio, b Creatura, often. It significeth both Creationem, the very act of creating the world, as Mark 10. 6. 2 Pet. 3. 4. Hebr. 9. 11. and Rem creatam, the creature it self that was made, Rom. 8. 19. Heb. 4. 13. Rev. 3. 14. Mark 13. 19. Coloss 1. 15. It is taken c Rom. 1. 20. for the estate of the world when it was created. From the world created; A condito mundo, Beza. Since the world was created. Pareus. A fundamentis mundi, the Syrian Interpreter. It is used also for Men, Mark 10. 6. so 16. 15. Pro humano omni genere accipitur, sive pro omnibus gentibus, ut lo-

quantur Matthæus & Lucas, Beza in loc. Man is called every creature, per Antonomastian, because he is the chiefe of all the creatures. Gregorie saith, because he hath being with stones, life with trees, sense with beasts, reason with Angels. Κτίσις hic pro generatione, aut gente posita videtur. Nam quod Marcus dicit, Prædicare Evangelium omni creaturæ, Matthæus dicit Docete omnes gentes. Maldonat. ad Marc. 16. 15. At בריהו (Creatura) ab Ebræis ad homines restringitur, teste Drusio Præter. ad Rom. 1. 20. Et sic R. Selam in Hof. 7. 1. אֲתָּ הַבְּרִיּוֹת לֹא יִסְמָכֶם hoc est, (interprete Mercero) Ut prædentur creaturas, id est, homines. Structura, Heb. 9. 11. Ordinance, or Magistracie, 1 Pet. 2. 13. as the Latines say, Create Consulem. It significeth a Creature or Creation; which speeches, being not usuall in our English tongue to signifie Magistrates, our Interpreters have expressed the same by the word Ordinance. You your selves translate that which is in Greek κτίσας, in Latine creaturæ, Mark 16. of the Creation; and in the same sense doe our Translators use the word of Ordinance, Dr Fulke against Martin. Sometimes it significeth Regeneration, or the restauration of man, Gal. 6. 15. καὶνὴ κτίσις, A new creature, A new creation; and man himself regenerated according to his qualities, as 2 Cor. 5. 17. καὶνὴ κτίσις. It significeth d all things d Grynæus. which are done in the world, whether well, or ill; all the employments, thoughts speeches of all men and Angels. So Rom. 8. 39.

Κτίσις, Creatura, 1 Tim. 4. 4. Jam. 1. 18. c Rev. 5. 13. and 8. 9.

Κτίσις, Conditor, 1 Pet. 4. 19.

Κυβία, Alea. Αὐτίς. Aleatio, Versutia. Or from κῶδις, Tesseris ludò, quod in hujusmodi ludis arte opus est, & quisque nititur circumvenire collosorem, si possit, Erasim Propriè est versutia aleatorum quam in tesseris proficientis adhibent, Gerh. Eph. 4. 14. Ἐν τῇ κυβίᾳ ἀνδερόνων, In hominum aleâ: id est, incertis illis casibus quibus

c Per κτίσις illo loco intelliguntur omnes homines, tum superstitēs, tum jam olim aut in aquis sepul-ti, Beza.

quibus jactantur homines: Græcis enim certum est, κωλειαν dici, quam Latini Aleam vocant: quod nomen translatitè de quibusvis incerti eventus rebus dicitur, ut nulla magis fuerit apposita Metaphora significande hominum desultoriae (ut ita dicam) levitatis: Maluit tamen Vetus Interpres Nequitiam, Erasmus verò rectius, Versutiam interpretari, pro eo quod vernaculo sermone dicimus, Piperie, ut etiam intellexit Syrus Interpres, Beza in loc. ut referatur ad aleatorum astutias & fraudes, Stephanus. The Apostle compares them (according to the nature of the Greek word used) to cheaters and false gamesters, who have devices by coggling dice to deceive the unskillfull. Quod verbum ductum est à lusu tesserarum, in quo qui potest, imponit, & circumvenit alterum, Eras. Fallax artificium, vel potius, Artifex fallacia, Idem.

Κυβερνησις, Gubernatio, 1 Cor. 12. 28. à κυβερνάω, Gubernare; propriè rego navem. Ex hac Græca voce videtur aliis Latina orta. Sunt enim γ & κ litteræ unius organi, viz. palati, quæ litteræ facillè inter se permutari solent. Veruntamen existimo fluxisse ab Hebræo גבר prævaluit, unde est גבר vir, & גבר herus, penes quem est familiæ administratio. Ipsum hoc verbum non legitur in Novo Testamento, sed hinc orta κυβερνησις & κυβερνήτης nauticus, Pasor in Lexico.

Κυβερνήτης, Gubernator, Act. 27. 11. Revel. 18. 17.

Κύκλος, Circulus, Mark 3. 34. and 6. 6, 36. Luke 9. 12. Rom. 15. 19. Revel. 7. 11.

Κυκλῶν, In circuitu, Revel. 4. 3, 4, 8. and 5. 11.

Κυκλῶν, ὄμαι, Cingo, circumdo, or. Luk. 21. 20. Joh. 10. 24. Act. 14. 20. Heb. 11. 30. Rev. 20. 9.

Κυλισμα, Volvitur, Mark 9. 20. κύλισμα, Volubrum, 2 Pet. 2. 22.

Κυλλός, Mancus, Matth. 15. v. 30. Vulg. Debilis. Quâ voce Interpres

vetus cum hic uteretur, recentiori satisfacere non potuit; cum latinissime locutus sit. Notum illud Maecenatis,

Debilem facito manu,

Debilem pede, coxâ, Heiasius. Eras. Mutus. Beza, Mancus. They are called there Mancus, not such whose hands are cut off, (as they are properly called, Matth. 18. 8) but whose members were weakened with the palsie, or any other & distemperature: partly because they are opposed there to the sound; and partly because we never read that Christ restored any to their feet or hands, or any other members, although he was able to have done it, Beza in loc. See Scouletus. It is used also Mark 9. 43. and Matth. 15. 31.

Κύμα, Fluctus, Matth. 8. 24. and 14. 24.

Mark 4. 37. Act. 27. 41. Jude 13.

Κύμβαλον, Cymbalum, 1 Cor. 13. 1. Genu instrumenti musici: à κύμα, Cavus recessus; vel à κύμα, Cymba navis, ab externa figura.

Κύμινον, Cuminum, Matth. 23. 23. Latini appellant Cuminum, mutato v in u, & productâ syllabâ mediâ. See of it, Plin. lib. 20. cap. 14. & 19. 8.

Κυνελος, Catellus, Matth. 15. 26. Κυνελος, Canibus, ita Syrus. Catellis, Beza, Piscat. Petis chiens, Fr. It is used also, vers. 27. and Mark 7. 27. Κυνελος, Catellis. Vulg. Canibus. Erasmus autem rectè expressit diminutivum, quo usus videtur Dominus, ut majore contemptu loqui videretur, Beza in loc. It is used also ver. 28.

Κύπριον, Incuro me, Mark 1. 7. John 8. ver. 6, 8.

Κυρία, Domina, 2 Joh. 1.

Κυριακός, Dominicus. These two only, Supper and Day, have the epithet of κυριακόν, Dominicum, in the Scriptures, to shew that Dominicum is alike to be taken in both. Κυριακὸν Δείπνον, The Lords Supper, 1 Cor. 11. 20. Κυριακὴ ἡμέρα, The Lords Day, Rev. 1. 10. He setteth the article τῇ before it, ἐν τῇ ἡμέρᾳ κυριακῇ, as if he should say, that Lords day. All dayes are the Lords dayes, but this day is emphatically called The Lords day, because He, as Lord of

8 Mancus, & membris omnibus capus & debilis, Cicero pro Rabirio.

h Κύμινον, ab Heb. כִּמְוִן, Camimon, quod idem significat. i Diminutivum à κύμα, Canis.

k Κυριακὸν, Dominica, scilicet Domus, whence the Scottish word Kyrk for a Church. Vide Fulleri Mucell. fac. li. 2. cap. 9. p. 245.

f From κούλια, Anapuro, Trunco. Claudus, Curvus.

Propriè, cui altera manus trunca sit, aut manca; & παλός ad pedes propriè pertinet, Eras. Aret. He is properly called Mancus, qui manu caret; yet it is also applied sometimes to other members.



of the Sabbath, changed it, *Weemes of the Lam.*

*Kueiōw*, Dominor, Luke 22. 25. Rom. 6. 9, 14. and 7. 1. and 14. 9. 2 Cor. 1. 24. 1 Tim. 6. 25.

1 De Deo, & *Kueiōw*, 1 Dominus, exceeding often. Jesu Christo. Dominus etiam respectu servi,

*Deducitur à κυεω, autoritas, quia Dominus habet autoritatem: vel à κυεω, which significeth, I am. Sape dicitur non simpliciter Dominus, sed qui pollet autoritate, cuius est prescribendi, Erasim.* It properly significeth one that hath authoritie, or one on whose authoritie something dependeth. This word answereth to the Hebrew name of God, יהוה *Jebo-vah*, (which the Septuagint usually translate thorowout the Old Testament in this word) and setteth forth the absolute power and sovereignty of God over all the creatures; and therefore hee is called *εἰς κυεω*, 1 Corinth. 8. 6. Ephes. 4. 5. the one, or onely Lord. *usurpatur vel Civiliter, quando hominem quempiam honoratiorem reverentia causâ vocamus dominum, Matth. 27. 63. item quando eum vocamus dominum, qui suos habet servos, Matth. 6. 24. & 8. 27. Vel Theologicè, quando uni ac vero Deo tribuitur appellatio, Coloss. 1. 10. Jude ver. 9. Certo quodam respectu, & generali significatione quandoque creaturis tribuitur; interim tamen primò, principaliter, in eminentiori ac propriâ significatione, de solo Deo usurpatur, ut supra, 1 Cor. 8. 6. Ephes. 4. 5.* It is in the writings of the Apostles simply and absolutely ascribed unto Christ, saith *Zanchie*, a thousand times. In the Old and New Testament this title is attributed to God more then a thousand times, saith *Gerhard*. The Hebrew word אדוני *Adonai*, springing from אדן *Adon*, and that from *Eden*, which significeth a *Base*, or *Pillar* which sustaineth any thing: the Greek, *One who hath rule or dominion*, being a word of relation: Our English word *Lord* (as the Learned gather) hath much like force with the Hebrew, being contracted of an old Saxon word *Laford*, which is by interpretation a *Sustainer*. Rom.

12. ver. 11. *Serving the time*: because there is a great affinitie between these two words in the Greeke tongue, *κωπο* time, and *Kueiōw* some read the words so, *Serving the time*; so *Ambrose*: not that they should be men-pleasers, or time-servers; but to apply themselves to the time, in the occurrents and occasions thereof, neglecting no opportunities of doing good. *Calvin* saith, that they must *Accommodare se tempori*; and *Pellican*, *Sciat se attemperare omnibus horis*: so *m Gualter*, *Peter Martyr*, *Erasinus*. But *Beza* giveth this reason why this reading cannot be received at all, because no such phrase is found in the Scripture, to serve the time in any such sense: temporizers rather are reproved in Scripture, then commended. The other <sup>a</sup> reading is the better, which <sup>a</sup> *Serving the Lord*. *Chrysostome*, *Theophylact*, *Haymo*, the Syrian Interpreter, *Jerom*, *Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Pareus*, and others follow.

*Kueiōtis*, Dominatio. 2 Pet. 2. 10. *κωεωτις* vocat, Senatorum, aut aliorum quorumvis Magistratum collegium, eadem prorsus ratione quâ nos dicimus in vernaculo nostro sermone, *La Seigneurie*, *Beza in locum*. It is used also Ephes. 1. 1. Coloss. 1. 16. Jude 8.

*Kueiōw*, Ratum facio, sancio. *Kueiōmai*, Pass. Wee interpret, *te confirm*. It significeth, by publick sentence to speak a thing, Galat. 3. 15. that is, to ratifie by publick authoritie.

2 Corinth. 2. 8. *Τὸ κυεω, ratam & authenticam confirmationem declarat; unde factum, ut is à cuius autoritate pendeat aliquid, à Græcis dicatur ejus rei κυεω, Beza in loc.* Ideoque rectius vertitur, *Ratam faciatis, quàm confirmetis, cum Vetere Interprete, Steph. in Thef.*

*Κύων*, Canis. Matth. 7. 6. Luk. 16. ver. 21. Phil. 3. 2. 2 Pet. 2. 22. Rev. 22. 15.

*Κάλον*, <sup>o</sup> *Membrum*, Hebr. 3. 13. *Τὰ Beza*. *Pedis tamen significationem ferè habet: unde in oratione soluta, κάλον est orationis pars, constans ex partibus minutioribus duabus aut tribus incis, quæ vocantur κόμματα.*

*κάλλα,*

But the most & best copies have *κωεω*, *Serving the Lord*.

<sup>a</sup> *Serving the Lord*.

<sup>o</sup> *Græcæ vox Membra si- ve artus declarat, ex quibus ipsū corpus ex- structum est;*

κῶλα, corpora, Steph. *Artus*, Beza. *Cadaver*, Vulg. *Apostolus autem non dixit cadavera, sed τὰ κῶλα, id est, membra, atque etiam ossa, seu ossium multitudo. Quod quidem non solum eleganter fit quādam Synecdochē, ut partes ponantur pro totis hominibus; sed potius eleganti ἐπολυπώσει, ut quodammodo oculis subiciat spectanda membra, atque ossa hinc inde sparsa, eorum, qui divinitus cæsi erant, non aliter quā in bello, ubi magna strages facta est, videntur hinc capita, inde cibia, hinc brachia, hinc manus, inde pedes, aliaque membra jacere. Atque huiusmodi hypotyposis mirè convenit amplificando supplicio, nec non commovendis omnium animis, ut velint ab incredulitate sibi cavere, Hyperius in loc.*

Καλῶς, Prohibeo, inbibeo, often. *Non significat verbis tantum prohibere; sed vim quandam inbibentem seu arcentem denotat.*

Κῶμῆ, Vicus, often. *Propriè non significat Urbem, sed Vicum manibus non cinctum, sive Pagum, Matth. 9. 35. & 10. 11. Comedie from κῶμα, which significeth Villages, and κῶμῆ, because these kind of Actors did go up and down the countrey, acting these Comedies in the villages as they passed along. Alii deducunt ἀπὸ τῶ κῶμῆ, id est, Comestatione. Gall. Farce, & Hispanicè Farca, à faciendo.*

Κωμόπολις, Oppidum, Marc. 1. 38. *Κωμόπολεις dici solentur, quæ nec sunt Pagi diotaxat, nec etiam Urbes, quum manibus caveant; redditurque hinc à quibusdam, Oppidula rusticana; item Pagi, oppidorum amuli. Sunt & quibus interpretari Municipia placeat. Significat loca quæ vicis majora sunt, & tamen minora quā ut oppidi dici mereantur; sicut municipia appellantur, quasi dicas, rusticana, pagana, seu villana oppida, Chemnit. Tale est quod vocamus, Un bourg, vel Une bourgade, vel potius, Un gros bourg, aut Une grosse bourgade, Steph. in Thes. & Beza.*

Comestatio est scurrilis, in qua sales, & didic-  
ria liberaiora  
regnant;

Κῶμῶ, P. Comestatio. Rom. 13. 13. *hinc Comœdia orta est, Aret. in loc. Κῶμοι, cantationes obriorum, cum jurgio & contumeliis decantatz, Athanas.*

*Rioting: The Latine reads, Non in comestationibus, which cometh not of the Latine comedere, which significeth to eat; but of the Greek κῶμῶ, which is the word in this place; and significeth, as S. Ambrose expounds it, Luxurious feasting, and banqueting, wherein men take liberty unto all lascivious and riotous behaviour: so called, as some think, because such feasting and riotous feeding breeds κῶμα, heavy sleep, when men are, as the Poet speaks, q Virgil.*

— Somno, vinoq;  
or,  
— Somno, ciboq;  
} sepulti:

even buried in sleep, caused by good cheer. Κῶμῶ est compositio

convivalis, ex qua aliquis tandem incidit in κῶμα, in profundum somnum, inquit Eustathius. Dicitur etiam κῶμῶ convivium luxuriosum, post cenam extra vel tempus prandii, non ad honestam recreationem, sed ad luxum, voluptatem & lasciviam institutum; ex quo nomen comestationis apud Latinos deductum; quamvis voce κῶμῶ aliquid amplius significetur, quā voce comestatio; viz. omne amatoriae, lasciviae, levitatis, ac proterviae genus; quod apparet in hominibus vino incalescentibus: à vino enim exsurgunt ad lascivas saltationes, ad obscenas cantationes, discursationes per plateas & compita; adeoq; ad abstinendas illas actiones, quas ebria turba in Comœdiis instituere solet. Paulus, Rom. 13. 13. Galat. 5. 21. κῶμος & μέδας, sicut hoc loco Petrus κῶμος & μέδας conjungit; ex quo colligitur, κῶμος nomine inordinatam vorandi aviditatem intelligi, sicut etiam Lutherus reddidit: Syrus reddidit, in fœtore, quia convivia luxuriosa vomitus & fœtores secum trahunt, Gerb. in 1 Pet. 4. 3. It significeth excess of belly-cheer in riotous feasts. The French fitly translate it, Gourmandises. And because in such feasting oftentimes there is musick, the Syrian Translatour (it may be) rendered it, Non in musica, Not in musick, meaning, vain and filthy songs, and petulant behaviour; for κα-

I i μεδῶ



9 Numb.  
21.30.

Our word  
Revels,  
which signi-  
fieth with  
us, sports of  
dancing, mas-  
king, is de-  
rived from  
the French  
word *Re-  
veiller*, to  
awaken, be-  
cause they  
are most us-  
ed by night,  
when other-  
wise men  
commonly  
sleep, *Minsk*.  
f Unde κα-  
τωπεῖον, Co-  
nosceum, ve-  
lum ad ar-  
cendos culi-  
ces: & inde  
Anglicum  
Canoyte.  
f Beza in  
Matth. 15.  
Eras.

μαλιν signifieth *μαλιν μέδνς αἰχρῆς*  
*αἰχρῆς*, to sing basely at the cup, Rous  
Archæol. Attic. li. 2. ca. 11. From  
hence the Heathen called their god  
of wantonnesse and revelling, *Κά-  
μῳ* and hereby were signified  
those pastimes that they used in their  
festivities, as *Saturnalia*, in honour  
of their Heathen Gods; like to  
which be our Whitson-ales, Mum-  
mings, &c. This was likewise that  
abominable Idoll of *Moab*, *Chemosh*,  
so called from some filthy behavi-  
our used, or seen in the worship of  
that Idoll. It is used also Gal.  
5. 21. 1 Pet. 4. 3. in both which places  
it is translated *Revellings*.

*Κόωλ*, *Culex*, Matth. 23. 24.  
*Κωδός*, *Mutus*, *surdus*, often. It si-  
gnifieth with the Grecians both  
dumb and deafe, because those which  
naturally are deafe, are also dumb,  
*Quoniam iidem sunt naturâ muti,  
qui surdi. Mutus*, Matth. 9. 33. *Sur-  
dus*, Luc. 7. 22. & 11. 14. Matth.  
11. 5. Marc. 7. 32. Quod nomen, ut an-  
notavit Hieronymus, *magis tritum est  
sermone communi ut Surdum significet,  
quàm Mutum: sed moris (inquit) est  
Scripturarum, κωδῶν indifferenter vel  
Surdum, vel Mutum significare*. It  
is used also Matth. 9. 22. and 12. 22.  
and 15. 30, 31. Mark 7. 37. and 9. 25.  
Luke 1. 22. *Non solum mutum, sed &  
surdum significat, imò propriè surdum,  
& ex consequenti mutum: quòd qui  
naturâ sunt surdi, necessariò etiam sunt  
muti*, Janfen. in Concord. Evang.

Λ.

Λ *Ἀλχάω*, *Sortior*. Luc. 1. 9. *Apud  
Latinos Sortiri, quemadmodum apud  
Græcos αλχάειν, non modò significat  
Sortem projicere, sed etiam Sorti-  
tione aliquid consequi*, Beza in loc.  
& Gerb. in 2 Pet. 1. It is used also  
Joh. 19. 24. Acts 1. 17. 2 Pet. 1. 1.  
*Ἀάδρα*, *Clam*. Matth. 1. 19. and 2. 7.  
Joh. 11. 28. Acts 16. 37.  
*Αάλα*, *Turbo*, A whirlwinde. 2 Pet.  
2. 17. It is not properly one winde,  
but a conflict of many windes, *Pluri-*

*um conflictus ventorum*, Lorin. in loc.  
Evangelista hac voce utuntur in descri-  
benda tempestate maris miraculosè à  
Christo sedata, Matth. 14. v. 37. Luc. 8.  
v. 13. *Lxx pro turbine* Job 38. v. 1. Je-  
rem. 25. 32. Gerb. in 2 Pet. 2. 17. *Pro-  
cella vehemens, & turbo impetuosus*.  
Aristotle, *De mundo*, saith, it is *Ventus  
violentus, qui inferne sursum versus  
repentè convolvitur*. It is used also  
Mark 4. 37. Luk. 8. 23.

Λαλέω, *Crepo*, Acts 1. 18.

Λαλίζω, *Calcitro*, Acts 9. 5. and 26.  
ver. 14.

Λάβω, *Loquor*. *Ἀλέομαι*, *Dicor*, very of-  
ten. *Animadvertendum est argutum  
discrimen inter Loqui, & Dicere, atque  
ita inter λαλεῖν & λέγειν* nam *Loqui  
est, utcumque facere verba, & ad impe-  
ritam multitudinem pertinet; Dicere  
autem est, prudenter verba facere, &  
proprium est Oratoris. λαλεῖν δὲς*  
*αἰσῶς* *λόγῳ* & λέγειν, *Aul. Gel. noct.*  
Attic. lib. 1. cap. 15. *Loquax magis  
quàm facundus*, *Salust*. It is vul-  
garly taken in the evill part, and si-  
gnifieth, *Temerè & inconsideratè ver-  
ba fundere, Effluisse*; yet in the New  
Testament it is taken in the good  
part, as *Heb. 1. 1*. Sometimes it si-  
gnifieth, to use a simple, plain, and  
perspicuous kinde of speech, which  
all may understand; sometimes (af-  
ter the Hebrew phrase) to command,  
Acts 9. 6. and 10. 6.

Λαλία, *Locutio*. *Loquela, sermo. Acci-  
pitur in malam partem, ut Loquela  
apud Latinos, pro loquacitate, Pluc.*  
*Vitium est, quo tenentur ii qui perpetuò  
loquuntur, nec ullas aliis loquendi vias  
tradere solent*, *Casaub. in Theophrast.*  
*Charact.* Interdum verò pro familiari  
colloquio inter amicos, aut alios. *Joh.*  
4. 42. Hoc loco *λαλία* non declarat *Lo-  
quacitatem, (quæ propria est hujus vo-  
cabuli significatio) neq; Idioma linguæ,  
(ut accipitur Matth. 26. 73. Lingua  
tua, vel (quâ voce significantius utun-  
tur Græci) dialectus tua te prodit, &  
Marc. 14. 70.) sed idem proferus quod  
λέγῳ, quo usus est Evangelista supra,  
versu 39. Syro etiam Interprete utriusque  
loco eandem vocem usurpante. Velus  
Interpres barbarè, Loquelam interpre-  
tatus*





Ἀδυνῆ, Guttur, Rom. 3. 13. Significat summam partem gula. Servius Frumen appellat, quod cibo fruitur, ubi est delectatio cibi & potus. Ἀδομέω, ἔμαυ, Exscindo, or, Matth. 17. 60. Mark 15. 46.

f From λα-  
τίμος, lapici-  
da, which is  
compounded  
ex λαας, &  
τίμος. Qui  
lapides inci-  
dit, aut lapi-  
dibus extru-  
it.

g Proprie  
servitium,  
quod mercede  
conducti  
præstamus,  
Suidas.

h Colo, & ser-  
vio, Aret.

Ἀδελφ, Cultus, Religio, Ritus. The Papists make it proper for the service of God. It significeth & service to men; yea, cruell and base bondage, Deut. 28. 48. Lev. 23. 7. where it is given to the creatures; and vers. 8, 21. of the same Chapter, and Numb. 28. 12.

It is used Joh. 16. 2. Rom. 9. 4. and 12. 1. Heb. 9. 1. 6. Vide Ἀδελφ.

Ἀδελφ, Servio, Deservio, often. It is derived (saith Erasmus) of the particle λα, which is added for more vehemencie, and the word σέβω, which significeth to tremble, because it is the use of servants to be much afraid, and tremble at the presence of their masters. It significeth first in generall, to serve God, Matth. 4. 10. Luk. 1. 74. Rom. 1. 9. Yet Laurentius Valla on Matth. 4. sheweth, Ἀδελφ, esse tam hominibus quam Deo servire. Suidas saith, It is idem quod mercede servire. Ludovicus Vives sheweth out of profane Authours, that sometime the word Ἀδελφ is taken for the service of men (or maids) to their masters, Augst. de Civitate Dei lib. 10. cap. 1. Secondly, in speciall it is taken for Sacrifice; a speciall part of divine worship. Rom. 12. v. 7. θυσία and Ἀδελφ are joined together.

Ἀδελφον, Olus, Matth. 13. 32. Mark 4. ver. 32. Luc. 11. v. 42. Rom. 14. v. 2. Sic dictum à λαχέω, quod fodiatur terra in plantatione ejus.

Ἀγέωδν, Legio. Quæ est certa militum multitudo: alias minore, alias ampliore numero constabat, pro usu & necessitate Reipublicæ. Communiter apud Romanos erat multitudo sex millium armatorum militum, Isidor. Suidas in Evangelio est appellatio non unius mali spiritus, sed totius magnæ multitudinis, quæ unum hominem obsederat. Quod vocabulum recentiores Græci mutati sunt à Latino Legio, Chemnit.

Syrus idem nomen habet, Matth. 26. 53. Pervaserat ergo orientem unâ cum bellis Romanorum hoc vocabulum, Mayerus in Philologia sacra. usurpatur Marc. 5. 9, 15. Luc. 8. 30. Apocal. 8. v. 30. Vox Latina sic dicta à Legendo, seu Deligendo.

Ἀγέω, Dico, nuncio, indico, Marc. 10. ver. 32. Luc. 10. 12. Præcipiendo dico, Matth. 23. ver. 4.

In three principall tongues, Hebrew, Greek, and Latine, there hath ever been held a difference between speaking and saying.

Ἀει, Adject. Ἀεία, Plana, Luk. 3. 5. A verbo λέω, quod contundere significat.

Ἀείω, Desum, Luk. 18. 22. Tit. 1. 5. Τα λέποντα, id est, quæ desunt, quæ desiderantur, quæ inabsoluta sunt, Hyperius. It is used also Tit. 3. v. 13. Jam. 1. 4, 5. and 2. 15.

Ἀείμια, Reservatio, Rom. 11. 5. Reliquia.

Ἀελλεγία, Ministerium, Steph. Erasmi. Beza. Officium, Ministerium, aut Munus publicum, Bechman. Luc. 1. 23. Idolomania Pontificia patroni vertunt, Sacrificium, contra vocis originem; & Bellarminus ex hoc versu fabricat regulam istam falsissimam, Cum accommodatur vox Ἀελλεγία ad sacra, & absolute ponitur in Scripturis, ubique accipitur pro Ministerio Sacrificii. In Novo Testamento in hoc sensu nullibi reperitur hæc vox. Significat Munus docendi, & in genere, Officium, vel Ministerium quod præstatur ex debito officio, vel superiori, vel inferiori, vel pari, Aret.

in Probl. Proprie significat administrationem officii publici, puta Magistratus, aut Sacerdotii: sed Phil. 2. 30. καταχρηστικῶς usurpatur ad significandum officia privata humanitatis ac beneficentie erga Paulum victum, quasi dicas, Si mihi adesse possitis, ministraretis mihi victo, Pifcat. in loc. Ἀελλεγία accipitur.

1. In genere, Pro quovis ministerio, Phil. 2. 30. ubi privata humanitatis ac beneficentie officia notat. Septuaginta usurpant pro Servitus, Servitium, Opus, Operatio, Ezech. 19. 20. ac generaliter

i Solius est  
Oratoris, dicere; loqui  
autem, communis Vulgi.

k Deficio, cado, defatigor, succumbo, vincor, impar & inferior sum, linquor animo, Cornel. à Lap.

l Quod nos vulgò vocamus Officium, Græci λειτουργία appellant, Erasmus. Ministerium publicum, Munus publicum.

Le Service divin, Non tantum de sacris officiis, sed omnino de publicis usurpatur in Scriptura, Paveu.

Significat publici alicujus muneris administrationem, Mag. in Aristot. Ethic.

neraliter pro quovis ministerio, 1 Reg. 1. ver. 4, 15. 2 Paral. 17. 19. Dan 7. ver. 10. Eodem modo accipitur apud Arist. 2. Oeconom. & apud Lucianum. 2. In specie, ac propriè significat Ministerium publicum, Munus publicum. 1. In Veteri Testamento à Septuaginta Interpretibus usitatissimè accipitur, pro Ministerii Levitici administratione, magnà ex parte in offerendis sacrificiis posità, Exod. 38. 21. Num 4. 25. & 8. 22. Eodem modo accipitur Luc. 1. 33. 2. In Novo Testamento accipitur pro Sacerdotio Christi, cujus typus fuit tota illa Levitica λειτουργία, Heb. 8. 6. 3. Pro Ministerio Ecclesiastico, Phil. 2. 17. 4. Pro parte quadam ad Ministerium Ecclesiasticum in Primitiva Ecclesia spectante, viz. distributione celestiarum inter sanctas gentes, adeoque pro beneficentia erga pauperes, Rom. 15. v. 27. 2 Cor. 9. 22. 5. Pro administratione muneris politici. 6. Pro administratione Cœnæ Dominicæ, Gerhard. in loc. Theolog. Being applied to holy things, it signifieth any holy administration in generall, Rom. 15. 16. In speciall it is used for the administration of any publick office to God, Rom. 13. 6. And as there are divers parts of Ecclesiasticall functions, so this word is diversly used: 1. For the office of teaching, Acts 13. 2. 2. Of the legall ministeries of the Temple, Luk. 1. ver. 23. 3. For the work of the Leviticall Sacrifice, Heb. 10. 11. 4. It is used of Greek Writers for the publick administration of the Lords Supper. Beneficence to the poor is called by this name, Rom. 15. 27. 2 Cor. 9. ver. 12. Philip 2. 25. Παρά τὸ λήϊον, vel λήϊον ἔργον, id est, Opus publicum, Suidas. Ἀλαῖς, sit λαῖος & λήϊον. Vel sit ἀπὸ τῆς λειτὸν, καὶ τὸ ἔργον. Λειτὸν νεὸν ἐστὶ τὸ διὰ τῆς λέω, id est, λαῶ ἵδον, quod it per populum, & publicum fit.

■ Illud ver. λειτουργίαν, Minister, Publicum obo munus. Acts 13. 2. <sup>m</sup> Λειτουργίαν, publicam functionem, præsertim quæ plus molestiæ ac laboris, quàm dignitatis, honoris, & quasi imperii habet, *Idem in clav. Script.*

Quum ministrarent, id est, Quum munere suo fungerentur, docendi, viz. ac prophetandi; nam paulò ante, doctores ac prophetas fuisse dixerat: itaque Chrysostomus rectè interpretatus est λειτουργούντων, Ministrantibus, id est, Prædicantibus. Syrus & Arabi, Precantibus: nam λειτουργεῖν retulerunt ad publicas preces propter adjunctam jejunii mentionem. Nemo autem est, vel mediocriter peritus Græcæ linguæ, qui λειτουργεῖν nesciat dici de publicis præsertim functionibus, cum verò de iis quoque qui ad usus Reipublicæ pecunias conferunt, Beza. Sacrificing, Erast. *Ministring, so others.* Baronius and Bellarmine translate it, *They sacrificing*: But Casaubon (who for Græek learning hath scarce had his equall in this our age) saith, (*Exercitat. 16. cap. 41.*) λειτουργεῖν hath been used Ecclesiastically for whatsoever religious ministration (even for sole praying, when there is no occasion of sacrifices;) and hee instanceth in the Fathers, mentioning the morning and evening λειτουργίας of the Church, *Bish. Morton of the Masse, lib. 6. cap. 2. Sect. 1.* It signifieth nothing else but ministring, and executing a publick work, service, or office. The Syrian and Greek Paraphrast, *Oecumenius, Theophylact, and Chrysostome,* are against the Papists, whereof some interpret this *Ministring, Praying,* and others *Preaching,* the third joineth both; and *Erasmus,* though hee somewhat favour them in his word of *Sacrificing,* yet in truth hee utterly overthroweth them, by affirming, that by *sacrificing* is meant the using of their gifts to Gods glorie, and the salvation of the Church, in prophesying, and teaching the doctrine of the Gospel, *Cantwight on Rhem. Test.* It is used also Rom. 15. ver. 27. Hebr. 10. ver. 11.

Λειτουργός, Minister publicus. It signifieth a publick Officer or Minister; and is given, 1. To the *Civill Magistrate*, Rom. 13. 6. 2. To the *Minister*, Rom. 15. 16. 3. To *Angels,*



n Minister  
sacrorum, &  
qui funga-  
tur officio  
sacerdotii  
pro aliis.  
o *Δίσκος* olim  
dicebant  
*Prytaneum*,  
id est, locum  
publicum  
quo versa-  
buntur Ma-  
gistratus, &  
ἔργον, opus:  
unde, com-  
mutatis ali-  
quot literis,  
*Δεσποῖ* di-  
cti, qui in  
his locis ma-  
gistratibus  
interviebant.  
p Vox origi-  
ne Latina,  
non solum  
ad Græcos,  
sed etiam ad  
Thalmudi-  
stas diman-  
avit, *Gerh.*  
*Lud. de Dieu.*

*Angels*, Hebr. 1.7, 14. 4. To our  
*Lord Christ*, Hebr. 8.2. 5. To the  
Priests of the Law, Luke 1.23. and is  
always a title of great honour, and  
of publike performance. It is used  
Phil. 2.25.

*Δειτεργικός*, Adject. *Ministratorius*.  
Heb. 1.v. 14. *Δειτεργικός πνεύματι*.  
Plus est quam Ministratorii Spiritus:  
*Δειτεργός* enim proprie significat eum  
qui bono publico studiosissime servit, cui  
hoc unum est propositum, quoad ejus fieri  
potest, prodesse omnibus, obesse nemini,  
*Grynæus* in loc.

*Λέντιον*, *Linteum*, Joh. 13.4,5. Vox à  
Græcis recentioribus tantum usurpata,  
& mutuata ex Latino *Linteum*, *Ste-  
phanus*. Vox Hellenistarum, quam à  
Latinis accepisse videntur. Eà utuntur  
etiam Thalmudistæ, hoc est jurispru-  
dentes Ebraei, qui Thalmud conscripse-  
runt, id est, jus civile Judæorum, *Dru-  
sius*. Dubium enim non est hoc voca-  
bulum in usu apud Ebræos tum tempo-  
ris fuisse, licet quidam Græcam velint  
esse dictionem; *λέντιον* quasi *λεῖαντι-  
ον*, ἀπὸ τοῦ λεῖανειν. Idem mecum sta-  
tuit *Is. Casaubonus* in notis ad cap.  
13. Joh. Utitur (ait) Evangelista vo-  
ce Romanâ, quam tunc Judæis fuisse  
usitatam in communi sermone veri-  
simile est, *Mayerus* in *Philologia sa-  
cra*.

*Λεπίς*, *Squama*, Act. 9.18. qualis in pisci-  
bus est: hinc *λεπίς* etiam morbus  
quem Medici *Porriginem* vocant,  
& scabiei quædam species, cutem ex-  
asperans squamis, *Aret.*

*Λέπρεα*, *Lepra*. *Leprose*, or *Leprie*;  
which word we borrow from the  
Greek, *λέπρεα*, so called of the for-  
mer word. Scales, like Fish-  
scales, grow upon leprous bodies,  
Matth. 8.3. Mark 1.42. Luk. 5.12,13.  
It is also called *ἐλεφαντίασις*, of the  
*Elephant*, because it maketh the skin  
harsh and rugged, or full of white  
and black spots, like the Elephants.  
*Lepra* tamen non declarat Morbum  
quem Græci *Elephantiasin*, nos *Lade-  
rie* vocamus, sed pertinacissima scabiei  
genus, *Beza* in Act. 8.1. ἀπὸ τοῦ λεπτε-  
λεῖαι, quod scabrum fieri & albe-  
scere significat.

*Λεπρός*, *Leprosus*, Matth. 8.2. and 10.8.  
and 11.5. and 26.6. Mark 1.40. and  
14. ver. 3. Luke 4.27. and 7.22. and  
17.v.12.

*Λεπὶον*, *Minuti quoddam nummi genus*.  
Luke 2.12. *two mites*, the eighth part  
of a penny. It is used also Mark  
12.42. Luke 12.59.

*Ἄλκός*, *Albus*, often. Matth. 17.2.  
*Ἄλκα*, *Alba*, *Beza*, *Vulg.* *Candida*,  
*Erasm.* Potius significat splendidum,  
& fulgens; *albus* color omnium est  
splendidissimus, cap. 2.8.3. Notum pro-  
verbiale, *Nive candidior*, Lam. 4.v.7.  
Mark 9.3. Psal. 50.9.

*Ἀλκίνα*, *Dealbo*, Mark 9.3. Rev. 7.14.  
*Candidum facio*, *Eras.* *Vulg.*

*Λέων*, *Leo*, 2 Tim. 4.17. Hebr. 11.v.33.  
1 Pet. 5.8. Rev. 4.7. and 5.5. and 9.  
8,17. and 10.3. and 13.2. Nomen  
*Leo* in plerisque linguis residet, *levi*, ut  
fit, mutatione. *Italus* est *leone* & *lio*-  
ne: *Gall.* *lion*. *Hisp.* *leon*. *Angl.* *lion*,  
*Martin.* in *Lexic. Philol.*

*Λήθη*, *Oblivio*, 2 Pet. 1.9. Some  
derive the Latine word *Lethum*,  
from this Greek word, because it  
brings an oblivion of all things; so  
*Varro*, and *Festus*: which opinion  
(saith *Calepinus*) is most true, and there-  
fore it is to be written with *th*: but  
*Priscian* derives it from an obsoleto  
Latine word, *Leo*, unde est *Deleo*.

*Λωδς*, *Torcular*. Apoc. 14. 19,20.  
*Lacus præli torcularii*, ubi *uvæ* prelo  
exprimuntur, *Piscat.* It is used also  
Matth. 21.33. and Revel. 19.15.

*Λήθη*, *Nugas*, Luke 24.11. Signi-  
ficat *nugas*, *ineptias*, *tricas*; rem nul-  
lius pretii: apud *Hippocratem* signi-  
ficat delirium, seu deliramentum, quo-  
modo etiam interpret hoc loco vertit,  
*Gerhardus*.

*Ληστὴς*, *Latro*, often. Matth. 27.44.  
ci *ληστές*, *Theeves*: *Robbers* it is in  
the Originall, Luke 10.30. They  
robbed him of his garment. Matth. 27.  
v.15. non tam latronem quam præ-

in um; sed illa deducuntur à Græcis desinentibus in *or*, *Pi-  
scat.* in *Schol.* in 2 Chron. 32. \* *Ἀλὰ*, particulâ in-  
tensivâ, & *ἐσθ*, id est, *Valde* dico, *Eustath.* \* *Ἀλεῖα*, *Præ-  
da*, vel à *λήδω*, *Lareo*. \* *Latro* ita dictus, autore *Festo*,  
quod à *latere* adoriatur; vel à *Latendo*, quod latenter in-  
fidiatur, *Calep.*

donem

donem sonat : quo sensu & apud Xenophontem reperitur Græcæ historiæ secundo, Grotius.

Ἀν-ἰ-ῥ-ῖ-ς, Acceptio, ipsa accipiendi actio, Phil. 4. 15.

Ἀλ-ἰ-ῥ-ῖ-ς, Valde, vehementer : Adverbium intendendi, often. 2 Cor. 11. 5. ὁ ὑπερβαλὼν τοὺς ἄλλους, Iis qui supra quàm valde sunt Apostoli, id est, qui summi sunt Apostoli, seu eximii, ut cap. 12. 11. Steph. in Thes. Græc. Ling.

<sup>a</sup> From Ἀλ-ἰ-ῥ-ῖ-ς, Libanus, Matth. 2. 11. Revel. 18. 13. From the Hebrew word, לבנה, Lebonah, which is called so from לבן, Laban, Candidus; ut Alpes, à Nivium albedine, Pasor. Isidore and others thinke the place so called from Frankincense, Gr. Ἀλ-ἰ-ῥ-ῖ-ς, Hebr. לבונה. But no mention is made in any history of nature, or other (as I take it) that Frankincense <sup>b</sup> was ever gotten in that mountain. Breewood Enquir. cap. 25. Vide Drusii observat. sac. li. 9. ca. 22.

<sup>b</sup> Frankincense groweth plentifully in this mountain Libano: &c of that place Frankincense is so called in Greek, Danews.

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<sup>c</sup> Græcè sonat quasi dicas, Lapide stratus; à λίθος, lapis, & στεγνός, sternos, Eras.

sellatum : Cujusmodi multa pavimenta in Hispania visuntur. Caninius in loc. Nov. Test. One termes it, Lapidipavium, Joh. 19. 13. Vide Piscat. The Lxx use it 2 Chron. 7. 3. Esth. 1. 7. Cant. 3. 10.

Ἀν-ἰ-ῥ-ῖ-ς, Dissipatio. Matth. 21. 44. Ἀν-ἰ-ῥ-ῖ-ς, Dissipabit, Beza. Vulg. & Erasmus. Conteret. Ad verbum, Ventilabit, id est, ita comminuet, ut minutæ partes in auras dispergantur : as chaffe useth to be scattered with the winde; for he useth a word which signifieth properly to separate the chaffe from the corn, with winnowing to scatter it abroad. Cic. in Pisonem, Scatuam deturbare, affligere, comminuere, dissipare. Proprie est, Ventilando paleas à frumento separare, minutimque dispergere. Metaphorice significat Dissipare, Disjicere; adeoq; ita comminuere, ut partes in auras dispergantur: ita accipitur, 1 Reg. 14. 15. Jer. 31. 10. It is used also Luk. 20. 18.

Ἀλ-ἰ-ῥ-ῖ-ς, Portus, Acts 27. 8. 12. twice. Πὰρ τὸ λίαν ῥῖσεν, Eustath. à valde manendo, seu Conquiescendo, ad differentiam fluctuantis maris.

Ἀλ-ἰ-ῥ-ῖ-ς, Stagnum, Luke 5. 1. 2. and 8. 22, 23, 33. Revel. 19. 20. and 20. 10, 14, 15. and 21. 8.

Ἀλ-ἰ-ῥ-ῖ-ς, Fames, often. Ἀλ-ἰ-ῥ-ῖ-ς, Deficere. Extrema fames à ciborum penuria; Galen so defineth it. It is joyned with death, Rev. 6. 8. and 18. 8. Caritas annonæ, Metonymicè, quia ex caritate annonæ multorum fames originem ducit: in qua significatione accipitur Luc. 4. 25. Act. 7. 11. & 11. 28. In eodem sensu usurpatur à Septuaginta, Gen. 12. 10. and 36. 1. Ruth 1. 1. Gerh. in Harm.

Ἀλ-ἰ-ῥ-ῖ-ς, Linum. <sup>d</sup> Matth. 12. 20. the wick of the candle, pur for the candle, by a Metonymie of the matter. It is used also Rev. 15. 6.

Ἀλ-ἰ-ῥ-ῖ-ς, Pinguis, Rev. 18. 14.

Ἀλ-ἰ-ῥ-ῖ-ς, Libra, Joh. 12. 3. and 19. 7. 39. Vox verè Græca, Drus. lib. 4. Præterit. And Erasmus goeth onto to prove it out of Pollux: but Galen's opinion is more probable, quòd libra nonnen origine sit Latinum, quod Græci in suam receperunt familiam, mutat à litera b in γ, Gerh. in Hist. Harm. Evang. Beza

<sup>d</sup> Linum, Beza, Vulg. id est, Elychnium, materiz nomine posito pro eo quod ex ea materia confectum est, ut alibi λίνα dicuntur retia ex lineis, seu tenuibus linis contexta.



Beza in Johan. 12. 3: *Mensura & ponderis nomen, duodecim uncias continens.*

Λιβ., Libs, ventus Aficus, Acts 27. 12.

Λογία, n, Collecta, 1 Cor. 16. 1, 2. Col-  
latio pecunie.

Novum apud Paulum verbum, à colligendo, sive à legendo dictum. Apparet Metaphoram ductam à foetibus arborum, aut terræ, quæ legi dicuntur. unde & Leguminibus vocabulum, Erasim.

Λογία, τὰ, Eloquia. Acts 7. 38. Rom. 3. ver. 2.

Vox ista λογία apud Autores Græcos usurpatur ad significandum responsa Dei, vel deorum, quæ Latini Oracula vocant. Sed in sacris literis extenditur ad significandum omne Dei verbum hominibus traditum, Estius ad Rom. 3. 2.

Τὸ λόγιον pro sermone aut eloquio frequens est in libro Hymnorum. Alibi λόγιον significat pectorale, quod rationale interpretantur, Drus. Præter. ad Rom. 3. ver. 2.

Oraculum is so called, not as Iustatus, because ibi oratur, prayer was there used: but rather, ab oratione, of the divine speech there uttered by audible voice; as mans Oration or Speech is so called, because it is delivered ore, with the mouth, Dr. Willet on Levit. 16. ver. 2. Heb. 5. 12. 1 Pet. 4. 11.

Λόγια sunt oracula, Aristophani, Thucydidi, & Herodoto. Ecclesiastici Scriptores λογία appellant Testimonia Prophetarum & Apostolorum.

Λόγος, Sermo, ratio, verbum, very often. Vox est λογισμῶς.

It is a word of various significacion, as the Hebrew word דָּבָר Davar. It is taken, 1. For Christ himselfe, Joh. 1. 1, 14. Vulg. Verbum.

Λόγος Græcè duo præcipue significat, quæ huic loco conveniunt. Primò, ver-  
ti potest ratio, quia sicut ratio vel no-  
titia à mente, sic Filius à Patre procedit. Ita Chrysostomus, Theophylactus, Euthymius, Basilus, & Nazianzenus. Secundò, & optimè, ver-  
ti potest sermo, cum Tertulliano, Cy-  
priano, Ambrosio, & Hieronymo: vel potius verbum; unde & Æthio-  
picus vertit kal, id est, verbum: Sic  
& Syrus, Arabicus, Persicus, Ægy-

ptius, Ludovic. de Dieu.

Proprium Johanni est Christum λόγον vocare, 1 Epist. 1. 1. & 5. 7. Apoc. 19. ver. 13. Grotius in Joan. cap. 1. v. 4. Haud dubiè eam ob causam, ut ostenderet hanc personam omnibus ætātibus voluntatem Patris humano generi protulisse, Paulus Tarnovius. Cur porro Christus dicatur λόγος, ex Actor. 26. ver. 22. puto colligendum esse, nimirum quòd sit ille ipse, de quo Prophetæ omnes sunt locuti, Danæus Ilag. Christ. lib. 1. cap. 37.

Wee translate it word; some think speech & were better. Erasimus and Beza, Sermo. Nec simpliciter est λόγος, sed ὁ λόγος, Sermo ille. It is so taken Luk. 1. 2. John calleth him λόγον ζωῆς, The word of life, 1 John 1. 1.

2. For Doctrine or preaching, Act. 20. ver. 7. Math. 15. v. 12. Mark 4. 14.

2 Tim. 2. 15. 1 Thessal. 2. 13. Philip. 1. 14.

3. For Memorable sayings; Acts 2. 22. and 20. 35. 1 Tim. 4. 9. 2 Tim. 2. 11. Tit. 1. 3. Hebr. 7. v. 28. Rom 13. 9.

4. For a Sentence, or Proposition, 1 Corinth. 14. 19.

5. For a Command, or Precept, 2 Pet. 3. ver. 5, 7. 1 John 2. 5. Hinc Decalogus.

6. For a Thing, or Businessse, Luk. 9. 44. and 12. 10. and 20. 3. and 24. 44. Acts 8. 21. and 10. 29. and 15. 6. & 19. 38. Rom. 9. 28.

7. For Speech, Math. 8. 8.

8. A word, Math. 15. 23. Luke 7. 7. 1 Thess. 4. v. 15. 1 Corinth. 14. 19.

9. Reason, Luke 16. 2. So Tertullian translate it.

The Greek word significeth either Rationem, or Orationem: Reason; unde ἄλογον, Rationis ex-

pers. 10. Respect, Math. 5. v. 32.

11. For Reproach, Synecdochicòs, the Genus being put in stead of the Species, as Luke 12. ver. 10. Math. 12. ver. 32.

12. A Divine force, and power of working miracles, whereby Christ confirmed his doctrine, Math. 8. ver. 16. Luke 4. ver. 32. and 24. ver. 19.

13. Prophetical Vision, or Oracle, Luke 3. 4. 1 Corin. 12. 8.

Λόγος σοφίας, Knowledge infused by divine revelation. Λόγος γνώσεως, Knowledge acquired by stu-

die and industrie, Barlow in Conci-

one.

Λόγος significatio varia est apud Græcos, & æquivoca, & aliter verti potest, quàm Sermo, aut Verbum.

one. 14. The Promise of God, Rom. 9. 9.  $\Lambda\omicron\gamma\omicron\epsilon\pi\alpha\rho\gamma\epsilon\lambda\iota\alpha\varsigma$ , that is, the Promise it selfe made to Abraham. 15. Defence, and the reason of it, Matth. 12. 36. Acts 19. 40. Rom. 14. 12. 1 Pet. 4. 5. Matt. 25. 19. Matt. 18. 23. Luk. 16. 2. 16. Painted eloquence, 1 Corinth. 2. 1. and 4. ver. 19.  $\tau\omicron\nu\lambda\omicron\gamma\omicron\nu$ , Verba: sic vocat istorum phaleras, & inanem verborum splendorem; Latini, ut opinor, Verba vocant simili prorsus ratione, Beza in loc. 1 Corinth. 1. 17. 2 Pet. 2. v. 3. 17. Daily speech, Matth. 5. 37. Jam. 3. 2. Eph. 4. 29. 18. A Book, Acts 1. 1. See Beza, and Lud. de Dieu on the place. 19. Speech to the people, Acts 13. 15. 20. The Scriptures of the Old and New Testament, Luk. 11. 28. Act. 11. 19. 21. Elocution, or utterance, Ephes. 6. v. 19. Gr. Speech, that is, Loquendi facultas, Beza. An abilitie and facultie to utter that which is to be spoken, 1 Corinth. 1. 5. It is also taken for the gift of Divine Eloquence.

$\Lambda\omicron\gamma\iota\varsigma$ , Eloquent, Acts 18. 24.

$\Lambda\omicron\gamma\iota\varsigma\mu\alpha\iota$ , Ratiocinor, puto, cogito, existimo, numero, reputo. 1 Cor. 3. ver. 5. Ab Arithmeticis desumitur emphasis, apud quos videlicet notat, subducto calculo aliquid certi concludo, & expensum fero, Tarnovius. Significat aliquid apud se subductis rationibus quasi collectum firmiter statuere, ac proinde non dubie opinionis, sed firmæ persuasionis significationem habet, Rom. 3. ver. 28. & 6. 11. & 8. 18. Hebr. 11. 19. Gerb. in 1 Pet. 5. It hath divers significations of concluding, Rom. 3. 28.  $\Lambda\omicron\gamma\iota\varsigma\mu\omicron\delta\alpha$ , (id est, συλλογισμῶν, ut recte explicat Theophylactus, ut etiam accipitur supra, cap. 6. 11. Est enim in his verbis conclusio argumenti sumpti à causa finali, Beza.) Wee conclude, or collect and gather, as by reason and argument; so the word signifieth. The word signifieth also the casting up of many summes into one, as of two tens put together is made twentie: so certain is this truth, as there is no doubt to be made of it. To

impute, Rom. 4. ver. 9. Rom. 8. 18.

$\Lambda\omicron\gamma\iota\varsigma\mu\alpha\iota$ , I count; not I think, as the Vulgar Latine. *Reputo*, Erasmus. *Statuo*, Beza. It signifieth, not an opinion which is uncertain; but a due value and estimation of a thing, Erasmus in *Annotat.*

It is a Metaphor from such as, casting account, find the true totall summe; as if hee should say, I have cast the crosse, with all the incumbences of it: quasi subducit rationem, hee doth (as it were) cast up his account; The afflictions of this life are nothing answerable to the glorie to come. Heb. 11. v. 19.

$\Lambda\omicron\gamma\iota\varsigma\mu\omicron\delta\epsilon$ , Vulgata, *Arbitratus*; nimium dilute. *Ratiocinatus*, id est, subductis rationibus omnibus adversus ingruentes cogitationes, ex principis, tum de omnipotentia, tum de immutabilitate promissionis divine, quam erat fide amplexus, sic apud se collegit, Beza in loc.

$\Lambda\omicron\gamma\iota\kappa\omicron\varsigma$ , Rationalis.

Rom. 12. 1.

$\tau\omega\lambda\omicron\gamma\iota\kappa\omega\lambda\alpha\pi\tau\epsilon\iota\alpha\nu$ , id est, κατὰ λόγον, Agreeable, or according to the word, or, which is your service of the word, as the same word is rendered

1 Pet. 2. v. 2.  $\lambda\omicron\gamma\iota\kappa\omicron\nu\gamma\alpha\lambda\alpha$ , Milk of the word. Respicit ad λόγον, cuius mentionem fecit 1 Pet. 1. 23. ubi illum comparaverat semini unde electi regenerantur; hic autem eundem comparat lacti quo regentii alimentur, Piscat.

Sarcritius takes it for the subjection of reason to God and his Word. But rather Reasonable service is there opposed to the offering up of beasts that are unreasonable creatures. So, this offering up of our selves to God, is a sacrifice of the Gospel, and much better then the sacrifice of the Law.

$\Lambda\omicron\gamma\iota\sigma\mu\omicron\varsigma$ , Cogitatio, ratiocinatio. Rom.

2. ver. 15. Quo vocabulo significantur non qualescunque cogitationes, sed quæ fiunt ratiocinando, ac disceptando; dum, adhibito iudicio rationis, animus examinat aliquid, & de eo pronuntiat, sitne verum an falsum, bonum an malum, Estius in locum. It is used also 2 Corin.

10. ver. 4.

K k

$\Lambda\omicron\gamma\iota\sigma\mu\alpha$

Et eruditum sonat, & prudentem, Erasmus.

$\Lambda\omicron\gamma\iota\varsigma\mu\omicron\delta\epsilon$  proprie significat, Ratiocinari, Argumentando concludere, Unum ex alio inferre. Rom. 6. 11.  $\epsilon\iota\kappa\epsilon\lambda\omicron\gamma\iota\varsigma\mu\omicron\delta\epsilon$ , Like good Logician prove your selves.

$\iota$  Significat, ex præmissis colligere aliquid, & statueret.

Dr. Williams

$m$  Significat aliquid apud se rationibus collectum statuere, Beza. Significat, tum generationem, *Assimare*, five apud se statuere; tum specificationem, *Imputare*, five *Reputare*, Vorkius.



1. Est pugna verbo-  
rum, Rixa,  
Litigium.  
2. Pugna ra-  
tionum, Cor-  
nel. à Lap.  
Non est re-  
rum sed ver-  
borum pu-  
gna, five, ut  
vulgò di-  
cunt, Bellum  
Grammati-  
cale.  
3. A word-  
bate, Bish.  
Morton.

λογμαχία, Verborum pugna, Steph.  
Beza. Studium rixandi, & velitatio  
de verbis, Aret. Cum inutiliter de mo-  
do loquendi aut verbis certatur sine edi-  
ficatione, Idem. 1 Tim. 6. 4. Pug-  
na quæ committitur verbis, Verborum  
velitatio, Budæus. Erasim. Disputatio-  
num pugna. Male, quum hoc nomine  
non tam contentiosi disputatores repre-  
hendantur, quam inanes simul & rixose  
disputationes, Beza. Λογομαχίας no-  
mine non tantum de vocabulis ipsis &  
vocibus disputationes inutiles damnat  
Paulus, sed etiam de rebus quæ nullius  
sunt momenti, neque ad conscientiarum  
nostrarum sustentationem, neque ad edi-  
ficationem pertinent. Denique ex quibus  
nullus fit audientium profectus, in quo  
graphicè nobis tota Scholasticorum &  
Sorbonistarum ratio atque Theologia de-  
scribitur, Danæus in locum. Vide  
Estium ad locum in contrarium: Quod  
speculativa Scholasticorum theologia non  
sit pugna & litigiosa scientia, ex eo li-  
quet, quod argumentis ac rationibus dili-  
genter collatis atque expensis, studet in-  
veniendæ atque in lucem proferendæ ve-  
ritati. Quæ sanè vera est ac legitima  
disputandi discendiq; ratio, Estius ad  
2 Tim. 2. 14.

Apuleius  
uno vocabu-  
lo dixit ver-  
bigerari.

λογμαχέω, De verbis pugno, 2 Tim. 2.  
7. 14. Est de vocibus rixari, vel  
verbis contendere, aut sententiis tantum  
pugnare, non re ipsa, Aret.

ἀόχην, Lancea, Joh. 19. 34. Est hasta  
militaris, cuspidē ferreā in extremitate  
munita: usurpatur pro Venabulo, &  
Synecdochicè pro Cuspide, seu Mucro-  
ne hastæ. Nazianzenus vocat ensē,  
Nonnus machæram, Theophyl. romphæ-  
am, quæ apud veteres significat genus  
feramenti, quod neutram in partem in-  
clinat; nam venit à ῥέπω, id est, vergo,  
inclino, Cornel. à Lap. The Se-  
ptuagint use it, Nehem. 4. 13. and  
Ezek. 39. 9. for an Hebrew word  
that signifieth a kinde of sword ha-  
ving the form of a spear.

Convitium,  
quasi Convo-  
cium, when  
one riseth in  
a mans face  
with many  
and bitter  
speeches.

Ἀσδοεῖα, Convitium, 1 Tim. 5. v. 14.  
1 Pet. 3. 9. Of λαός, Populus, and  
ἔδω, Cædo, to Flea a man. Vel ἁλό-  
ος δρεπὺ πλῆπλον, id est, Sermo instar  
hastæ vulnerans, Eustath. Vix voca-  
bulum Latinum huic invenio, nisi dicas

esse Exprobrationem ad directam con-  
tumeliam, Macrobi.

Ἀσδοεῖω, Convitior. Ἀσδοεῖν est con-  
vitiis ac maledictis aliquem incessere,  
probris insectari, probrose alicui crimi-  
na obijcere, Gerhardus. Ἀσδοεῖσθαι,  
Pass. Joh. 9. 28. Act. 23. 4. 1 Cor.  
4. 12. 1 Pet. 2. 23.

Ἀσδοεῖσθαι, Convitiator, 1 Cor. 5. v. 11.  
and 6. 10.

Ἀσδοεῖσθαι, Pestis. Act. 24. 5. Ἀσδοεῖν,  
The very plague, Pestem: sicut Scel-  
lus pro Scelerato dicitur. Vulg. Pe-  
stiferum; non expressa emphasi, Beza.  
Ἀσδοεῖσθαι μετὰ λιμὸν, Pestis famem ple-  
runt, sequitur: hæc duo junxit Hesio-  
dus, & Matthæus, cap. 24. 7. Lucas,  
cap. 21. 11. It comes also from the  
same root that λιμὸν doth, à λείπω,  
Deficio, quia facit defectum. Pestis,  
quia pessundat; whence the Scots  
call this sickness, The Pest. דבר, in  
Piel significat Evertre. Inde nomen  
דבר, Pestis, quia multi eadem ever-  
tuntur.

Ἀσδοεῖσθαι, Reliquus, residuus, often. Τὸ  
λοιπὸν, Quod superest. Ephes. 6. 10.  
it is translated, Finally. It signi-  
fiet a Remainder, and implyeth that  
yet there remained one necessarie  
point to be delivered, before he  
made an end. 2 Cor. 13. 11. λοι-  
πὸν, some read it thus, For the rest;  
others, For the remainder.

Ἀσδοεῖσθαι, Lavacrum, In sacris literis dici-  
tur de Baptismo, ut Ephes. 5. & in E-  
pist. ad Titum, cap. 3. Metaphoricè di-  
citur de sanguine Christi, quo animæ no-  
stræ a peccati sordibus abluuntur, &  
purgantur; à λέω, Lavo.

Ἀσδοεῖσθαι, Lavo, or. Joh. 13. 10. Act.  
9. 37. and 16. 33. Heb. 10. 22. 2 Pet.  
2. 22. Rev. 1. 5.

Ἀσδοεῖσθαι, Lupus. Matth. 7. 15. and  
10. 16. Luk. 10. 3. Joh. 10. 12. Act.  
20. 19. Say some of λύκος, Dilanio,  
to tear in peeces: or rather, say  
others, λύκος of λύκη. λύκη πο-  
tius fit à λύω καὶ, Solvo ovillam  
pellem.

Ἀσδοεῖσθαι, Vaso, Act. 8. 3.

Ἀσδοεῖσθαι, Tristitia, dolor, often. It is  
used of the anguish, and pain of a wo-  
man in travaile, Joh. 16. 21. which all  
know

Septuag.  
Interpres  
hoc verbo  
usunt,  
quando in  
Mose descri-  
bitur jurgi-  
um Irælli-  
tarum con-  
tra Moysen  
& Aaronem,  
quod à sedi-  
tione non  
procul fuit  
alienum, ut  
videre est,  
Exod. 17. 2.  
& 21. 18.  
Num. 20. 3.  
Deut. 33. 8.  
Metapho-  
ricè, res, aut  
homo λυμὸν  
vocatur; &  
Pestis apud  
Latinos  
æquè pro  
extiali, ac  
peste.

Dr Gouge.

Lavacrum,  
seu ipsa  
aqua quâ  
abluimur,  
Balneum.

Quasi λυ-  
σις, quod sit  
animi quæ-  
stio, & quod  
oculos solvat  
in lacrymas.

know is exceeding great. *Paul*, Rom. 9. v. 2. useth it of his sorrow which he conceived from the incredulitie of the people of the Jewes. The Septuagint use it for languishing with griefe, Lam. 1. 23. for being wounded and vexed in minde, Genes. 44. 5. So to grieve, as a parent at the death of his childe, 2 Sam. 19. 2. for being vehemently troubled in minde, Isai. 32. ver. 11.

*Αντίω, έομαι*, Contristo, or, often. Non in a sed tristitia affectum exprimit. Matth. 14. 9. & 17. 23. & 26. 22. Marc. 10. 22. & 14. 19. & alibi in Novo Testamento usurpat de illis, qui, ob ingratum & infausum aliquod nuncium, animo turbantur, & contristantur, Gerh. in Hist. Harm. Evang. Syrus apud Marcum habet verbum *Coarctatus*, angustatus fuit. Apud Matthæum habet verbum Abbreviatus fuit, contristatus est, abhorruit. Generale est, omnes doloris species complectens, ex mali presentis consideratione, Aret. in Joh. 10. Interiorum mœstitudinem propriè denotat; & omnes doloris species complectitur. Matth. 26. 37. usurpat de mœstitiâ, & angore quem Christus in horto sensit.

*Αντίω*, Dissolutio, 1 Cor. 7. 27.

*Αντίελε*, Expedi, Luk. 17. 2. Fit hæc vox *ἀντί* τὸ *λέγειν* τὸ *τέλει*, Solvere sumptum, To quit the cost.

*Αντίω*, Redemptionis pretium, vel Redemptionis. Matth. 20. 28. Redemptionis pretium. Vulg. Redemptio. Verum (ut observat Erasmus) τὸ *ἀντίω* ipsam Redemptionem non declarat, sed ejus pretium, id est, quicquid datur ad eos redimendos qui captivi tenentur. Significat pretium datum pro redimendis peccatoribus: id præmium quod pro solvendo & liberando aliquo ex vinculis datur, Illyr. in Clav. Script. Α *λύω*, Solvo, per quod scil. vinclis solvimur, vinculis eximimur, & in pristinam libertatem restituimur: So some. Others would have it come from *λύω*, Solvo, to pay, and not Solvo, to loose. It is used also Mark 10. 45. Gallis est *Rançon*, scribunt & *Rençon*, quod volunt dici contractè quasi Redemptionem.

*Αντίω, έομαι*, Redimo, or. Luk. 24. 21.

Tit. 2. 14. 1 Pet. 1. 18.

*Αντίωσις*, Redemptio. Significat tum ipsum actum liberandi, tum & liberationem, aut libertatem effectam partamq, sic Luk. 1. 68. & 2. 38. It is used also Heb. 9. 12.

*Αντίωσις*, Liberator, Act. 7. 35. Vulg.

& Erasmus Redemptor; quod uni Christo convenit. Liberator, Beza. Propriè dicitur, qui aliquem solvit à vinculis, expenso *ἀντίω*, id est, pretio redemptionis, Piscat.

*Αντίω*, Lucerna, often. Whence *Ex λύω*, comes the Latine word *Lychnus*, and the English *Lynck*. Ita vocatur vel instrumentum ipsum, puta lampas, cui oleum imponitur quod accendatur; vel id ipsum quod ardet, puta fax, aut candela, Beza in Matth. 5. 15.

*Αντίωσις*, Candelabrum, often.

*Αντίω, έομαι*, Solvo, or, often.

*Αντίω*, Solvo, or, often. viz. eminenti loco positum, cui insigebatur lucerna, Beza.

## M.

*Μαγός*, Magus; hinc *Magicus*, & *Magician*. Matth. 2. 1, 7, 16. twice. Græci carminum superstitiosorum, & prestigiærum autores *μάγος* vocarunt, & sunt usi nomine in probis, quemadmodum annotat Camerarius. Act. 13. 8. Elymas Magus, sic enim interpretatum sonat nomen ejus, hoc est, Nomen Elymas, si interpreteris, significat Magum, malis artibus deditum. In bonam partem pro Sapiente accipitur: quo sensu Aristoteles scribit, Magos Persis fuisse autores Philosophiæ: quanquam non Persarum solum, sed aliarum etiam gentium sapientes, Magi olim sunt appellati, Scultet. Exercit. Evang. lib. 1. cap. 53. Sed à rellis studiis, præsertim Physicis, & Mathematicis, proclivis est ad curiositatem lapsus; ita Magi infames esse cœperunt, nempe homines dediti diabolicis divinationibus, & incantationibus maleficis. Acts 13. 6. Persicum vocabulum: A Persian word, as Plato, Xenophon, Strabo, and Diogenes Laertius observe, and designated wise; but because the Chaldeans and Egyptians

\* Significat temporariam redemptionem, illam. Talem liberationem significat, quæ captivitatem & oppressionem præsupponit, Chemnit.

\* Candelabrum, instrumentum,

\* Notare opere precium est, extra Danielis Prophetiam non exstare apud Hellenistas τὸ *μάγος*, qui tum vocem, quemadmodum in usu orientis erat; haud dubio adhibuerunt. Nobis verisimile est, potius à Græcis, ut plebsq; alias, eam vocem accepisse Syros ac Chaldeos, quam à Persis; posteriores præsertim, Heinsius in Matth. 2. 1.



ans were given to divelish Arts, now it is taken in the ill sense. *Idēque rectē omnino illi faciunt, qui in vernaculis versionibus vertunt les Sages, propter infamatum in Gallico Idiomate Magorum nomen, Calaub. Exercit. 2. ad Annales Eccles. B. Syrus, Arabicus, Persicus, Aegyptius, atque ac Græcus & Latinus, retinent vocem Magi. Solus Aethiopicus habet adoratores, quia Magi hi venerunt ad adorandum Christum, Cornel. à Lap. in loc. Septuaginta Interpretes, ubi nomen Athaphim in Daniele occurrit, constanter id exponunt per μαγιστῶν. Athaphim verò Hebræis, vel Chaldeis potius, sunt, qui ex afflatus aliquid cognoscunt, vel qui sidera crepusculi tempore observant; quandoque Philosophi in genere, quandoque Astrologi in specie, vel Medici. In Novo Testamento & abstracta & concreta vox, μαγεία & μαγιστῶν in malam omnino partem plerisque adhiberi videntur: Abstracta, Act. 8. 11. Concreta, Act. 13. 6. Sic verbum μαγεία, Act. 8. 9. Interim si sequamur observationem eruditam Ludov. de Dieu, nomen illud μέσων videtur, Act. 13. 8. Et si enim institutum Elymæ pessimum fuerit, nomen tamen innocuum fuit. Observat verò vir eruditus, Elim apud Arabes scientem notare, & tribui peculiariter iis qui res divinas humanasque scrutantur, earumque sunt periti. Sic Magi nomen ibi honestum foret, & sanè τὸ ἐβελίστα, quod ibi occurrit, ut bene notat doctissimus Interpres Beza, simplicem unius lingua per aliam interpretationem designat: Spanhem de Dub. Evangel. part. 2. Dub. 19. unde derivatur, vide ejusdem part. 2. Dub. 18.*

**Μαγεία, Ars Magica, Act. 8. 11.**

**Μαγιστῶν, Artem Magicam exerceo, Act. 8. v. 9.**

**Μαθητῆς, Discipulus, very often. Omnes eos significat qui doctrinam Christi sequebantur, Matth. 5. 1. Ita etiam usurpatur, Matth. 12. ver. 49. Luc. 6. 13. Act. 11. 26. multisque aliis in locis, Grotius. It is sometimes taken in generall for any of the faithfull of Christ, Luke 14. 26. Act. 1. 15. and 6. 1. and 11. 26. In the Evan-**

gelicall Historie, the Apostles are almost still understood by this name, as Matth. 9. 10. and 10. 1. It is taken also for a Learner<sup>b</sup> or Scholar, who submitte himselfe to another to be taught; any Learner, Matth. 11. v. 2. Act. 20. 30. Hypocrites, which heard and professed Christs doctrine without any love to it, or faith in it, are so called, John 6. 66.

**Μαθητῆς, Discipula, Act. 9. 36.**

**Μαθητεύω, Docere, vel discipulos facio. Significat, Tradere doctrinam fidei, imbuere primis Christiane religionis elementis, Gerhard. Μαθητεύωμαι, Edocet. Act. 14. 21. Docendo ad Christi fidem adduco, ut rectē explicat Syrus Interpres. Matth. 28. 19. Μαθητεύετε, Goe and teach all nations; or, word for word from the Greek, Goe make them Disciples, as it is expounded, John 4. 1. Discipulate (liceat mihi sic loqui gratiā docendi) sive, Facite mihi Discipulos, Bulinger. Significat & docere, ut Matth. 28. & simul etiam discipulum esse, ut Matth. 27. 57. Distinguitur autem à διδάσκειν, id quod μαθητεύω sit eos docere & erudire qui à magistro & doctrina nostra alieni sunt, ut Discipuli reddantur: διδάσκειν verò docere significat eos, qui jam Discipuli redditi sunt, & magisterio nostro jam addicti: quæ duæ notiones hic optime concurrunt, Novarin. in Matth. 28. 20. It is used also, Matth. 13. 52. and 27. 57.**

**Μαλῆμας, Insanio.**

**John 10. ver. 20.**

**Act. 12. 15. and 26. 24, 25. 1 Cor. 14. 23. Malῆμας Græcis dicuntur non modo qui omnem mentis usum amiserunt: sed qui animo sunt impotente, & effreni impetu ad aliquid feruntur, Beza in Act. 26. 11.**

**Μακάριος, Beatus, often.**

**Μεγάλα χαίρειν, id est, multum & valde gaudens, Magir. in Aristot. Ethic. Græci à vehementi gaudio, & ubertate quadam latitiae, μακαρίους appellârunt quos Latini Beatos: Beatitudinem plurima cum voluptate volunt esse; quare etiam beatum μακαρίων dixerunt, τὸ τὸ μακάριον χαίρειν, à vehementiore gaudio,**

<sup>b</sup> Ex μαθητῶν, ut discipulus à disco. As from the Greek word some speciall sciences, ἐπιστήμη, are called the Mathematicks, because of the deepness of learning, & sharpness of wit and capacity required in all the learners thereof: So from the Hebrew word Lamad, cometh the Jews Thalmud, a composition of their doctrine, <sup>c</sup> Aliquando est verbum transitive, pro Docere, ut Matt. 28. Verbum μαθητεύω, quod eo loco usurpatur, est, tum vivâ voce, tum scriptis docere, sicut Spiritui sancto optime visum esset, Whittak, de Script.

gaudio, Sculterus. It is compounded (saith Favorus) of  $\mu\eta$  non, and  $\mu\eta\sigma$  Mors; or, quasi  $\mu\eta\mu\eta\sigma$ , Non sorti subiectus: Vox dicta est ab immunitate corruptionis, Eras.

$\text{Μακροζω}$ , Beatum prædico, Luc. 1. 48. Jac. 5. v. 11. Beatos pronunciamus: Græcè uno verbo  $\text{μακροζωου}$ , ad literam, beatificamus, uti & barbarè habet Vulgatus: Rectè ad sensum, beatos pronunciamus, prædicamus, judicamus, reputamus, declaramus, dicimus, Laurentius in locum. Significat, Beatum prædicare, ac profiteri, Beza in Gal. 4. unde sit  $\delta$   $\text{μακροζωης}$ , id est, quod vulgò, Fœlicis memoriz, dicimus.

$\text{Μακροτης}$ , Beatitudo, Rom. 4. v. 6, 9. Gal. 4. 15.

$\text{Μακρολλον}$ , Macellum. Est vocabulum Latinum, atque adeo Romanum, (si Varroni & Festo, ipsiq; adeo Plutarcho credimus) sed Græcà formâ usurpatur, Beza in 1 Corinth. 10. 25. Macellum, quasi Maſtellum, à maſtandis pecudibus dictum esse docent Grammatici. Sed transit hoc nomen cum aliis ad Ebræos quoque & Syros: unde Syra Paraphrasis habet idem hoc loco vocabulum, Mayerus in Philologia sacra.

$\text{Μακρης}$ , Longus, longinquus, Matth. 23. ver. 14. Mark 12. 40. Luk. 15. 13. and 19. 12. and 20. 47.

$\text{Μακρον}$ , Longè, Matth. 8. 30. Mark 12. v. 34. Luke 7. 6. and 15. 20. John 21. 8. Acts 2. 39. and 17. 27. and 22. v. 21. Eph. 2. 13, 17.

$\text{Μακροθεν}$ , Procul, often.

$\text{Μακροθυμια}$ , Lenitas, Steph. Beza, Piscat. often. It is hard to be translated into our tongue. Longanimitas, Vulg. Lat. barbarè. Tertull. & Cyp. Magnanimitas; perperam: nec enim  $\text{θυμος}$  in hac voce aliud quam iram seu indignationem declarat, Beza in Rom. 2. 4.  $\text{Μακροθυμια}$ , is answerable to the Hebrew phrase,  $\text{אֵימָן נָסִיחַ}$  One that hath a long nose; and is frequently given to God, as Joel 2. v. 13. and else-where, for his patience: The nose is the seat of anger, and a long one is not easily contracted. Ideoq;

$\text{μακροθυμια}$  dicitur & Magnanimus, & Patiens, animique impetum cohibens: magni quippe animi est iracundiam cohibere, patientiam habere, nec illatis injuriis vinci. Vera magnanimitas patientia est, Novarin. Ephes. 4.

ver. 2. Vetus, nec pessimè, patientiam hic reddidit: Recens, lenitatem animi; haud satis (ni fallor) propriè, nec pro Hebræo: Cur non ad verbum longanimitas hoc loco dicatur? Heinſius. Qui iram cohibere, & veluti procul abjicere potest, quem nonnulli longanimum vocant, vocabulo parum Latino, Beza in Matth. 18. 26.

$\text{Μακροθυμια}$ , Iram differo, iram cohibeo, leni animo sum patiens sum, patienter expecto. Significat aliquando in Scripturis idem quod leni ac mansueto suo animo, 1 Theſ. 5. 14. Aliquando idem quod iram, sive pœnam differo, Luc. 18. 7. atque ita  $\text{μακροθυμειν}$  adſcribitur Deo, Rom. 2. 4. Aliquando idem quod patienter expecto, Heb. 6. 15. Jacob. 5. ver. 7, 8. Laurent. in 2 Pet. 3. 9. Jac. 5. 7. Interdum de ira moderanda, sive ad tempus differenda dicitur, quæ maxima Dei laus est, Rom. 9. 22. Hic verò, & similibus locis, τὸ  $\text{μακροθυμειν}$  significat, Procul iram abigere, & impatientiam penitus domare, Bez.

$\text{Μακροθυμον}$  vocant Hellenistæ, quem Hebræi erech aphajim, ut videre est, Psal. 86. ver. 14. Quo sensu, & nomen istud, & verbum  $\text{μακροθυμειν}$  aliquoties in his libris invenire est: idque hic sequitur Syrus. Est tam n ubi sine ira significatione patientem expectationem significat, ut Heb. 6. 15. Quomodo hic vertit Latinus, ad sensum (ni fallor) aptius, Grotius in Matth. 18. 26. It is used also Matth. 18. 29. 1 Cor. 13. v. 4.

$\text{Μακροθυμια}$ , Patienter, Actor. 26. v. 3. Quia animus ejus potest in illud quod in longinquam distat, tendere prout oportet.

$\text{Μακροθυμια}$ , Longævus, Ephes. 6. v. 3. Ex  $\text{μακρης}$  longus, &  $\text{χρονος}$  tempus.

$\text{Μαλακός}$ , Mollis, Matth. 11. 8. Luk. 7. ver. 25. They that wear soft apparel, μαλακὰ ἐσθύντες. The Apostle, 1 Corinth. 6. 9. transferreth it to the mindes:



minde : *μαλακοί*, Molles, the appa-  
rell shewes the effeminate-ness of  
the minde. Homo *μαλακός* in malam  
partem capitur pro effeminatus : sicut  
molles viri apud Liv. *Μαλακία*, præ-  
gnantium est mollities quadam, & de-  
fectio, cum languentes modo hoc, modo  
illud appetant : proinde Metaphoricis  
*μαλακοί* homines dicuntur fœdis & in-  
solitis libidinum concupiscentiis dediti,  
Bulling. & Hyperius in 1 Cor. 6.  
ver. 9.

*Μαλακία*, Languor, Steph. Beza. Matt.  
4.23. Infirmetas, Vulg. Propriè apud  
Medicos Ignaviam stomachi significat;  
sed pro iis morbis hic accipitur quibus  
correpti, etsi non decumbunt, tamen lan-  
guent, & contabescunt, Beza. Vox  
Græca propriè significat Mollitiem :  
videtur ergo hic usurpari per Metony-  
miam efficientis, quod languor ex mol-  
litie corporis facile oriatur, Piscat.  
The word signifieth properly, the  
weakness of the stomach, but there  
it is taken for those diseases, which  
make men faint and wear away that  
have them. Significat morbum le-  
viorem & remissorem, cum scilicet aliquis  
non decumbit quidem, sed lapsu virium  
languet, Pol. Lys. Principium est luxa-  
tionis corporis, prænuñcians morbum;  
rectèque vertitur per Languorem,  
Fansen. Cornel. à Lap. Est segnit-  
ies, ac torpor. Septuaginta hoc voca-  
bulo quamvis infirmitatem notant :  
Deut. 7.15. 2 Par. 16.12. Genes. 42.  
4, 38. Atque ut Evangelista, Matth.  
4.23. πᾶσαν νόσον, & πᾶσαν μαλα-  
κίαν copulat : ita apud Moysen, Deut.  
28.61. πᾶτα μαλακία, & πᾶσα πλη-  
γὴ conjunguntur : scio esse, qui νόσον  
diuturnam perversionem habitudinis  
corporis, *μαλακίαν* principium luxatio-  
nis corporis designant ; & idcirco νόσον  
Morbum, *μαλακίαν* Languorem ver-  
tant : sed quid illi dicent, ubi apud  
Lxx legerint *μαλακίαν* πονήσαν, 2  
Par. 21.15. item ibidem vers. 19.  
Sculter. Exercit. Evang. lib. 2. cap. 12. &  
observat. in Matth. It is used also  
Matth. 9.35. and 10.1.

*Μάλισα*, Maximè, Acts 20.38. and 26.3.  
Phil. 4.22. 1 Tim. 5.8, 17. 2 Tim. 4.13.  
2 Pet. 2.10.

*Μάλλον*, Magis, potius, often. Adver-  
bium, non semper auget, sed aliquando  
tantum corrigit. 2 Pet. 1.10. Magis pro  
Potius. Matth. 10.28. Time magis  
eum : rectius verteris, Potius, Illyr. e  
Vertendum  
est aliquan-  
do per Poti-  
us correcti-  
vum, non  
per Magis  
comparati-  
vum, Glassi-  
us.  
in Clav. Script. Sic Joh. 3.19. Tene-  
bras potius quam lucem. Gal. 4. v.9.  
Magis hoc loco (inquit Erasmus) cor-  
rectionem habet verius quam compara-  
tionem. Joh. 4.19. *μᾶλλον* oppositio-  
nis est, non comparationis. Pratulerunt  
homines (id est magna pars hominum, ut  
supra 1.12.) tenebras luci. Sic 2 Tim.  
3.4. Grotius.

*Μάμμη*, Avia, 2 Tim. 1.5. Dicitur etiam  
Mamma Latine.

*Μαμωνά*, & *Μαμμωνά*, Mammona.  
Quemadmodum Baali, Osee 2.16. vel  
maritum cuiusque notat, vel idolum ;  
ita Matth. 6.24. Mammona, & ido-  
lum quod colabant Syri, & opes quibus  
præerat idolum : quasi idololatriam Sy-  
rorum & avaritiam dicas. Heinſius in  
Exercitat. sac. A Syriack word,  
saith ferome, and signifieth Riches.  
Etsi enim vocabulum Mammonæ Eu-  
thymius & Augustinus dicunt Hebræ-  
um nomen esse ; verior Chrysostomi  
ac Hieronymi sententia, qui Mammo-  
na non Hebræorum sed Syrorum linguâ,  
divitias nuncupari tradunt. Nusquam  
enim reperitur in Bibliis, nisi in Novo  
Testamento. Notum autem, post redi-  
tum è Babylone linguam Hebraicam ma-  
xima ex parte mutatam fuisse in Syri-  
cam vel Chaldaicam. Sculter. in Matth.  
& Marc. Augustine understands  
by it, Lucrum ; alii, Opes, alii, Pe-  
cuniam interpretantur. Drusus de-  
rives it from *מָדֵן*, Aman, which si-  
gnifieth Firmness ; so Caninius, Prov.  
10.15. the coverous put their trust  
in them : vel *מָדֵן*, Aman, Nutrivit :  
significat bona quibus alimur. Fe-  
rome from taman abscondere. Luk.  
16.9. *μαμωνά* & *ἀδύλας*, Mammon  
of & unrighteousness, that is, Unright-  
eous Mammon, by an Hebraisme.  
It is used also Matth. 6. v.24. and  
Luk. 16.11, 13.

*Μανθάνω*, Disco, often.

*Μάννα*, Manna. So the Chaldee, and  
the holy Ghost in the Greek calleth  
it, of the Hebrew *מָן*, Man, which  
signifieth

*Μαμμωνά*  
μαμωνά, γή-  
νη πλῆτος,  
ὅτι ἐκ τῆς Σα-  
τανᾶ, ἀπὸ τοῦ  
πέπετος, ὃ  
ἐστὶν τὸ  
μαμωνά, id est,  
Mammonas  
aurum, divi-  
tiarum terrenarum ;  
non illa ex  
Satana, sed  
supervacua-  
ne, quæque  
ultra neces-  
sarium usum  
superflua sunt :  
ita Suidas.

Opes irri-  
tamenta ma-  
lorum.

signifieth a prepared, or distributed portion: for it was a ready meat to eat, as it was gathered, if they would. *Rectè monuit doctissimus Drousius legendum μαβαδ, Grotius. Joh. 6. 31. 49, 58. Hebr. 9. 4. Revel. 2. 17.*

*Μαυδομα, Vaticinor, Aët. 16. 16.*

*Μαβια, Insania, Aët. 26. 24.*

<sup>b</sup> Sic designatur species extremi Anathematis, Beza. His verbis indicatur species extremi Anathematis, cum quis iudicio Dei tanquam piaculum relinquitur, *Alsted. in Paral.*  
<sup>\*</sup> See Deodare on the place.

<sup>b</sup> *Μαγαβαδ, Maranatha, 1 Cor. 16. 22.* It consists of two Syrian words, *μαχ, Dominus noster, αδα, venit;* Condemned till the Lord come, *Aug. Epist. 87.* Expecting due vengeance from the Lord when he cometh; so *M<sup>r</sup> Pinke;* and it seemes (saith he) to have speciall reference to that, *Jude v. 14, 15.* and so *Beza. Rabbini faciunt tres species anathematum, מנין, Niddui, מנח, Cherem, מנחש, Shammatha. מנין, Niddui est ea quæ quis ut immundus ab Ecclesia cætu ad tempus excluditur. מנח, Cherem est cum quis non emendans ex populo suo excluditur. מנחש, Shammatha est extrema imprecatio, quæ quis pro maledicto habetur: illud autem idem est cum Maranatha, quo quis iudicio Dei, tanquam piaculum, relinquitur, Elias Thisbites.*

*Μαγλομα, Marcesco, Jam. 1. 11.*

*Μαγυαίτης, Margarita, Matth. 7. 6. and 13. 45, 46. 1 Tim. 2. 9. Revel. 17. 4. and 18. 12, 16. and 21. 21.* A Pearl hath its name among the Grecians, for the orient brightness that is in it; Pearles are called *Uniones* in Latine, because they are found one by one, and never more at once, *Dr Playfere. See Plinie, li. 9. cap. 35.*

*Μαγυαγρ, Marmor, Revel. 18. 12.*

*Μαγρυς, Testis, martyr, often. Aët. 22. 20.* Hic ego Græcum vocabulum servare malui, quàm Testem convertere, propterea quod obtinuit communis usus ut Martyres peculiariter dicantur, qui <sup>k</sup> non oris modo confessione, sed etiam suo sanguine Christi doctrinam sanctaverunt, *Beza in loc. Vide Piscat.* For, though the Greek word means any witness, yet in all Tongues, saving Greek, a martyr is a loser of his life for the Gospel: and often

in Greeke too, in Ecclesiasticall Writers.

*Μαγρυεμα, Testor, obtestor. Aët. 20. 26. Gal. 5. 3. Ephes. 4. ver. 17.*

*Μαγρυεα, Testimonium, often.*

<sup>1</sup> *Μαγρυεω, Testor, testimonium do, testimonio comprobo, testis sum, testimonio orno, often. Μαγρυεμα, Pass. Commendare, Prædicare, sicut Luc. 4. 22. Joh. 5. 33. significat etiam Confirmare, Aët. 14. 3. Luc. 11. 48. utroque sensu potest accipi.* It signifieth to witnesse a thing with clear, perspicuous, and plain words; openly and seriously to affirme some thing, and to confirme it by a publike profession: in which signification it is taken, *Luke 1. 22. Joh. 1. 7. Εμαγρυεω αυτω, id est, Approbant communi consensu, ac voce, de quibus ipse differebat: nam το μαγρυεω hoc loco, & aliis multis, non declarat simpliciter testari de aliquo, ut solent testes à iudice rogati, sed publicâ professione quidpiam ita testari, ut non modo assentiariis, sed etiam laudes ac comprobos, Beza in loc. Joh. 3. 26. and 5. 33. and 12. 17. Col. 4. 13. μαγρυεω αυτω, I bear him record, or, I witnesse with him: I yeeld him my testimony. Joh. 13. 21. Syrus habet verbum, Testatus est, Certificavit. The Septuagint use it, pro Certificavit, & Confirmavit, Genes. 31. 48. and 43. ver. 31.*

*Μαγρυεον, Testimonium, often. Martyrium vox ambigua; & Cruciatu, & Confessionem veritatis significat, Aret. in Probl.*

<sup>m</sup> *Μαγρυς, Testis, Apoc. 2. 13. ο μαγρυς. m See Deo. Quod nomen à Latinis usurpatum est, dare on Aët. 22. 20. ad significandum testes illos eximios, qui sanguine suo testimonium suum <sup>n</sup> de Jesu Christo obsignarunt: qualis etiam Schol. hoc loco intelligitur, ut sequentia verba declarant. Synecdoche generis.*

*Μαγρομα, Mando, Rev. 16. 20.*

<sup>o</sup> *Μαγρυω, Flagello, flagris cædo, loris verbero. To whip, not with rods, but sharp scourges. Matth. 10. v. 17. and 20. 19. and 23. 34. Mark 10. 34. Luk. 18. 33. Joh. 19. 1. Heb. 12. 6.*

*Μαγρις, Flagellum. Marc. 3. 10. & bis infra, (cap. 5. 29, 34.) & Luc. 7. 21. distinguit voces μαγρυας, ut μαγρις plus aliquid esse videatur: quomodo & Negang Hebrais, quod Lxx interdum μαγρις transferunt, mala graviora significat,*

<sup>o</sup> A μαγρις, Flagellum, Scutica.

<sup>Steph.</sup>

<sup>k</sup> Scap.



ficat, Grotius in loc. Act. 22.  
ver. 24. Heb. 11. 36. Flagrum, flagel-  
lum, scutica; & μεταφορικῶς, poe-  
na quam sustinemus ab irato nobis  
Deo immissa, ultio divina. Sed &  
veri Dei μάστιξ in Novo Testamento  
peculiariter pro p morbo, ut Marc. 5.  
Sic Gallicè, Le fleau de Dieu, quod  
sonat ad verbum, Flagellum Dei; ite-  
demq, Le verges de Dieu.  
Μάστιξ, Flagello, Acts 22. 25.  
Μασός, Mamma, Luk. 11. 27. and 23. 29.  
Rev. 1. 13.

Μάταιος, Vanus, Acts 14. 15. 1 Cor. 3.  
v. 20. and 15. 17. Tit. 3. 9. Jam. 1. 26.  
1 Pet. 1. 18.

q Lat. Vanitas, Gall. Vanité, Angl. Vanities.  
Vaniloquus, futilis, inania & inutilia loquens, Bul-  
lenger.  
Μαλαβότης, Vanitas. Rom. 8. 10.  
Ephes. 4. 17. 2 Pet. 2. 18.  
Μαλαβομαι, Vanus fio, Rom. 1. 21.  
Μαλακολογῶ, Vaniloquus, Tit. 1. 10.  
Græco illo nomine per εὐλαβέειαν  
utuntur pro nomine Theologi; Mateo-  
logum pro Theologo dicunt, sicut  
Aratorē pro Oratore, Hyperius in  
locum.

Μαλακολογία, Vaniloquentia. 1 Ti-  
moth. 1. 6. Vaniloquium, id est, Disser-  
tatio, quæ nihil differt ab anicularum  
nugis; quæ, tamen si satis longa sunt,  
inanes tamen, & elumbes sine fructu  
cadunt, adeo ut tandem nē ipse quidem,  
quod dixerint, nōrunt, Bullinger.

Μάτην, Frustra. Sine causa, Matt.  
15. ver. 9. In vanum, Marc. 7. 7. Po-  
test enim accipi dupliciter, aut ut sit  
sensus, In vanum, id est, frustra co-  
lunt mē, quia non assequuntur fi-  
nem & fructum cultūs mei; aut ut  
significetur, Vanum & frivolum esse  
cultum illorum.

s Fan'en in  
Concord. E-  
vang.

e In Novo  
Test. aliter  
quàm pro  
gladio usur-  
patur nuf-  
quam.  
מכרע Me-  
chera in He-  
brew (say  
some) signi-  
ficta sword.

Μάχαια, Gladius, often: a sword.  
Some translate it, a Sacrificing knife.  
Nomen generale est, non solum gladi-  
um, sed & sicam, & etiam cultrum,  
ac breviorē ensē significans. Usur-  
patur autem & à Latinis Machæra,  
nec aliud, quàm pugio aut gladius, qui  
semori accingebatur, Heinsius in Exer-  
citi. sac. Eustathio sic dicta ἀπὸ  
τῆ χαίρειν αἰματι, quod sanguine  
gaudeat: at Stephano potius à verbo  
μάχεσθαι, id est, pugnare, aut μάχην  
pugna, & αἶψα tollo. Matth.  
10. 34. μάχαια voce hic non bel-

lum (neque enim bellum est ubi alter  
cædit, alter vapulat tantum, quemad-  
modum factum est puris illis Christi-  
anæ innocentie temporibus;) sed dissi-  
dium debet intelligi, quod ex Luca a-  
ptissimum est, cap. 12. v. 51. Tralatio  
inde sumpta, quia μάχαια proprium  
quasi officium est μαχεῖν, quo alludit  
etiam Scriptor ad Hebræos, cap. 4. v. 12.  
Grotius in locum.

The Septua-  
gint use it Genes. 22. 6. Judg. 19. 20.  
Prov. 8. ver. 11. pro cultro, ab eden-  
do sic dicto, quod in edendo illo utan-  
tur.

Μάχη, Pugna, 2 Corinth. 7. 5. 2 Tim.  
2. 27. Tit. 3. 9. Jac. 4. 1. Militiam si-  
gnificat, & verborum litigationes.

Μάχομαι, Pugno. Discepto, Joan.  
6. 52. Litigo, Jac. 4. 2. Rub He-  
braum, quod μάχεσθαι plerumque ver-  
tunt Græci, ut Genes. 31. 36. Nehem.  
13. 2. (scpe est litigare, quomodo hic  
venit Latinus Interpres, Grot. Ri-  
xor, 2 Tim. 2. 24. It is used al-  
so Acts 7. 26.

Μέγας, Magnus, very often.

Μεγάλως, Magnopere, Phil. 4. 10.

Μεγαλαυχεῖν, Effero me magnifice, Magnajac-  
Steph. Beza. Jam. 3. 5. μεγα-  
λαυχεῖν, Dith magnifically lift up it  
self, or (as it is in the new Transla-  
tion) Boasteth great things. Se extol-  
lit, Syrus. Faber readeth it, Magni-  
factrix, A doer of great things. The  
Vulgar, Exalteth great things. Bed-  
da, Exulteth of great things. Pagni-  
nus & Vatablus, Magna jactat, viz.  
verba, & verbera. Oecumenius, Ma-  
gna operatur bona & mala. Emanuel  
Sa, Magnas turbas excitat. The Fr.  
Bib. Se vante de grandes choses. Pa-  
reus saith, that the word may be  
taken in a good or evill sense. Aqui-  
nas and Piscator say, It listeth up it  
self sometimes to much good, ac-  
cording to the former similitudes;  
sometimes to much evill, according  
to the later.

Μεγαλεια, Magnifica, Luk. 1. 49. Acts

2. 11.

Μεγαλότης, Majestas, Luk. 9. 43. Acts  
19. 27. 2 Pet. 1. 16.

Μεγαλοπρεπής, Magnificus, 2 Pet. 1.  
v. 17.

Μεγα-

Μάχεσθαι de  
verborum &  
verborum  
pugnâ usur-  
patur, Lud. de  
Dieu.

Μεγαλαυ-  
χεῖν, ieu De  
magnis me-  
jactat.  
y Ex me  
magna, & au-  
χεῖν gloriam  
sive jactare.  
Est Meta-  
phora ab e-  
phora, quief-  
fert τὴν αὐ-  
κείαν, id est,  
cervicem, Pi-  
scar. in loc.

Est hoc  
verbum Gra-  
cum Aposto-  
lo Jacobo  
uti notavit  
Pareus, pro-  
prium, nec a-  
libi in sacra  
Scriptura re-  
peritur.

<sup>a</sup> Τὸ μεγα-  
λύνει, apud  
Euripidem in  
Bacchis, va-  
let, Magnifi-  
cè jactare, ef-  
ferre, & Ma-  
gnificæ: apud Varro-  
nem & Plini-  
um eadem  
significatione  
usurpatur,  
Theod. Beza  
in Matt. 23.  
Ita etiam u-  
surpatur apud Sept.  
Psal. 12. 5.  
& 40. 10.  
Jer. 5. 27.  
Dan. 8. 25.  
& 11. 36.

<sup>a</sup> Μεγαλύνω, Magnifico, magnificè u-  
tor. Matth. 23. 5. To Enlarge,  
in Greek and Latine, sometimes si-  
gnifieth to boast, and vaunt, or brag  
of a thing; and in this sense may ve-  
ry well fit a Pharisee: and so some  
interpret it, Magnificè jactant & ef-  
ferunt quasi certum pietatis argumen-  
tum. But the literall exposition is  
most agreeable with the Text, Pro-  
ducunt simbras, id est, Faciunt quàm  
longissimas, saith Beza. For the Pha-  
risees, out of superstition, made their  
fringes larger, when the Law had  
allowed them to be large. It is  
used also Luk. 1. 46, 58. Acts 5. 13.  
and 10. 46. and 19. 17. 2 Cor. 10. 15.  
Phil. 1. 20.

Μεγαλωσύνη, Majestas, Magnificen-  
tia. Hebr. 1. 3. and 8. 1. Jude  
ver. 25.

Μέγεθος, Magnitudo. Ephes. 1.  
ver. 19. Gall. Grandeur. In eadem  
Catachresi variae linguae inter se consen-  
tiunt, usurpantes hoc verbum de rebus  
minimis. La grandeur d' une feue,  
pome. Magnitudo quæ manum impleat,  
Plinius.

Μέγιστος, Maximus, 2 Pet. 1. 4.  
Μεγιστῶν, Proceres. Marc. 6. 21.  
τοῖς μεγιστῶν, Proceribus. Vulg.  
Principibus. Eras. Primatibus: quod  
non memini apud idoneos autores legere.  
Nonnulli Magnates vocant (ut ego qui-  
dem existimo) patrum Latine. Appa-  
ret autem in Oriente Megistanas ap-  
pellatos, qui à Latinis Proceres vocan-  
tur, quasi Maximates dicas, Beza in  
loc.\*. Vox μεγιστῶν de proce-  
ribus & magnatibus, videtur sumpta  
à Macedonibus, & in usum apud Græ-  
cos introducta. Non enim habet ana-  
logiam, nec terminationem Græcam:  
nec exemplum suppetit vocabuli sic Græ-  
cè formati. Perfeco prorsus modo &  
sono terminatum est. Apud Jeremiam  
in versione Græca reperitur. Me-  
nander, qui in deliciis fuit Demetrio  
& aliis Macedonicis Regibus, eâ usus  
fuerit, Salmasius de Hellenistica.  
It is used alio Revel. 6. ver. 15. and  
18. 23.

Μετρηλωδωμαι, Interpretor. Quod  
unâ linguâ dicitur, per aliam interpre-

tari, ut Mat. 1. 23. Marc. 5. 41. & 15.  
22, 34. Johan. 1. 41. Act. 4. 36. Beza  
in Act. 13. 8.

Μέθν, Ebrietas, Luk. 21. 34. Rom. 13.  
ver. 13. Galat. 5. 21. Est Ebrietas  
adhuc durans, & molestiâ carens, in qua  
ebrii adhuc luxuriantur & lascivunt,  
Gerhard. in loc. commun. Η-  
εὖ τὸ μὴ δεῖν, id est, non timere:  
nulla enim pericula metuit ebrius, nam  
Vina parant animos;  
ipsaque adeo ebrietas

In prælia trudit inermem.  
Α μέθυ, vinum, quoniam sine vino aut  
potu alio generoso, ebrietas non commit-  
titur.

Μεθίστημι, amoveo, avertio, amove-  
or. Col. 1. 13. Transulit, Trans-  
lated; which word is taken from the  
Latine, and it is a setting of us out  
of one state into another. Vi-  
detur hoc verbum ab iis desumptum,  
qui colonias deducunt, & populum mi-  
grare cogunt ex natali solo, ut novam  
aliquam regionem incolant. It is  
used also Luk. 16. 4. Acts 13. 22. and  
19. 26.

Μεθοδεύω, Arces, circumventio, insi-  
dia. Ephes. 4. 14. τῷ μεθοδεύ-  
ειν τὸ πλάνη. Videtur significare pro-  
priè hic, Insidias quæ à tergo alicui  
incauto struantur; à μεθοδεύειν, quod  
significat etiam, à tergo insidias pa-  
rare, ut multi solent latrones viatori-  
bus, Zanchius in loc. Ephes. 6.  
ver. 11. τὰς μεθοδεύας τὸ διαβόλε-  
ν. It significeth artificiall, crafty con-  
veyances of matters, winding up and  
down, and turning every way, to get  
the greatest advantage. Inde με-  
θοδεύειν passim apud Patres, præcipuè  
apud Chrysostomum, pro decipere,  
fraudare, fallere, Salmasius. Vox  
formata est ex dictione μεθόδος, quæ  
significat compendium rectè & bre-  
viter tradendi artes: & quia ingeniosi  
sunt methodici, ideo translata est μεθο-  
δεύω ad captiones astutas, & artes fal-  
lendi. Diabolus optimus est methodicus  
ad fallendum, Arct.

Μεθόβω, Confinia, Mark 7. 24.

Μεθυσκομαι, Inebrior. Luk. 12. 45.

Eph. 5. 18. 1 Thess. 5. 7.

Μέδυσθαι, Ebriosus. 1 Corin. 5. 11.

L I Ebrius

\* Vide plu-  
ra ibid.



c Valla, Aul.  
Gell. NoT.  
Attic. lib. 4.  
cap. 9.  
d Verboſus,  
Morofus,  
Famoſus.

\* Beza there  
renders it,  
Affatim  
bibō.

f vox illa à  
ſolo Joanne  
uſitata, Lo-  
rin.  
g Α μείλας, ut  
Atramen-  
tum, ab azro.

Ebrius à Grammaticis dicitur, qui ni-  
mio potu alienatus eſt mente: ac E-  
briofus eſt, qui ſubinde fit Ebrius, Bul-  
ling in loc. Ebrius eſt qui vino gra-  
vis eſt, & impoſ ſui: Ebriofus qui ſo-  
let Ebrius fieri, & huic obnoxius vitio  
eſt, Seneca, Epift. 83. Cic. Tuſc. 4.  
Learned c men have obſerved, that  
words in *oſus* doe ſignifie *vehementi-  
am*, *copiamve*, & *affectionem*; as  
d *Vinoſus*, a man too much given to  
wine: *Mulicroſus*, one too much gi-  
ven to women. It is uſed alſo  
1 Cor. 6. 10.

Μεθύω, Ebrius ſum, inebrior, affatim  
bibo. Joh. 2. 10. it is tranſlated,  
Have well drunk. And is laid hold  
on by ſome that love to lay too faſt  
hold on the cup, as though here were  
ſomething in favour of drunken-  
neſſe; But the word ſignifieth only  
a more c liberall uſe of the creature  
to mirth and honeſt delight: ſo  
Joſeph's brethren are ſaid to be  
drunken, Genef. 43. 34. Matth.  
24. 49. καὶ ἔθυσεν Beza, Cum  
Ebrius. *Preſero Vulgatam*, Cum E-  
briofis: certum enim eſt, de iis agi  
qui ex habitu peccant, Lud. de Dieu  
in Comment. in quatuor Evangel.  
It is uſed alſo Acts 2. 15. 1 Cor. 11.  
v. 21. 1 Theſ. 5. 7. Rev. 17. 2. 36.

Μεζών, Major, often. Matt. 18. 10.  
Major valet maximus: quo modo με-  
ζών dicunt Græci, pro μέγας ex com-  
parandi gradu exceſſionem ſuo more in-  
telligentes, Drufius in obſervat. ſac.  
li. 5. ca. 23. So this Comparative is  
likewiſe uſed for the Superlative,  
Matth. 11. 11. and 23. 11. Mar. 4. 32.  
1 Cor. 13. 13. and 15. 19.

f Μεζότερος, Major, 3 Joh. 4.

Μέλαις, Niger, Matth. 5. 56. Revel. 6.  
v. 5, 12.

g Μέλαιν, Atramentum. 2 Cor. 3. 3.  
2 Joh. 12. and 3 Joh. 13.

Μέλῃ, Imperf. Curæ eſt. Matth. 22. 16.  
Mark 4. 38. and 12. 14. Luke 10. 40.  
Joh. 10. 13. and 12. 6. Act. 18. 17.  
1 Cor. 7. 21. and 9. 9. 1 Pet. 5. 7.

Μελετάω, Meditor. Mark 13. 11.  
Μὴ μελεῖτε, Neque meditamini.  
Hoc ego reſero ad artiſicioſam illam di-  
cendi rationem, cuiuſmodi multa orato-

res tradunt exercendis ſuis diſcipulis in  
declamationibus ſilitiis, quas μελέτας  
vocant, Beza in loc. It is uſed  
alſo Acts 4. 25. 1 Tim. 4. 15.

Μέλι, Mel, Matth. 3. 4. Mark 1. 6. Rev.  
10. 9, 10. From the Hebrew malats  
which ſignifieth *dulcui*, *dulcis factus*  
eſt. Peradventure this Greek word  
μέλι and the Latine mel may be de-  
rived, ſaith Rivet, from it.

Μελίσι, Apiarius, Luke 24. 42.

Μέλλω, Fuiurus ſum, cunctor, often. Τὸ  
μέλλον de eo dicitur ſæpe quod non tan-  
tum futurum, ſed proximè futurum eſt,  
Ludovic. de Dieu in Luc. 21. v. 7.

Μέλῃ, Membrum, often. 1. Any  
part of a naturall body, 1 Cor. 12. 26.  
2. Every facultie of ſoule and body,  
Rom. 6. v. 13. and 7. 23. James 4. 1.  
3. Every ſinfull luſt annexed to our cor-  
rupt nature, as a member to a body,  
Col. 3. 5. 4. Every Chriſtian faith-  
full man or woman, knit to Chriſt their  
head by a lively faith, as his members,  
1 Cor. 12. 27.

Μεμβράνα, Membrana, 2 Tim. 4. v. 13.  
Vocem hanc Latinam eſſe omnes intelli-  
gunt. Syrus Paraphr. ſenſum potiùs  
quàm vocem exprimit. Redditur falci-  
culum voluminum, Gualtperius. Pro-  
priè, Pellis exterior quæ membra te-  
git; deinde per Metonymiam materiæ,  
Charta pergamena.

Si alicui  
Ptolomæus maria clauſiſſet, tamen rex  
Attalus membranas à h Pergamo miſe-  
rat, ut penuria chartæ pellibus penſare-  
tur, unde & Pergamenarum nomen ad  
hunc uſque diem, tradente ſibi invicem  
poſteritate, ſervatum eſt, Hieron. Epift.  
Famili. li. 1. epift. 36. Ideo membra-  
nam Latini appellârunt, quod è pellibus  
membra animalium tegentibus ſit concin-  
nata, Fullerus, Miſcell. ſac. l. 2. c. 10.  
It is called in Engliſh Parchment,  
because they are ſkins parched and  
dried: or from the French, Parthe-  
min, Minſhew.

Μέμφομαι, Conqueror, ſuccenſeo, incenſo.  
Rom. 9. 19. Significat Accuſare, re-  
prehendere, minari, pœnas irroga-  
re, Parens in loc. Marc. 7. 2. ἐμέμ-  
ψαυτο, Conqueſti ſunt: Vulgata, Vi-  
uperaverunt. Erasmus, Incuſabant,  
ſive Accuſârunt: quas omnes ſignifi-  
cationes

h Parchment  
is called  
from the  
place of its  
invention,  
Pergamena;  
from the  
materials  
thereof, be-  
ing ſheep-  
skins, Mem-  
brana, Plin.  
li. 13. ca. 11.

tiones admittit verbum μέμνηται, quia nimirum eos de quibus conquerimur, vituperare, & accusare solemus. Ego eam significationem sum amplexus, quæ hujus verbi propria est, ni fallor; præsertim quoties absolute ponitur: quam etiam Erasmus annotavit, Beza in loc. It is used also Heb. 8.8.

i Id est, Semper quasi de minore forte queritur, quasi detriorem partem acceptur, Arer.

Μεμνήσοις & Querulus, Jude v. 16. Ex μέμνης querela, & μόξα fatum.

Μέν, Quidem, often.

Μενούγες, Imo, vero, Luke 11.28. Rom. 9.20. and 10.18. Phil. 3.8.

Μέντοι, Tamen, Joh. 1.27. and 7.13. and 11.42. 2 Tim. 2.19. Jam. 2.8. Jude v.8.

Μένω, Maneo, often.

k Μένω, Ex-pestō, ut & apud Latinos, Maneo; sic Arabs legit, Matth. 26.58 μένει pro Habitare, usitatissimum; sic Syrus vertit, Joh. 14.17. & sic accipitur, Joh. 1.38.39. Et quum Metaphoricam inhabitationem significat, de qua agitur, Joh. 16.11. valet certam, ac veram rei possessionem, ut Joh. 5.39. & Joh. 3.15. sæpe μένει tantum est Effē, ut Joh. 14.17. sic i Joh. 3.17. Lud. de Dieu.

Μέμνηται, Sollicitudo, Matth. 13.22. Mark 4.19. Luke 8.14. and 21.34. 1 Pet. 5.7. There is Sollicitudo diligentia, & diffidentia: the first called ἀσδὴ, a warrantable and Christian care; the other μέμνηται, a doubtful and carking care; that is commendable, this damnable. In bonam quandoque partem accipitur; ac pro cura non solum licita, sed etiam præcepta usurpatur, 1 Cor. 7.34. 2 Cor. 11.28. It significeth, besides a care, a fear of future events, which might be any hinderance to the business intended.

Παρεῖ τοῦ 1 μελεῖν τοῦ νοῦ, à dividendā, & distrabendā mente; such a Care as parts and rends asunder the minde, a distracting care.

Atq; animum celerem nunc huc, nunc dividit illuc,

In partesq; rapit varias, perq; omnia versat.

Tot me impediunt cura, quæ meum animum diversè trahunt.

1 Significat curam sollicitam ac dubiam, quæ mentem in partes diversas velut dividit, Gerh. m Vogel, li. 4. & c.

o Terent. in Andria.

Μεμνῶ, Sollicitus sum, often. Curo, Sumitur in 1 Cor. 7.32. It significeth no more there, saith Beza. Vox μεμνῶν & nomen μέμνηται haud dubie mediæ sunt significationis, 1 Cor. 7.32, 33, 34. 2 Cor. 11.28. Phil. 2.28. Neque hic per se videtur poni in partem sequiorem, sed additæ circumstantiæ vitium denotant; sollicitudo hic, quæ modum finemq; nesciat, describitur, Grotius. It is used for excessive, and sinfull care or sollicitude, Matth. 6.25. Sollicitè & anxie cogito; at plus est Sollicitum esse, quàm Cogitare, as Erasmus notes, and that of Tully confirms, Sollicitudo est ægritudo cum cogitatione. So it is taken Matth. 6. v. 27. and 34. Non qualemcumque meditationem, sed animi anxietatem significat, & laboriosam præparationem, qualis esse oratorum solet, Grotius in Matth. 10. ver. 18. Phil. 4.6. p μὴδὲν μεμνῶντες, Be carefull for nothing, that is, with tearing and torturing the heart with carking thoughtfulness, impietie, fretting impatiencie, and Luk. 12.11. Paul, 1 Cor. 7. 33, 34. expresseth the husbands and wives care to please one another, with this word, that significeth more than ordinare care, and implyeth a dividing of the minde into divers thoughts, casting this way, and that way, and every way how to give best content.

Μερίς, Pars, Luke 10. 42. Acts 8.21. and 16.12. 2 Cor. 6.15. Col. 1.12.

Μερίω, Partior. Μερίζω, Dissideo, often. Matth. 12. 25. μερίζω, Dissidens. Vulg. & Eras. Divisum: quod non satis convenit, si Latine linguæ usum spectes: nam τὸ μερίζω, id est, divisum esse, aut partium, idem hic valet ac dissidere, sive in varias factiones

o Anxiè & cum summa animi solitudine atque ærumna cogitare, Zanchius.

p Sollicitudo diffidentia prohibetur & damnatur. Diligenter curo, Phil. 2.20.



nes scissum esse; ut ait Maro,  
Scinditur incertum studia in contra-  
ria vulgus.

Sicut è contrariis, dicuntur unum esse,  
quibus optimè inter se convenit: itaque  
τὸ μεσίτεον hac significatione respondet  
Hebræo verbo מִשְׁפָּט Parat, Beza in  
loc. The Greek word doth not  
signifie every little small division,  
but such a division as doth cut a citie  
in pieces, M<sup>r</sup> Calamie in his Sermon  
on that Text before the Lords.

Μεστωδὸς, Distributio, divisio, Heb. 2.4.  
Μεστωδοί, quod nemini uni indulgebantur  
omnia Spiritus sancti dona, sed uni-  
cuique suum peculiare donum: μεστωδοί  
Πνεύματος, quod Spiritus hac dona  
pro arbitrio impertiebatur, Cameron.  
It is used also Heb. 4.12.

q Μεσίτης q  
rectè dicitur  
qui familiæ  
herediscundæ,  
aut commu-  
ni dividun-  
do, aut fini-  
bus regundis  
arbitrer sumit-  
tur, Grotius  
in loc.

Μεσίτης, Partitor, Luc. 12.14. Non  
tantum negat se Judicem esse, sed nec  
Arbitrer esse cupit.

Μέσος, Pars, often. Dicitur est mer-  
cimoniorum & negotiorum, in genere si-  
gnificans id quod in divisione obvenit,  
Lorin. in Act. 19. v. 27. Res,  
1 Pet. 4.16. Col. 2.16. ἐν μέσῳ  
ἐκπλῆξας, in parte; id est, (ut nonnulli  
exponunt) in negotio: quasi dicat, in  
observatione dierum festorum. Si-  
mile est illud 2 Cor. 9. Nè quod glori-  
amur de vobis, evacuetur in hac parte,  
Elius ad loc.

Μεσημέρια, Meridies: quasi dicas, me-  
rus dies. Ex μέσῳ dimidia, & ἡμέρα  
dies. Act. 8.26. and 22.6.

Μέσος, Medius, often. Μέσος appel-  
latio habet & grammaticis Græcis pe-  
culiarem usum. Dicitur enim vocabu-  
lum μέσος (sicut & vocabulum medi-  
um à quibusdam Latinis grammaticis)  
quod interdum in bonam, interdum in  
malam partem capitur, Stephanus in  
Thes.

Μεσίτης, Internuncius, intercessor, media-  
tor. Mediator, 1 Tim. 2.v.5.  
Socinus μεσίτης vocem in Sacris literis  
nihil aliud vult significare quam Dei  
Interpretem. Mihi aliud sanè persua-  
dent loci duo: alter 1 Tim. 2.5. alter  
Heb. 9.v.15. Neque apud invidiosos  
tantum, sed & apud eos qui elegantius  
loquuntur, μεσίτης dicitur is qui pla-  
cat aliquem, Grotius de satisfactione

Christi cap. 8. Vide Scultetum in lo-  
cum. Internuncius, Gal. 3.19.

It is diversely translated: by Tertul-  
lian, Sequester, One that stands dispo-  
sed, yet indifferent to both parties.  
Græcam vocem putat Erasmus sacris  
literis peculiarem esse, ac dubitat an  
Latinè Mediator, Conciliator, aut  
Intercessor vertendum sit. Latinis  
Theologis, quum de Christo agunt, di-  
citur Mediator: ab aliis, Interven-  
tor, Intercessor, Conciliator, Inter-  
nuncius, aut (quod Stephano placet)  
Interpres, quomodo Virgilius, Homi-  
num divinumque Interpres. Philoni,  
Interpres, & Arbitrer, Deprecator,  
Sequester. A Mediatour, or a  
Middle doth best expresse it. It  
is used also Gal. 3.20. Heb. 8.6.

Μεσίτης, Interpono me, Mediator sum,  
Mediatorem ago. Sed in Epist. ad  
Hebr. cap. 6. ver. 17. aliter accipitur:  
videlicet, pro Intervenerit per jusjuran-  
dum, vel Interposuit se cum jureju-  
rando (nam, Interposuit jusjuran-  
dum, quod habet Erasmus cum Vit.  
Interprete, nullo modo probare queo):  
Exponitur etiam, Fide-jussit jureju-  
rando, Steph. in Thes. Græc.

Μεσημέριον, Media nox, Mark 13.35.  
Luke 11. ver. 5. Act. 16.25. and  
20.v.7. Fr. Minnif. Engl. Night.

Μεσημέρια, Medium cæli, Mid heaven,  
Apoc. 8. ver. 13. and 14.6. and 19.  
ver. 17. Non est medium cæli,  
quale dicunt Astronomi, qui meridem  
ita vocant; sed medium inter terram  
& cælum, nimirum altitudinis medium,  
non longitudinis, quo modo visus est An-  
gelus Davidi, 1 Paral. 21.16. Bright-  
man.

Μεσῶν, Medius, Joh. 7.14.

Μεσότης, (Ex τῷ χῶρῳ paries, &  
μέσος intermedius) Intergerinus pa-  
ries, Stephanus & Beza. Ephes. 2.  
ver. 14. Vetus Interpres, Medi-  
um parietem non ineptè convertit ad  
verbum; quem propriè Latini, autore Fe-  
sto, Intergerinum vocant. Erasmi In-  
terstitium maluit interpretari, quo no-  
mine significatur ipsum intervallum, quo  
res due divimantur, Beza.

Μεσῶς, Plenus. Full of all wicked-  
ness,

r Quia me-  
dium tenens  
inter Patrem  
& hominem,  
Chamier.

nessē, Matth. 23. ver. 28. *Of all goodness*, James 3. 17. It is used also John 19. ver. 29. and 21. v. 11. Rom. 1. 29. and 15. 14. James 3. 8. 2 Pet. 2. 14.

Μετέδομαι, *Plenus sum*, Acts 2. 13.

Μετα, *Cum, post*, Marc. 8. 31. *Pro, inter, vel apud*, Luc. 24. 5. *Pro, per*, Act. 14. 27.

Μεταβαίνω, *Digredior, demigro, transeo, ostendo*.

Μεταβάλλομαι, *Mutor*, Act. 28. 6.

Μεταγύω, *ομαι*, *Circumago, or*, Jam. 3. v. 3, 4.

Μεταδίδωμι, *Impertio*. Luk. 3. 11. Rom. 1. 11. and 12. 8. Ephes. 4. 28. 1 Thess. 2. 8.

Μεταθεσις, *Mutatio, translatio*. *Mutatio*, Heb. 7. 12. *Translatio*, Heb. 11. v. 5. *Amotio*, Heb. 12. 27. *Sumptum est vocabulum ab iis qui res suas ex una habitatione in alteram transferunt*, Pol. Lyf.

Μεταίγω, *Solvo*, Matth. 13. 53. and 19. ver. 1.

Μετακαλέομαι, *Accerso*. Acts 7. ver. 14. and 10. 32. and 20. 17. and 24. 26.

Μετακινέομαι, *Dimoveor*, Col. 1. 23.

Μεταλαβέδω, *Capio, percipio, recipio, particeps sum*, Acts 2. 46. and 24. 25. and 27. 33. 2 Tim. 2. 6. Hebr. 6. 7. and 12. 10.

Μετέλλω, *Participatio*, 1 Tim. 4. 3.

Μεταλλάττω, *Transmuto*, Rom. 1. 25. 26.

Μεταμέλομαι, *Pœnitet me, respisco*. In Novo Testamento quinquies in universum occurrit, Chamier. Matth. 27. 3. μεταμεληθεὶς, *Hee repented himselfe*: properly, and as the word is often used, *changed his minde*, from thinking well of his former actions, now to think them very ill. It is used also Matt. 21. 29, 32. 2 Cor. 7. 8. Heb. 7. 21.

Μεταμορφόμαι, *Transformor*. Matth. 17. ver. 2. & Marc. 9. 2. μεταμορφωθὲν ἐμπροσθεν αὐτῶν, *Transformatus est coram illis*: quod aliis de substantiali transmutatione accipitur. Whence comes the word *Metamorphosis*, id est, *Mutatio corporis in aliam formam*. Putidè mihi videtur hereticus quidam Interpretes (Calvinus in Harmon. &

Beza in Matth.) *translulisse, & transformatus est*, cum Græcum verbum μεταμορφοῦμαι non magis transformari, quàm transfigurari significet; & transformandi verbum nec magis usitatum, quàm transfigurandi Latinis sit (quo sæpe Plinius l. 9. hist. cap. 31. Quintilianus lib. 6. Inst. cap. 2. & Suetonius in Nerone cap. 28. utuntur) & periculosam includat ambiguitatem. Potest enim & ad externam figuram, & ad essentialē, quàm vocant, formam referri; cum manifestum sit, ut Hieronymus admonet, Christum non corporis sui naturam, sed externam tantum speciem, figuramque mutavisse, Maldonatus in Mat. 17. C. Sed B. Hieronymus (quem citat ipse Maldonatus) itēque Theophylactus in Commentario, utuntur voce transformationis, & ipsum verbum magis propriè ad litteram vertitur, transformatus est, quàm transfiguratus est, Laurentius in 1 Pet. It is used also Rom. 12. 2. and 2 Corinth. 3. 18. where the Vulgar renders it, *Transformamur*.

Μετανοία, *Respiscencia, ostendo*. After-wit, or after-wisdom. The minds recovering of wisdom, or becoming wiser after our folly. Ab ἀνοία dementia, & ὑπο post; quasi sit dementia & stultitia correctio & emendatio: vel à ὑπο post, & νῦν intelligere, quod post admissum scelus, homo sentiat se peccasse, Erasim. It usually signifieth a change of the mind, that is, not onely a sorrow for the sin past, but a purpose of amendment; which is best expressed by the word *respiscencia*. It is a gift of God, 2 Tim. 2. ver. 25. *ut plurimum redditur* (ait Stephanus,) aut certè reddi debeat, *Respiscencia, & in bonam partem sumitur*: alicubi verò & Pœnitentia, ut Hebr. 12. 17. Wee translate it *repentance*, as the Papists do sometimes, when they cannot for shame use their Popish term *Penance*, by which they understand satisfaction for sin; which in divers places they are enforced to give over in the plain field, and to use the term *repentance*, as in Acts 5. 31. and 11. 18. and Matth. 27. v. 3. though another Greek

† Rhetores μετανοίας vocant Schema, quando ipse qui loquitur se reprehendit; & quod prius dixerat, posteriori ac meliori sententiā corrigit, & commutat, seu retractat.



Greek word be there used, else they have almost every where *penance*, and *doing of penance*, Dr Fulk against Martin. Apud profanos Scriptores (ut annotat Stephanus) utramq; significationem habet. Hoc vocabulum accipitur primò, Latè, pro integra Pœnitentia, Matth. 3. 2, 8. & 9. 13. Luc. 15. 10. Aët. 2. 38. & 19. 4. 2 Pet. 3. 9. Apoc. 2. 5. Secundò, Strictè, pro sola contritione, alter à conversionis parte, Marc. 1. 15. Aët. 20. 21. Gerhard.

Μετανοέω, *Resipisco*, often. Pōst intelligo, pōst sapio, to returne to our wits. The Prodigall is said to come to himselfe. It signifieth a changing of our minde, and from evill to better. Matth. 3. 2. Beza hoc discrimen facit inter μετανοέω, & μελάνω, quòd μετανοέω significet Post factum sapere, & de errore admissio ita dolere, ut corrigas; quod Latini propriè significat \* Resipiscere; itaq; propriè nunquam ponitur nisi in bono: At μελάνω declarat, Post rem aliquam factam sollicitum esse & anxium; pro quo Latini dicunt Pœnitere; atq; id etiam usurpari potest in vitio. Neque enim propriè completitur vita & consilii mutationem in melius; sed simpliciter sollicitudinem quandam exprimit, quæ facit, ut rem factam, seu bona, seu mala sit, insectam esse velimus, etiam quum non est novo consilio licet relictus, Beza in loc. Beza hac in parte sequuntur Danæus, part. 4. Isagog. Christian. lib. 4. de fide, cap. 52. Musculus in Locis, fol. 255. Zanchius in Volum. posth. in 4. præcept. loc. 6. pag. 745. Bucanus in Institut. loc. 30. quæst. 1. p. 312. Sed opponimus illis manifestum hunc locum, ubi non solum in parabola, sed etiam in parabola explicatione & applicatione, Matth. 21. 29, 32. voce μεταμελίας pro salutari conversione Christus nititur. Distinguiamus igitur inter significationem Etymologicam, & Biblicam. Secundum priorem, voces illæ videntur differrè; sed secundum posteriorem significationem conveniunt: vox enim μεταμελίας, pro hypocritica & infructuosa pœnitentia usurpatur

Prov. 14. 15. Heb. 12. 17. unde Græci Patres promiscuè his vocibus utuntur, Epiphanius, & Chrysostomus, Gerb. in Hist. Harm. Evangel. Μετανοέω, à μετ. & νοέω, Post sapere, Mutare mentem in melius, Post erratum ad mentem redire. Cujus compositionis triplicem rationem asserunt, 1. Ut significet, Post factum intelligere aut animadvertere erratum, ac tum demum sapere. 2. Ut significet, Cogitatione revolvere factum; quia præpositio μετ. aliquando idem valet quod Trans, aut Denuò, id quod antè cogitasti, denuò & aliter cogitare, animo recoquere, & in aliam formam refundere. 3. Ut præpositio μετ. idem valeat quod Cum, siq; Cum animo aliquid reputare, Non temerè ac sine cogitatione aliquid facere, Gerb. Quia μετανοέω opponitur τὸ ἐσθλοέω, significat post factum aliter & rectius sapere, Ad sanam mentem redire, Priorem sententiam mutare, ac Diversum ab eo quod prius existimaveras, sentire. Hebræi hoc ita expriment, quando dicunt redire ad cor, Luc. 15. v. 17. Chemnit. Conversion and it are usually joyned together, Aët. 3. 19. and 26. 20.

Μεταξύ, *Inter, interea, interim*, Matth. 18. 15. and 23. 35. Luke 11. 51. and 16. 26. Joh. 4. 31. Aët. 12. 6. and 13. 42. and 15. 9. Rom. 2. 15.

Μεταστρέφω, *quasi, Converto, or. lat. 1. 7. μεταστρέφω, Invertere, vel Evertere, Beza. Tremell. Pervertere. Invertere, Erasim. quod propriè, In diversum ac præposterum vertere. Gr. sonat, Ad aliud detorquere, sive In diversum detorquere, Erasim. It is used also Aët. 2. 20. Jam. 4. 9.*

Μεταπείνω, *quasi, accerso*. Aët. 10. 5, 22, 29 twice, and 11. 13. and 14. 25, 27. and 25. 3.

Μεταμορφίζω, *quasi, Figurâ transfero, transfiguro, or. 1 Cor. 4. 6. μεταμορφίζω, hoc est, Schemate quodam sermonis in nos transfusi, Vorstius. 2 Cor. 11. 13, 14, 15. Phil. 3. 21. Pro Revoco, & Muto, frequentius etiam & elegantius quàm*

figurâ in aliam speciem significat; ut, si ex circulo fiat quadratum, Victorin. Strigel, in Nov. Test.

In Scripturis non figurationem quamlibet mentis, sed mutationem in melius, Spanhem. Vide ejus Dub. Evang. partem tertiam, Dub. 4. 5, 7, 9. & Grotium in Matth. 27. 3.

Converto, inverto; propriè, Ex uno latere in aliud convertito, aut ex uno statu locove in alium.

Est Transfigurare, In aliam figuram & formam convertere, Cornel. à Lap. Metamorphosis, conversionem

\* Quasi Resipere.

pro Transiero accipitur, Beza.  
 Μετάληθης, quia, Transiero, gr. Act.  
 7.16. Gal. 1.6. Heb. 7.12. and 11.5.  
 twice, Jude v.4.

Μετέπειτα, Postea, Heb. 12.17.  
 Μετέχω, Particeps sum, 1 Cor. 9.10, 12.  
 and 10.17, 21, 30. Heb. 2.14. and  
 5.13. and 7.13.

Υ Μετεωέλιον, Suspendo animo sum.  
 Luk. 12.29. 2 μὴ μετεωέλιζε, Hang  
 not in suspense, and doubt, for the  
 event of the work, as meteors doe  
 in the aire, uncertain whether to  
 stay there, or to fall down to the  
 ground. Nè in aëre vagamini cogita-  
 tionibus vestris, Piscat. Hoc loco sim-  
 pliciter (sicut Theophylactus exponit)  
 significat Instabilem mentis distra-  
 ctionem: quæ enim in sublimi posita  
 sunt, facili momento huc illuc impellun-  
 tur, Chemnit. Harm. ca. 51. per. 7.  
 To this purpose most expound it:  
 Nè suspendi animo estote, Beza. Alii  
 vertunt, Nè pendete dubii & anxii de  
 vita vestra. Alii, Nè curis suspenda-  
 mini, quasi fluctuantes dubii, & incerti  
 de providentia. Augustine under-  
 stands it thus, Nè, si divitiæ affluant,  
 extollamur, 1 Tim. 6.17. Others ex-  
 pound it, Nè de illis quæ supra nos  
 sunt, solliciti simus. Or, Nè, quando  
 vel astra, vel meteora annonæ penuriam  
 minantur, abjectâ fide, curis nos  
 consumamus, sicut Gentes. Others  
 understand it of pride, as if he  
 should say, Neglect not a meane  
 condition, nor affect a great one.  
 Nè curiosas speculationes sectemini,  
 per quas, quasi in sublimi pendentes,  
 neque cælum, neque terram attingatis,  
 Alsted. Varii variè explicant:  
 Primò, Clemens Alexand. lib. 2. Pæ-  
 dag. c. 10. explicat, quasi dicat: Nolite  
 à veritate abduci, ut altiora sapere  
 velitis, quàm fides & veritas docent.  
 Secundò, Augustinus, lib. 2. quæst.  
 Evang. quæst. 29. explicat, quasi di-  
 cat: Nolite superbire ex eo quòd  
 abundetis victu & vestitu. Tertiò,  
 Euthymius, quasi dicat: Nolite à  
 sublimibus & cœlestibus ad terrena  
 decessari, ut non cœlestia sed terre-  
 stria sapiatis & ambiatis. Quar-  
 tò, Theophylactus, quasi dicat: Nolite

esse animo instabili semper sublimius  
 aliquid imaginantes. Quinò, &  
 optimè, μὴ μετεωέλιζε, id est, Nè  
 meteora, quæ supra vos sunt, verbi  
 gratiâ, syderum constellationes & con-  
 cursus, nubium discursus, ventorum fla-  
 tus, &c. anxie contemplantini, ut ex iis  
 de futura annonæ copia vel inopia  
 judicetis & prospiciatis, Corneli. à Lap.  
 in loc. And divers other expositi-  
 ons are given of the word. Suum  
 cuique liberum judicium esto.

2 Μετοικεσία, Transmigratio, Steph. Vulg. 2 A μὴ 2, &  
 Transportatio, Beza. Exilium, Tre-  
 mell. Eras. Matt. 1.11, 17. twice.  
 It signifieth a change of dwelling, or  
 a sitting from one house to another,  
 but forced, not voluntarie; therefore  
 Transmigratio, saith Beza, is improper,  
 quoniam sponte sedem mutantibus id  
 propriè convenit: but the Jewes were  
 forced to goe out of their countrey.  
 Μετοικεσία vel designat totum tempus  
 à Judeis in Babylone transfactum, unâ  
 cum actu transportationis; vel actum  
 transportationis Judæorum Babylonen-  
 tantummodo: in hoc sensu sumitur à  
 Matthæo, pro ipsa translatione Judæo-  
 rum & Jechonias in Babylonem, Span-  
 hem. in Dub. Evang.

b Μετομίζω, Transfero, Acts 7.45.

Μεδίσδυω, Transfiro, 1 Cor. 13.2.

c Μετρέλλω, Amphora. Joh. 2.6. it is  
 translated a Firkin. It was a mea-  
 sure in use among the Athenians;  
 it contained foure gallons and an  
 halfe.

Μέτρον, Mensura, often. Rom. 12.

v.3. Μέτρον πίστεως, Mensuram fidei,  
 Beza, Vulg. Some translate it, Mea-  
 sure of faith; others, Portion, and Pro-  
 portion.

Μετρέω, Metior. Μετρέομαι, Pass.  
 Matth. 7.2. Mark 4.24. Luke 6.38.  
 2 Cor. 10.12. Revel. 11.1, 2. and 21.  
 15, 16, 17.

Μετρέω, Mediocriter, Acts 20.12.

d Μετρέω παθεῖν, Heb. 5.2. Moderatè fer-  
 re, hoc est, non graviter succensere. Vox  
 dicta est à moderandis affectibus, Eras.  
 in loc. Condolere, Vulg. Sed vide-  
 tur aliquid plus significare, Condolere  
 proportionatè ad miseriam, sens, Non  
 leviter condolere, sed pro miserie  
 magnitudine.

b Μετοικεσία  
 dicitur, qui  
 alios suis se-  
 dibus abre-  
 ptos, aliò  
 transfert,  
 Beza in  
 Matt. 1.17.  
 c Quantum  
 μέτρον ce-  
 perit, noni-  
 usque adeo  
 notum: vo-  
 lunt æqua-  
 lem esse  
 mensuræ ca-  
 di, ut ex E-  
 rasmo, Beza,  
 Camerario,  
 Drusio, aliisq.  
 videre est,  
 Lud. de Dieu.  
 d Opponitur  
 à Philoso-  
 phis μέτρον  
 πείρας, Απά-  
 ρχια stoico-  
 rum.

Υ Propriè  
 est, In sub-  
 lime attolle-  
 re; Meta-  
 phoricè,  
 Inania con-  
 temnere.  
 2 Quia με-  
 τέρω Gracis  
 non eum  
 modò de-  
 clarat, qui  
 positus est in  
 sublimi, sed  
 etiam à con-  
 sequenti si-  
 gnificat eum,  
 cujus ani-  
 mus velut in  
 aëre suspen-  
 sus, modò  
 huc, modò  
 illuc incli-  
 nat; ideo ex-  
 istimo τὸ με-  
 τέρω accipi pro eo  
 quòd Latini  
 dicunt, Ani-  
 mo pendere,  
 & Dubio ac  
 suspensò ani-  
 mo esse, Beza  
 in loc.  
 Vide Lud.  
 de Dieu.



magnitudine; Parens. Significat, Mediocriter aut convenienter pati, Illyr. in Nov. Testament. Declarat Indolem quæ ad commiserationem sit prona, quantâ opus est. Is dicitur μετεοπαθεῖν, qui aliorum miseriâ tangitur pro ipsorum miseriâ magnitudine, Beza in loc. Theophylactus nîsus est pluribus verbis vim ejus reddere, dicens idem esse quod condocere, seu compati, condescendere, & sese accommodare, ignoscere: Vide Estium.

Μετοχὴ, Consortium, 2 Cor. 6. 14.

Μετοχῶ, Socius, consors; particeps. Socius, Luc. 5. v. 7. Particeps, Heb. 3. ver. 14. Consors, Heb. 1. 9. It is used also Heb. 3. 1. and 6. 4. and 12. 8.

Μεταπον, Frons, Rev. 7. 3. and 9. 4. and 13. 16. and 14. 19. and 17. 5. and 20. 4. and 22. 4. Μεχρη, μέχρη, usque ad, often. Est particula non tantum prohibentis, seu negantis, sed etiam interrogantis, & propter rei diffinitatem dubitantis, Beza in 2 Tim. 2. ver. 25.

Μηδὲ, Neque, often.

Μηδεὶς, Nullus, nemo, often.

Μηδέποτε, Nunquam, 2 Tim. 3. 7.

Μηδέπω, Nondum, Heb. 1. 7.

Μηκέτι, Non amplius, nè amplius, often.

Μηχῶ, Longitudo, Eph. 3. 18. Rev. 21. 16. twice.

Ἀ μύλον, Assurgo, Mark 4. 27.

Μυλῶν, Ovis, pellis, Heb. 11. v. 37. Pallium Eliæ Septuaginta μυλωτῶν vocant. 3 Reg. 19 & 4 Reg. 2. Estius ad loc. Drusus in Præter. notat pro qualibet pelle usurpari. Patres Latini hanc vocem Græcam in Latium traduxerunt; ideo retinet illam vocem Latinus Interpres (Circumierunt in Melotis) & Hieronymus.

Μῶν, Mensis, often. Videtur oriri à

ἡ ἡ numeravit, quod juxta varias Luna phasies, nec non ejus cursum, menses numeramus, Pasor in Manuali. Vel à μῶν Luna because the month is measured by the circumvolution of the Moon, as Plato, Varro, and Cicero have expounded it. Inde Anglice month, Camd. Rem.

Μωύωμαι, Indico, or. Notum ac manifestum facio. Act. 23. 30. usurpatur de patefactis & detectis infidiis quas Judæi Paulo struxerant. Luk. 20. ver. 37. John 11. 57. 1 Corin. 10. 28.

Μνεῖς, Femur, Rev. 19. 16.

ἡ Μήποτε, Nè, often. Matth. 5. ver. 25. The Vulgar rendereth it, Nè forte, which the Rhemists retain in their, Lest perhaps. But this is well corrected by Erasmus, saith Beza, both here, and in divers other places; the word signifying properly, Nè quando, Lest at any time, as our last Translatours expresse it. Tam Nequando, quàm Siquando significat, Cornel. à Lap. Est particula non tam percontantis quàm addubitantis, ut observat doctissimus ille Budæus prolatis exemplis. Ego verò puto Ellipticum esse dicendi genus, & supplendum aliquid pro ratione ejus de quo agitur, sicut fecit Erasmus hoc loco, Beza in Matth. 25. v. 9. & Act. 5. ver. 39. 2 Tim. 2. 25. Paul useth it in the like sense that the Septuagint doth use it, Genes. 27. v. 12. If so be, Siquando, or, If peradventure.

Μήπως, Nè quomodo, often. Μήτε, Neque, often. Μίτηρ, Mater, often. Quasi μή τηγόν παίδας, Non pueros servans. Alii à μέω, Vehementer cupio, à μέγα in subolem σεργῶ, Pasor.

Μήτι, Num, often.

Μήτε, Neque, often.

Μίτηρ, Mater, often. Quasi μή τηγόν παίδας, Non pueros servans. Alii à μέω, Vehementer cupio, à μέγα in subolem σεργῶ, Pasor.

Μήτι, Num, often.

Μήτε, Neque, often.

Μίτηρ, Mater, often. Quasi μή τηγόν παίδας, Non pueros servans. Alii à μέω, Vehementer cupio, à μέγα in subolem σεργῶ, Pasor.

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Μήτε, Neque, often.

<sup>h</sup> Usurpant sape lxx. Interpretes ad exprimendum pen. Plerumque non temporis, sed incertitudinis habet significationem, Grovius in Matt. 4. 6.

<sup>i</sup> Plinius uterum mulieribus tribuit; vulvam cæteris animalibus, Luc. c. 37. Piscat. in Schol.

they pretend their businesſes, nè ad cenam adſint. Poſſeſt commodiſſimè ſuppleri προῖους, aut βουῖς, id eſt, Sententiâ, vel Conſilio, Beza. Ψυχῆς, uno animo, ſeu unanimiter, Piſcat. & Vulg. ſed malè, ſaith Beza. Drufius would have it, unâ ſententiâ, vel uno conſilio. Fullerus noſter mavult ſubaudire βεῖς, unâ horâ, quod exponit, Subitò, conſeſtim, ilico. Vide Fuller. Miſ. ſac. lib. 1. cap. 1. & Grotium in Luc. 14. 11. Act. 20. 7. μιᾷ ἡμέρᾳ Καὶ τῶν Καὶ τῶν We translate it, The firſt day of the week, becauſe the Apoſtle ſeemeth to note out ſome ſet time of the Diſciples aſſembly; which, if it were tranſlated, *Some one day of the week*, could not import that which the Apoſtle meant. Secondly, the Greek words are an Hebraiſme; and the Hebrewes uſe often by one, to ſignifie the firſt: as Gen. 1. 5. and 10. 25. Compare Mar. 16. ver. 4. with ver. 9. And that 1 Corin. 16. 2. ἡ πρώτη τῶν Καὶ τῶν ſignifieth Every firſt day of the week: for ἡ τῶν Καὶ τῶν muſt be underſtood either properly, as the words themſelves do ſignifie, the Sabbaths; or elſe they muſt be figuratively underſtood, and ſignifie the whole week. To retain the proper ſignification would be more advantageous for us, but by Sabbath rather the week is meant in theſe places, as Levit. 23. ver. 15. Seven Sabbaths ſhall be complete; that is, ſeven weeks: and Luke 18. 12. I faſt twice in the Sabbath; that is, in the week; for it is impoſſible to faſt twice in one day, *Widley in his Treatiſe of the Sabbath.* Ἐν μιᾷ Καὶ τῶν, Primo die hebdomadis, Piſcat. & Beza, numerus cardinalis pro ordinali, nempe μιᾷ pro πρώτῃ, ut Genef. 1. v. 5. Piſcat. Vide Marth. 28. 1. Vulgata, Unâ autem Sabbathi. Erasmus, Uno autem die Sabbathorum. Quo minus autem poſſimus interpretari, Quodam die Sabbathi, duo impediunt: unum quòd μιᾷ Καὶ τῶν, pro Καὶ τῶν τινὶ nuſquam invenias: Alterum, quia adiunctus articulus declarat hanc particulam indefinite accipi non poſſe, Be-

za. Sabbathum pro tota hebdomade hîc accipitur; & tunc uno, aut primo Sabbathorum idem valebunt: in quo ſenſu phraſis illa alibi occurrît; veluti Mar. 16. v. 2. Καὶ νῆα πρῶτῃ, ἡ μιᾷ Καὶ τῶν, Et valde mane, primo die hebdomadis: & verſ. nono ejuſdem capituli, πρῶτῃ, πρῶτῃ σαββάτῃ, mane, primo die hebdomadis; ibi μιᾷ Καὶ τῶν per πρῶτῃ, id eſt, unam per primam exponit Evangelîſta: αὐτῇ, ita Græci Patres, Apoſtolorum temporibus maximè vicini, μιᾷ Καὶ τῶν interpretantur: Theophilus Philo-Kuriaces l. 1. c. 2. Ex ſententia Chryſoſtomi & Hieronymi, Una Sabbathorum, (per Enallagen numeri pluralis pro ſingulari, rarò enim ſingulariter legitur in Veteri Teſtamento, quem morem Novi Teſtamenti Scriptores imitantur) & prima Sabbathorum idem ſonant: Sabbathi enim nomen non ſolùm poſtremum in ſeptimana diem, ſed etiam integram hebdomadam apud antiquos denotat, quæ à conſummatione & quietis die, ob eximiam ejus dignitatem, Sabbathum nominatur, uti Theophylaſt. in Luc. 18. v. 2. Hoc eſt, ob hujus diei reverentiam, Hebræi totam etiam hebdomadam Sabbathum appellarunt; & in hoc ſenſu de Sabbatho intelligendus eſt Phariſæus, Luc. 18. 12. Illic per Sabbathum, ſeptimanam integram, & non poſtremum ejus diem per Hebraiſmum intelligamus, neceſſe eſt: Idem cap. 4.

Μιᾶς, quæ, Polluo, or, Jude ver. 8. utuntur nonnunquam Scripturæ pro turpi peccato carnali, præſertim quando carnis nomen adjiciunt, Lorinus in locum. It is uſed alſo John 8. 28. Tit. 1. 15. Heb. 12. 15. To deſile, or contaminate, which is by touching of any unclean thing: ſo the Latine word contamino ſeemeth to be derived à contactu.

Μιᾶσμα, Inquinamentum, 2 Pet. 2. 20.

Μιασμός, Impuritas, 2 Pet. 2. 10. Macula, qualis ex vino contrahitur in veſtibus ebrioſorum, & naturâ in facie ſæpe comparet; idem quod αἷμα, & Aretius.

Μιζρυμ, μιζα, Miſceo, or. Marth. 27. 34. Luk. 13. 1. Rev. 15. 2.

M m

ῥ Miſua,



\*Peculiariter  
μίσματα dicuntur Me-  
dicamento-  
rum mistu-  
re, Lud. de  
Dieu.

\* *Μίσμα, Mislura*, Joh. 19. 39.  
*Μίξες, Parvus*, Beza. Vulg. & Eras.  
*Pusillus*, often. *Vel refertur ad eta-  
tem, vel molem; sed prius ad molem,  
quàm ad etatem. Sed Matth. 18. 10.  
non videtur significare parvulum etate,  
aut mole corporis, sed mixti ibi sunt  
conditione & statu vitæ illi quos homi-  
nes vulgò contemnunt*, Cam. in Myr.  
Evang.

1 Vide Gro- *Μίξες*, Matth. 11. 11. <sup>1</sup> *Minimus*,  
tium in loc. Beza. Vulg. & Erasmi. *ad verbum*,  
*Minor*. So in French there is the  
same Enallage, *Le plus petit*, or, *Le  
moindre*.

*Μίξεν, Paululum: usurpatur adverbial-  
iter* Joh. 13. 33. Heb. 10. 37.

in Spatium <sup>m</sup> *Μίλιον, Miliare*, Matth. 5. 41. *Origine  
quidem Latinum est à mille, sed usu  
Ebræo-Syrum factum est hoc vocabulum.*  
*Testatur id Paraphrasis Syra, que iu-  
dem habet mila miliare*, Mayerus in  
Philol. sac.

*Μιμέομαι, Imitor*, 2 Thess. 3. 7, 9. It  
is properly referred to imitation of  
virtues, as St John, Epist. 3. 11. bid-  
deth us follow that which is good;  
and the Apostle Paul biddeth us fol-  
low faith, Heb. 13. 7.

<sup>n</sup> *Μιμνήσκω, Imitator*, 1 Cor. 4. 16. and  
11. 1. Ephes. 5. 1. 1 Thess. 1. 6. and  
2. 14. Heb. 6. 12.

*Μιμνήσκομαι, Memor sum*. Heb. 13. 2.  
*Et notitiam & affectum misericordie  
complectitur*, Grynaeus in loc. It  
is used also Heb. 2. 6.

*Μίσω, Odi*, often.

<sup>o</sup> *Μισθός, Merces*, often. It signifi-  
eth a reward of mere grace, as well  
as an hire, or wages; and so the  
Apostle useth it plainly, Rom. 4. 4.  
The word Reward doth signifie as  
well that which is given according  
to grace, as that which is due in re-  
spect of desert. And so it is al-  
ways taken, when the joy of Hea-  
ven is called a reward, Dr Fulk on  
Rhem. Test. 1 Cor. 3. 8. The like the  
Rhemists have on Matth. 5. 12. that  
the Greek and Latine word signifi-  
eth verie wages, and hire due for  
work, and so presupposeth a merito-  
rious deed. The word signifieth the  
reward that is due by covenant of

him that giveth it, unto him to whom  
it is given, whether the paines that  
he hath taken deserve it or no. If I  
promise a man as much for making a  
pair of shooes, as he should deserve  
in building me a house, yet it is cal-  
led his reward, or hire, that he doth  
so receive. And that the Scripture  
doth so use the word, it is manifest  
by the <sup>p</sup> Parable of the Vine-gardi-  
ners; where the peny given to those  
who had wrought but only one  
houre, and that in the coole of the  
day, is as well called by this word  
of reward, and hire; as the peny  
given to them which had born the  
heat and travell of the whole day.

Et <sup>q</sup> Matth. 6. 2. *Receperunt mercedem  
suam: Theophylactus submonet reci-  
pi, quod quasi debitum datur. Voces  
Hebrææ, quæ Græcæ huic saepe respon-  
dent, promiscuè mercedis & doni ha-  
bent significationem. Quo magis appa-  
ret non eam esse vim hujus vocis, ut æ-  
qualitatem inter factum & rem deside-  
ret. Sed neque Latina vox id exigit. Est  
quidem Merces, ut Varro vult, à me-  
rendo; at merere aut mereri, Latinis  
veteribus erat consequi. Terentius,  
Egône illam cum illo ut patiar nu-  
ptam unam diem? nil suave meri-  
tutum est. Merces illa quam Deus re-  
pendit obedientie nostræ, fundamentum  
habet in liberali ac misericordi ipsius  
promissione*, Grotius in Matth. 6. 2.

*Μίσθωμαι, Conduco*, Matth. 20. 1, 7.

*Μίσθωμαι, Conductum*, Act. 28. 30. *Pro  
certa mercede conducta domus. Proprie  
est merces ipsa qua solvitur, pro re con-  
ducta*, Aret.

*Μισθός, Mercenarius*, Mark 1. 20. Joh.  
10. 12, 13.

*Μισθός, Mercenarius*, Luke 15. ver.  
17, 19.

*Μισθωδοσία, Retributio, præmii lar-  
gitio*. Hebr. 2. 2. and 10. 35. and  
11. v. 26.

*Μισθωδότης, Præmia largiens*, Heb.  
11. v. 6.

<sup>r</sup> *Μνᾶ, Mina*. Luke 19. 13, 16, 18, 20,  
24, 25. *Reperitur hæc vox in veteri  
Testamento*, Eld. 2. v. 69. & in Ezech.  
45. v. 12. *Quid Græcus & Latinis mina  
sive mna significet, annotant recentiores*

vocabularii

<sup>p</sup> Matth. 20,  
8, 14, 15.

<sup>q</sup> *Mercedis*  
nomen pas-  
sim in sacris  
Scripturis  
accipitur pro  
constitutio  
quidem præ-  
mio, sed eo-  
ræmen gra-  
tuito, Beza  
in Matth. 6.

<sup>r</sup> Pro qua  
Latini, inter-  
posita litera  
(i) dicunt  
*Mina*; signi-  
ficat Atticam  
libram pecu-  
nariam,  
*Fansen.*  
Ilt Lat. *Min-*  
*na* à *μνᾶ*, sic  
istud ab  
Heb. *Ma-*  
*nah*, מנח.

vocabularii ex variis authoribus, praesertim ex Budæo & Georgio Agricola; ed alios remittendos censeo. Mina Græcè μνᾶ Atticum est vocabulum, quod tam in appellatione rei nummariae, quam ponderalis, Athenienses utebantur, Polyl. Lyser. Tossianus. Ex Syriaco mana vel mane. Quod nomen in omni ferè Oriente usitatum est. Nam & Arabes & Persæ hoc habent eodem significatu, Salmasius de usuris.

**Μνηα, Mentio, memoria.** Anceps vox, significat Memoriam, & Mentionem, Erasmi in Rom. 1.9. It is used also Ephes. 1.16. Phil. 1.3. 1 Thess. 1.2. and 3.6. 2 Tim. 1.3. Philem. ver. 14.

**Μνησμαι, Memini, recorder, often.**

**Μνημα, Monumentum,** Mark 5.5. Luke 8.27. and 23.53. Acts 1.29. and 7.16. Revel. 11.9.

**Μνημειον, Monumentum, often.** Ut & Latinum Monumentum, aliàs est nomen generale, Matth. 27.52. verò ut res ipsa ostendit, in specie pro sepulchro accipitur, cujus aspectus mortalitatis nostræ nos admonet, Gerh. Et Memoriale, à μνημονω, quod in memoriam nobis reducat eum qui est mortuus; & Monumentum, quod nos moneat ejus qui mortuus est, Jansen. in Concord. Evang.

**Μνημην, Mentio, 2 Pet. 1.15. Memoria.** Whence the name of the Muse Μνημοσύνη.

**Μνημονω, Memini, recorder, often.** The Septuagint use it for Memini, Recordatus est, Exod. 13.3. Memorem esse, Memoriam tenere, In memoriam revocare: ac usitate conjungitur cum Genitivo, Luc. 17.32. Joh. 16.4. 21. quandoque etiam cum Accusativo, 2 Tim. 2.8. Apoc. 18.5. Joh. 15.20. Græcum verbum μνημονωδ' esse ambiguum est, potest enim verti, aut memores estis, aut memores estote, sicut Latine recordamini, & imperandi & indicandi verbum esse potest. Sed majorem habet emphasim imperativum: significat enim fore, ut, si ejus verbi memores fuerint, non aliâ illis consolatione opus sit, Maldonatus in locum. Respondet Hebræo Zachar, זכר, quod significat, Id quod in corde reservatum revol-

vere, sicque eâ reminiscentiâ ad pietatem & timorem Dei seipsum excitare, Pol. Lys.

**Μνημόσυνον, Memoria.** Matth. 26. v.31. Marc. 14.9. A& 10.4. Non simpliciter significat Memoriam, sed pignus aliquod, aut monumentum, quod amicus apud amicum relinquit, quod illum sui commonesciat, Eras. Gerh.

**Μνυσθ'ομαι, Despondeo, Matth. 1. v.18.**

Luke 1.27. μνηνυσθ'ομαι, Desponsam, id est, Sponsione promissam: neque enim adhuc Josephus eam duxerat domum. Itaque quod Erasmus hic tradit, μνυσθ'ομαι proprie declarare, Sponsam proco tradere, sic accipiendum est, ut non reipsâ tamen, sed sponsione tantum tradita intelligatur, Beza in loc. Desponsata dicitur Græcè μνηνυσθ'ομαι, quæ eam proprie significat, quæ desponsa & pascia in conjugium est, nondum tamen domum ducta; quamvis Maria verè jam ducta esset, ut indicaretur ita eam uxorem fuisse, ut esset tamen virgo, Maldonat. ad Luc. 2.5.

**Μόγης, Vix, Luke 9.39.**

**Μογιδά, Difficiliter loquens, Marc. 7. v.32.** Qui impedita est lingue, Balbus. Ex μόγης, Vix, egrè, magna cum labore, & δαλ, Qui loquitur. Frequentius tamen in malam partem capitur, & Garrulum, seu Nugatorem significat.

**Μόδι, Modius.** Mensura aridorum, Luc. 11.33. Vox Latina sic dicta à Modo & Mensura. A Latinis ad Græcos profluxit hoc vocabulum, & forsam etiam ad Hebræos; nam pulchrè convenit cum Hebræorum מִדָּה, Mensura, à radice מָדָה, Mensus est, unde etiam originem suam trahit, Mayer. Philolog. Sac. It is used also Matth. 5.15. and Mark 4.21.

**Μοιχδομαι, Machor, Matth. 5.32. and 19.9. Mark 10.11,12.** Affine Hebrææ voci macha, corrumpit.

**Μοιχαλὶς, Adultera.** Adultera, Jac. 4.4. Adulterium, 2 Pet. 2. v.14. ὁφθαλμοὺς ἔχοντες πλεῖν μοιχαλὶς, Oculos habentes plenos adulterii mulieris, Eras. Adultera, h. e. adulterii, aut adulterandi studii, Gassius. Oculos plenos adulterii, Beza. Sensum rectè explicat, sed aliquid latet efficacius: Eos

Monumentum, quod nobis alicujus rei memoriam renovat.

Vox quam Græcis minus usitata, ex Græcia tamen in Latium venit, Grotius.

u Ayans les yeux pleins d'adulteries, Fr. Bib.



dicere voluisse, videtur habere oculos plenos adulterā, in quibus sic apparet anima adulterans, vel ipsi oculi produnt animam adulterantem, Rainold. de lib. Apoc.

The Greek is, Having eyes, plenos adulterā, full of an adulteresse, or, full of the whore: as if the whore were seen sitting in the eyes of the adulterer: but it is better read, Full of adulterie: For the Hebrewes put the Epichet for the Substantive, weemes. It is used also, Matth. 12. ver. 39. and 16. v. 4. Mark 8. 38. Rom. 7. 3. twice.

Μοιχῶς, Mœchus. Whence the French

× Car on appelle une meſchante femme ſpecialement une palliarde, Stephanus de la conſormuë du language François avec le Grec, y Adulterium, quali, ad alterum thorum.

× Meſibant. Luke 18 ver. 11. 1 Corinth. 6. v. 9. Hebr. 13. v. 4. James 4. v. 4. Quasi μὴ dix. ; nam familias confundit illegitimā sobole: vel dicitur ab οἰχομαι, Peregre abeo, id est, diverto ad alium thorum, qui concessus non est, Arct. Prob.

Μοιχῆς, y Adulterium. Matt. 15. ver. 19. Mark 7. 21. John 8. 3. Gal. 5. v. 19.

Μοιχῶς, Mœchor, often. Verbo Mœchari Horatius & Catullus usi sunt, à μοιχῶς, Mœchus, seu Adulter.

Μόλις, Pix. Acts 14. 18. and 27. 7, 8, 16. Rom. 5. 7. 1 Pet. 4. 18.

Μολύνω, μιαι, Inquino, Polluo, gr. 1 Corinth. 8. 7. Rev. 3. 4. and 14. 4.

Μολυσμός, Inquimentum, 2 Corinth. 7. v. 1.

Μομφή, Querela, Col 3. 13. Quarrell. The word signifieth matter of complaint.

Μορῶν, Joan. 14. 2. Ἀπὸ τῶν μὲν διέτα, Stabiles mansiones. Syrus habet vocabulum quod significat locum publicum, ut diversorium, habitationem, mansionem, sicut etiam Suetonius Mansionis nomine pro diversorio & hospitio utitur, Gerhard. in Hist. Harm. Evangel.

2 Tam uni- Μόνος, Solus, often.

2 Μόνον Solum, tantum, often.

Μονότεια, μεμονωμένη, Solo, 1 Timoth. 5. ver. 5.

Μονογενής, unigenitus, Luc. 7. 12. and 8. 42. and 9. 38. John 1. 14. Quod Erasmus post Vallam μονογενή putat

converti posse unicum, mihi quidem non placet. Nam unicus etiam dici potest qui ex multis fratribus solus patri superest, Beza in loc. Joh. 1. 18. and 3. 16, 18. Heb. 1. 17. 1 Joh. 4. 9. Soli-genitus, à μόνος solus, unicus, & γινώμαι nascor, fio, sum.

Μονοθαλμῶς, Luscus, Steph. Erasim. Beza. Vulg. unum oculum habens. Plautus unoculum dixit. Luscus Latinis dicitur, qui altero captus est oculus, quasi Lucifescus, cui lux secunda, aut ex parte adempta est: not hec which the French commonly call un lousche; The Latines, Strabonem. Lufci nomen ambiguum est, quod et si pro coctile accipitur, ut in illo Juven. Sat. 10. de Annibale,

Cum Getula ducem gestaret bellua luscum:

Alias tamen accipitur pro eo qui in obliquum respicit; ut in his vulgaribus versibus,

Luscus in obliquum, sed strabo cernit in altum.

Orbe carent orbi, privantur lumine cæci.

Matth. 18. 9. Mark 9. 47.

Μόρον, Forma. It is the same that forma is in Latine, there is but transposition of the letters. The

Greek word properly signifieth the face. Facies in Latine comes of facio, because when it is made, it hath the face of a thing; so a thing, when it hath its forme, it hath a face, it will seem something. Est facies rei exterior. Ita Cicero, Formam quasi ipsam, & tanquam faciem honesti vides. Et alibi formam & figuram (quantquam distinguunt Grammatici) promiscue usurpat, Grotius. Significat proprie Similitudinem, imaginem alicujus rei expressam; ut forma sigilli expressa in cera. Rom. 1. 2. 2. Some make this difference between ὁμοία and μόρον, that that notes the outward figure, this the inward forme; that being most properly used of things artificiall, this of naturall. Chrysostome is of opinion, that Paul did purposely alter the word, attributing to the world ὁμοία, to note the vanity of worldly things;

things; and to our renovation *μόρεν*, to note, that there must be more than a shew, namely, a very true inward change; for the form gives being to things. It is taken *pro Vestitu*, Marc. 16. 12. *Pro Conditione, seu Statu*, Phil. 2. 7. Took on him the forme a servant, that is, was made man. It is used also Phil. 2. 6. where it signifieth an essentiall and substantiall form.

*Μορφωμας*, *Forma*, Gal. 4. 19.

*Μόρφωσις*, *Informatio, forma*. Rom. 2. 20. *Μόρφωσις τῆ γνώσεως*, A forme of knowledge. 2 Tim. 3. 5. *Μόρφωσις εὐσεβείας*, A form of godliness. It signifieth not an essentiall, but an accidental form; the vizer or mask of godliness.

*Μόχθος*, *Arumna*, Steph. Beza. *Est enim arumna (inquit Cicero) egritudo laboriosa, veluti quum de lassatus aliquis pro quiete, cogitur novos labores capessere. Molestia*, Ambrose; and after him Erasmus. It signifieth Labour joyned with carefulnesse, grief, and wearisomenesse. Labor, molestia, arumna: Labor qui difficultatem habet adjunctam. 1 Thess.

2. ver. 9. *Τὸν κόπον ἡμῶν, καὶ τὸν μόχθον*. *Κόπος* non est simplex labor, sed labor cum summa cura & solitudine conjunctus; *μόχθος* amplius addit: est enim labor, non solum solitudinem, sed etiam defatigationem conjunctam habens. Cum enim quis diu, multumque operatus est, solet (laboris mole pressus) defatigari. Significat igitur Apostolus his duobus nominibus, se non leviter & obiter, sed & diligenter, & ad defatigationem usque laboribus incubuisse, id est, die ac nocte, Zanch. in loc. It is used also 2 Cor. 11. 27. and 2 Thess. 3. 8.

*Μόχθος*, *Vitulus*. Luk. 15. ver. 23, 27, 30. Heb. 9. 12. 19. *Bovem etiam significat*, Drus. in Apoc. 4. 7.

*Μογοποιέω*, *Vitulum facio*, Acts 7. 41. *Ἐμογοποίησαν*, (num. plur.) *Constitunt* Vulg. Arabs, & Aethiopicus, Beza etiam & Piscator, Vitulum fecerunt, quasi dicas, vitulificaverunt, ait Piscator. At Syrus, Fecit ipsis vitulum, nempe Aaron. Vox à Septua-

genta Interpretibus noviter confecta, Grotius.

*Μουσικός*, *Musicius*, Rev. 18. 22.

*Μυελός*, *Medulla*, Heb. 4. 12.

*Μυέομαι*, *Initior*. Phil. 4. 12. *Sacris initior*, Zanch. Or, *Sacris initiatus sum*, I am instructed, and religiously taught, for so the word significeth, Dr. Airay: or, Entered in this high point of Christian practice; so Mr. Perkins. *Initur verbo quod rebus sacris convenit, ut significet, pios esse ad hæc omnia à Spiritu sancto conservatos*, Zanc.

*Μῦθος*, \* *Fabula*. 1 Tim. 4. 4. *Μῦθος vocat hujusmodi questiones, quod etsi sapie non sint prorsus res falsæ & fictæ pro animi libito: tamen sunt inutiles, uti fabule & factæ narrationes. Μῦθος autem, unde nostri Galli duxisse videntur suum illud mot, & Latine mutire, est vox aliquid significans hominis ore egressa & prolata, Danæus in locum. usurpatur etiam* 1 Tim. 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16.

*Μυγάζω*, *Rugio*, Revel. 10. 3. The Greek copie hath *μυγάζω*, he loweth; which is as much as if hee had said, hee roareth. For peradventure (saith Erasmus) the Greeks keep not that difference betwixt *μυγάζω* and *μυγάζω*, as the Latines doe between *rugire* and *mutire*, that is, to roare, and to lowe. *Promiscuè dicitur de Bove, Asino, Leone, Camelo: tonitru quoq; dicitur μυγάζω*. Hinc Latini dixerunt verbum emicandi: sic ignis ex nubibus emicat, Aret.

*Μυκνίζω*, *Irrideor*, Gal. 6. 7. The Greek word is more emphaticall, quippe quod gestum irridentis notat, nares, viz. attrahentis; quod Latinus Poeta dixit, Horat. Serm. 1.

*Naso suspenderit adunco*. It signifieth more then to mock, to flee with the nose and the mouth, and is an Ironie in gesture, rather then in words. Paul useth the passive voice: *Naso suspendor, Subamor*. *Μύλος*, *Mola*, Luc. 17. 2. Ambrose turns it *Pistrinum*: etiam pro lapide molari accipitur, Matth. 18. 6. \* *A-*

*poc. 18. 21, 22. & Exod. 11. 5. Deut. 24. 6. Jud. 9. 53.*

*Medulla dicta est, quod in ossibus media sit, Galep.*

\* *Sermo: sed in N. T. Fabula. Est oratio falsa representans veritatem, Salmeron.*

\* *Fabula, à fando.*

*Μυκνίζω* (aut thore Polluce) nasum significat. Erat olim nasus irrisioni dicatus, Erasmus.

*Naribus indulget, Pers. Sat. 1.*

*Et pueri nasum Rhinocerotus habent, id est, adunco, Martial.*

*Nasutus sus usque licet, sit deniq; nasus. Non euticæ qui dixerim est habere nasum, Martial.*

\* *Vide Grotium.*

*Μυλός*,

\* *Μόχθος* aliquid etiam gravius significat quam κόπος & sicut vernaculo nostro ferone hæc tria, Labor, Peine, Travail, gradus quosdam laboris significant; sic & apud Græcos, κόπος, κόπος, κόπος. Ideo Vetus Interpretes Fatigationem convertit, Beza in loc.



e Est locus in quo mola veriat, seu Pistrinum, *Gerv. in Harm.*  
 f Myrias Græcè significat decem millia, *Act. 19. 19. Judæ 14. & μυριάσιν* Propriè est numerus decem millium: hic autem Synecdochicè pro innumerabili multitudine Angelorum accipitur, *Dan. 7. 22. Apoc. 5. 11. Vortius.*

Μολαῖς, *Molaris*, Mark 2. 7.  
 e Μύλον, *Pistrinum*, Matth. 24. 41. *Propriè, Moletrina.*  
 f Μυριάς, *Myrias*. Luc. 12. 1. ὅτι μυριάδες τῶν ὄχλων. *Valla, Vulg. Multis turbis. Erasim. Innumera turbe multitudo. Multitudines turbarum magnæ, Tremell. Per multa turba, Beza. Ad verbum, Populi Myriades, numerus certus pro incerto, id est, Multitudo innumerabilis. Apoc. 10. ver. 16. Δύο μυριάδες μυριάδων, Bis millies centena millia: vel, si Recentiorum more libeat numerare, Ducenties millena millia. Vulgata & Erasimus, Vicies millies dena millia: quo modo nemo, neq; ex prisca, neq; ex recentioribus loquitur, Beza. Ad verbum, duæ myriades myriadum; μυριάς sunt decem mille, Piscat. Significatur multitudo immensa, ut Psal. 68. 18. Dan. 7. 10. numerus certus pro incerto. Hellenistæ dicunt μυριάδας sine alio additamento, ad significandam innumeram multitudinem, Deuter. 33. v. 2. Psal. 3. v. 7. Dan. 11. 12. Grotius in Luc. 12. 1. It is used also Acts 19. 19, and 21. 20. Heb. 12. v. 22. Rev. 9. 16.*

\* Aliquoties Decem millia significat; aliàs ingentem numerum, *Eras.*  
 \* Μύριοι, *Decem mille.* Matth. 4. 15. 1 Cor. 4. 15. and 14. 19.  
 Μύρον, *unguentum, often.* A μύρον, fluo, stillo, vel ab Hebr. מֶרְחָם, unde est μύρρα myrrha, ex qua fiunt unguenta, *Psalm.* The Septuagint use it for a word that significeth *Aroma, Species odorifera, odor pretiosus, Cant. 4. v. 14.*

Μυέω, *ungo*, Mark 14. 8. *Propriè est, Unguentis aromaticis & odoratis ungere: & εἶπω est, quocunque illium ungere, Erasim. Gerv. in Harm.*

g Originem nominis esse Hebraicam, vix potest dubitari  
 מִסְתֵּרִים est occultare, מסתר (mistar) aut מסתור (mistor) est res abscondita, secretum, *Mysterium* igitur, *Ca. 1. 6. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

\* Μυστήριον, *Mysterium, often.* Generaliter, pro omni secreto; minus generaliter, pro secreto divino; & specialiori significatu, pro secreto divino symbolis, signis, figurisque externis proposito ac representato. In hac significatione respondet ei vox Latina *Sacramentum*, quæ deducta est à verbo sacrare, & à Scripturibus Ecclesiasticis Latinis à militia desumpta fuit, in quibus juramentum, quo milites Duci obstringantur, vocabatur *Sacramentum*, *Ri-*

vet. Cathol. Orthod. Tract. 3. Quæst. 2.  
 A religious secret (saith one) not obvious to the capacity of every understanding, requiring some extraordinary afflatus to the conceiving of it: as, *Mysterium Christi*, Ephes. 3. 4. and the *Mysterie of Godliness*, 1 Tim. 3. 16. and the *Mysteries of the Kingdom of Heaven*, Marth. 13. 11. *Propriè, qualibet res arcana, secreta, occultata, ac minime in vulgus proferenda: Specialius, pro arcana aliqua re divina, h. e. pro consilio, & voluntate Dei incognita: De Sapientia Evangelii, Col. 2. 2. De Incarnatione Christi, 1 Tim. 3. 10. De Vocatione Gentium, Eph. 3. De Communionem Christi cum Ecclesia, Eph. 5. 32. De Resurrectione mortuorum, 1 Cor. 15. 51. De sublimibus quibusque Dei consiliis, 1 Cor. 13. 2. Alsted. in Lex. Theol.* We translate it a *Secret*, or *Mysterie*, indifferently; the word signifying no more a holy secret, then a profane and abominable secret: as, *The mysterie of iniquitie, The mysterie of Babylon*, Dr Fulk against Martin. Sometimes it is applied to things apert in themselves, when the reason only of the thing is secret: So the rejection of the Jewes is a *Mysterie*, Rom. 11. 25. Sometimes things have that appellation, for the coverture of carriage in the Allegoricall expression: as, Ephes. 5. 32. 2 Thess. 2. 7. The Vulgar turns it three or four times a *Sacrament*, as Col. 1. 27. and Ephes. 1. 9. and 3. 9. and 5. 32. and that *Vulgar Latine Translation* first led the Papists into that error, to make Marriage a *Sacrament*: but the word *Sacrament* hath as large an extent as *Mysterie*. Besides Col. 1. 26. Ephes. 6. 19. he translates the same word, *Mysterie*, or *Secret*, as we have done. Cardinal Cajetan in his Commentarie upon Ephes. 5. 32. saith, *Non habet ex hoc loco prudens Lector à Paulo, Conjugium*

exor. But it is very false that you say, that the *Sacramentum* is equivalent to the Greek: for both it significeth an *Oath*, which the Greek word doth not; and also it includeth *Holiness*, which the Greek word doth not, *Id. ibid.*

esse

esse Sacramentum : non enim dicit Sacramentum, sed Myſterium hoc magnum eſt ; & verè myſterium verborum horum magnum eſt. Vide Eraſmum in loc. Matth. 13. 11. Beza ſaith, he kept the Greek word, which Cicero often uſeth. Origo vocabuli Ebraica eſt, מַסְתָּר (Maſtar) quaſi occultum & abſconditum quid, Druf. ad Eph. 1. 9. Vide Amama Antibab. Bibl. li. 3. Graci appellant myſteria à μύω, quod propriè ſignificat abſcondere ; quia ſub ſpeciebus externis aliud quid abſconditum eſt, non quidem reiſſa, ſed ſignificatione & uſu, Walæus in loc. com. Againe, Myſteria ſunt arcana ſacra : ſo called (ſay ſome) ᾧ τὸ μύειν τὸ στόμα, from ſhutting up the mouth, becauſe it may not be diſclosed : or rather, ᾧ τὸ μύειν τὰς αἰσθήσεις, from ſhutting up the ſenſes : ſtopping both the mouth and the eare, that they themſelves might not ſpeak of it, nor ſtrangers ſeek after it.

Μωωδίζων, Nihil procul cernens, Steph. Beza. Seeing glimmeringly, and uncertainly ; purblind. 2 Pet. 1. 9. Μωωπάζων, Cacutiens, Budæus. Sed quum præcedat τυφλός, nullo convenire modo hæc Interpretatio poteſt. Vetus Interpres vertit, Manu tentans. Eraſ. Manu viam tenens. Luſcioſus, Piſcat. Oculos claudens, aut Connivens, Steph. Quæ vox deſumpta eſt à μύειν, Connivere, Niſtare, & ὠψ, Oculuſ : dicuntur enim μύωπες, qui oculos ſæpe claudant debilitate quadam viſus, quod vitium aliquando naturale, Aret. Illi, quos Graci μύωπας vocant, Latini, teſte Gellio, <sup>k</sup> Luſcioſos, dicuntur impotentes ad videndum, quia videre quidem poſſunt ; ſed non è longinquo, non niſi debilitè. Ne void gouſte de poin, Fr. Bib. Cannot ſee aſarre off, Kings Tranſlation. Manu tentans, Vulg. Manu viam tentans, Eraſ. Manu palpans, Calv. Dicuntur μύωπες, qui non vident, niſi quæ oculis prope admoventur. Hinc quidam vertunt, Nihil eminùs cernens. Alii Græcam vocem derivant à μυρίβις ſub terrâ degentibus, id eſt, talpæ, quæ extra cavernas nihil vident, ſed quicquid obvium eſt,

ſequi volunt, donec cavum nanciſcantur. Atque hoc attendiſſe putant interpretem, dum vertit, Manu tentans ; quæ ſacer ſolent cæci, non manibus tantum, ſed & pedibus palpitando, viam quærentes, Eſtius ad 2 Pet. 1. 9. Μωωπάζων, 1. Verti poteſt, Clauſis oculis exiſtens, & incedens ; μύω enim eſt Claudio, ὀπτας vocant Oculos. 2. Μωωπάζων, id eſt, Muris oculis habens, μύς enim eſt Muſ, ſcil. ſubterraneus, puta Talpa. 3. Verti poteſt Connivens, vel Niſtans oculis, unde ab Ariſtot. § 31. probl. Myopes vocantur qui proxima vident, remota non vident, Cornel. à Lap. Alexander etiam in Problematis, ait, μύωπας vocari, qui quæ procul ſunt, & magna, non vident ; quæ autem prope ſunt, & parva, vident : vocari autem μύωπας ᾧ τὸ μύειν τὰς ὀφθαλμούς.

Μώλωψ, Vibex, 1 Pet. 2. 24. Eſt propriè cutis ex verberum incuſſione ſugillata, Veſtigium verberum in cute, Plut. Gerh.

Μωμδομαί, Vitupero, or, 2 Cor. 6. v. 3. and 8. 20.

Ἰ Μῶμοι, Macula, 2 Pet. 2. 13. Μῶμοι Ἰ Ab Hebræo propriè ſignificat vituperium. Lxx u- מֹמ Macula, ſurpant pro Mum, quod generaliter ſignificat aliquid in corpore vel actione vitia, quod incurrit reprehensionem ; & ſemper in malum accipitur, videlicet pro macula, vitio, ſordibus, Lev. 21. v. 16. cap. 22. v. 20. & 24. v. 20. Gerh. in locum.

<sup>m</sup> Μωγός Fatuus, \* ſtultus, often. Ab He- <sup>m</sup> Quasi μωγός Non videns animos, ſcil. Caſaub. exercit. 16. ſect. 23. ait, Græcorum Grammaticos nugari, cum μωγός deducant ἀπὸ τῶ μὴ ὄψεσθαι, cum rectius deducatur ab Εβραῖο מורה rebellis.

Μωελα, Stultitia. 1 Cor. 1. 18, 21, 23. and 2. 14. and 3. 19.

Μωερίνω, quæ, Infatio, or, Stultus fio. Sal inſipidus dicitur μωερίνω, Infatuari, Matth. 5. 13. & Luc. 14. 34. Infatuated, or, Grown fooliſh, if it have loſt his ſavour ; unde <sup>n</sup> homines ſtulti Latini dicuntur Inſulſi, Inſipidi, Men as it were wiſhout ſalt, unſeaſo-

ſollis Comme auſſi on dit venſeur par métaphore, Steph. <sup>a</sup> The fruits of a good wit are termed Saler.

<sup>k</sup> Non aſſentior Gellio, qui μύωπας, Luſcioſum interpreta- tur ; nec enim μύωπες à muribus dicti ſunt, ut exiſtimavit Eraſmus ; ſed Ariſtoteles definitionem probat. Beza. Vide Gerhardum in loc.



ned, unfavorable. Nam sicut infulsum à cibo transfertur ad hominem, ita fatuum ab homine transfertur ad cibum; unde Martialis betas, quòd insipida sint, fatuas vocat, Jansen. Verbum *μωγεῖν* proprie de personis dicitur, improprie de rebus, ut & nomina abstracta & concreta, à quibus verbum illud originem habet. Transfertur tamen etiam quandoque ad res, & *μωγεῖν* notat id quod insipidum, vel cuius gustus insipidus. Sic à Martiali betæ vocantur fatuæ: Nabal autem primò dicitur de rebus, secundariò de personis. Indubium itaque *μωγεῖν* sumi pro corrumpi, marcescere, omnem vigorem amittere, ut Nabal Hebræorum, & inde vocem illam ita acceptam ab Hellenistis, Spanhem. Dub. Evangel. parte tertiâ, Dub. 91. In some parts of Italy it will be taken for a great indignitie; if a man have, as he is at meat, by one that sits with him, salt offered to him, he takes it for a secret insinuation, that he is reckoned but a foole, a fellow that wants salt, that is, hath but a little wit. It is used also Rom. i. 22. 1 Cor. i. ver. 20.

Μαρολογία, Stultiloquium, Ephes. 5. 4.  
*Studium ineptorum, & inanium, ser-*  
*monum est, siue id sit jocosum, siue seri-*  
*um, Zanch.*

N.

**a** Ita, etiam,  
Adverbium  
affirmantis,  
ut & negan-  
tis, Mat. 5: 37.  
Tam *vai*,  
quàm & hoc  
loco formu-  
læ sunt qui-  
bus ad sti-  
pulationem  
respondeba-  
tur, *Grotius*  
*in* Matth. 5.  
v. 37. Vide  
plura ibid.  
**b** Particula  
*quæ* Mat.

15. 27. legitur, non uno significato usurpatur. Aliquando est affirmantis, Gen. 7. 19. & 4. 2. 1. Sic Matth. 11. 9. Latini *ita* & *etiam* dicunt, *Budæo* teste. Aliquando obtestantis est: ut ad Philemonem v. 20. Apoc. 22. 20. *Isaacas Casaubonus* vult, *ita* esse hic observantis & obtestantis, *Scul.* *Obsequi* in loc.

*hic esse particula obsecrantis, & obtestantis, quomodo sæpe à Græcis usurpatur pro eo quod Latini dicerent, Obsecro, vel quæso. Nam quum visus esset Christus nolle huic mulieri concedere quod petebat, illa vebementius orat, & Nai Kûez, ait: deinde rationem addit, quâ Christum moveri posse sperabat. Cafaub. Est hæc particula*

bar, Cafaub. *Est hæc particula in hoc loquendi genere assentientis, sed ita ut obsecrationi subserviat. Solent enim supplices, si quid minus commodè sibi responsum est ab iis quibus supplicant, blando quodam assensu gratiam eorum captare; ut etiam apparet ex subiecta particula causali. Quinetiam supplices interdum, partim asseverationis causâ, partim veluti prospicientes quid sibi possit in contrariam partem obijci, uti solent particulâ Etiam, ut apud Plautum in Aulularia: & ad Philemonem ver. 20. Sic Hebræi suam particulam Na usurpant in vehementiore precatone, Beza in Job.*

Nads, *Templum*, often. It signifyeth any place whither men resort to worship, as *Ædis*, ab *aducendo*. Acts 19. ver. 24. *væds*, some say, *Little boufes*, or, *Caskets* to put the idoll in, so *Casanbon*. Others think the Temple of *Diana* was engraven on their coin, as *Beza*. The word in this place is taken for pieces of coin, in which was stricken the similitude of *Diana's* Temple, such a thing as the Popish shrines are, Dr. *Fulk* against *Martin*. Nads in-

Fulſe againſt Martin. Naſcs in-  
terdum generaliter uſurpatur de univerſo  
Templo, etiam de extremis ejus parti-  
bus, ut Matth. 27.5. Lud. de Dieu in  
Prefat. ad Comment. in quatuor Evan-  
gel. A vado, quaſi habitatio  
Dei, becauſe God dwels there : un-  
de & domus Dei vocatur. Eſt Gra-  
cis vado non univerſum Templum, aut  
ſtructura ipſius ; ſed ea demum pars  
Templi ad quam culturi adire ſolent,  
Jun. Parallel.

Nardus, Mark 14.3. Joh. 12.3.  
This Greek and Latine word is bor-  
rowed from the Hebrew name נרד  
Nerd, Cant. 4. 14.

*Ἡ ναυγέω, Naufragium facio.*  
II. 25. 1 Tim. I. 19.

1 Cor. c A vaδs, na.  
vis, & aγru-  
μ, frango.  
Naũs,

Ναῦς, Navis, Acts 27. 41.

Ναύκληρ, Naucerus, Acts 27. v. 11.

Quis navem possidet, ad quem vadēs κληί-  
ρ, id est, navis hereditas pertinet.

Ναῦτης, Nauta, Acts 27. 27, 30. Revel.  
18. 17.

<sup>a</sup> <sup>d</sup> *Neaviās, Adolescens.* Acts 7. 58.  
Ambrose and Theodoret think that  
Paul was twentie yeers old at his  
first conversion: but the Greek  
word there hath not so much re-  
spect unto his age and youth, as to  
his courage and fierceness, as the  
word significth, as Budæus sheweth.  
<sup>c</sup> Euripides calleth bold and inso-  
lent speech νεαίας λόγος. Paul is  
termed by another word, Acts 9.  
ver. 13. Besides, he spent his youth  
among the Jewes before his conver-  
sion, Acts 26. 6. and had authoritie  
committed unto him, not incident  
to every youth, Dr. Willet upon the  
Epistle to the Romans. Casaubonus  
Exercit. 1. ad Appar. An. Num. 99.  
observat, Josephum non solere voces  
νέ, νεαίας, vel νεαίας usurpare  
de iis qui annos pubertatis nondum sunt  
affecti; sed de illis potiùs qui excessere-  
runt ex ephebis, & annum decimum  
quintum transcenderunt. Adde, Pau-  
lum νεαίας vocari Act. 7. 58. qui tri-  
cenario major secundum Chrysostomum;  
& sanè paulò post αἰνῆς appel-  
latur ab Anania. Nec credibile puerò  
à Pontifice maximo tantum potestatis  
in Christianos tributum fuisse, Span-  
hem. de Dub. Evangel. parte secun-  
dâ, Dub. 2. It is used also Acts  
20. 9. and 23. 17, 18, 22.

Νεαίον, Adolescens, (diminutivum)  
Adolescentulus. Matt. 19. 20, 22.

Mark 14. 51. and 16. 5. Luke 7. 14.  
Acts 2. ver. 17. and 5. 10. 1 John 2.  
ver. 13, 14.

Often in Polybius  
and other Historians it significth  
<sup>t</sup> Militem: unde apud Poetam, Ro-  
mana juvenus, pro cohorte, seu mul-  
titudine juvenum bellatorum ex Ro-  
manis: Nec obsât diminutivum vo-  
cabulum. Nam apud Pollucem, νεα-

<sup>e</sup> Quidam  
per νεαίωνος  
intelligent  
milites quo-  
rum mentio  
in comitatu  
Judæ facta,  
propter ad-  
ditum articulum,  
sicut passim Polybius & Livio oi νεαίωνοι ju-  
venes sunt milites, & Juvenum legere est Legiones conscri-  
bere: sed probabilius est intelligi adolescentulos qui cohorte-  
tem militarem faciunt.

νέ, & dicitur in quarta annorum he-  
bdomade, id est, à vigesimo primo, usque  
ad vigesimum octavum. Estius ad  
1 Joan. 2. 12. Non est insolens pro-  
bat is Authoribus Græcis hominem 25.  
annorum, imò etatem illam præterges-  
sum, vocare νεαίωνον. Sic Cicero,  
cum annum ageret 27. tum temporis, se-  
cundum Aulum Gellium, lib. 15. c. 20.  
secundum Cornelium nepotem, 23.  
Casaubonus observat, νεαίωνον mili-  
tem significare Polybio, quod dubio  
proculortum habet ex Hebraismo; mi-  
lites enim Abrahami vocantur νεαί-  
ονοι Lxx. Et sanè illa ætas militia  
apta, utpote laborum & imperii pati-  
ens. Sic Marc. 14. v. 51. usurpatur,  
qui sanè pueri non erant, sed juvenes ad  
minimum, Spanhem. de Dub. Evan-  
gel.

Josephus useth this word,  
and that before, and vices, not of  
them qui pubertatis annos necdum sunt  
affecti, verum de illis potiùs qui exces-  
sirint ex ephebis, & annum quintum-  
decimum transcenderint: See Casaub.  
Exercit. 1.

Νεκρός, Mortuus, often. unde Necro-  
mantia, divinatio per mortuos. Quasi  
ve & xñs, without an heart. It may  
be rendred without heart; for, as life  
beginneth, so death endeth in the  
heart. Therefore Aristotle calls it,  
Primum vivens, & ultimum moriens.

Νεκρώ, Eneco, mortifico, (ut Theologi  
loquuntur) Make dead. Νεκρω-  
σθαι & Emortuus, Col. 3. 5. Rom 4. 19.  
Heb. 11. 12.

Νεκρωσις, Mortificatio, (ut Theologi lo-  
quuntur) Rom. 4. 19. 2 Cor. 4. 10.

<sup>8</sup> Νέος, Novus, often. Septuaginta  
Interpretibus non tantum respondet voci  
jalad, quæ notat primæ ætatis gradum; νεαν, Angl.  
sed & voci nagnar, quæ de ætate ju-  
venili & virili sæpe usurpatur, Span-  
hem. Potiùs Juvenem significat,  
quàm Novum: quod tamen discrimen  
non semper observatur, Beza in Matth.  
9. 17.

Νεώτερος, Novus, often. Infimus,  
& postremus, ut Euthymius interpre-  
tatur; ad animi enim submissionem, po-  
tiùs quàm ad ætatem, hac voce respectus  
habetur, Gerh. in Harm. Pre-  
priè hoc dicitur de ætate; malo tamen

N n νεώτερος



νεότερον accipere in genere pro eo qui minima sit autoritatis: sicut apud Hebræos interdum usurpatur vocabulum נִיזָּה, Tahir, Beza in Luc. 22. 26. Vide Piscat.

Νέοταρ, Pullus, Luke 2. 24.

Νέοτρός, Juvenius, Matth. 19. 20. Mark 10. 20. Luke 18. 21. Acts 26. 4. 1 Tim. 4. 12. Aristoteli vocatur totum illud spatium vitæ quod complectitur infantiam, pueritiam, & adolescentiam.

Νέοτρός, Novitius, Steph. Beza. 1 Tim. 3. 6. A new plant. Rectè notat Chrysostomus, Apostolum non dixisse νεόν, juvenem, sed νεότρου, Recens Ecclesiæ insitum. Not young in years, but in faith; one lately converted to the Christian faith, as it were a tender and young plant in Christianitie. Hieron. retinet neophytum, Erasmus vertit novitium, Syr. puer aut juvenis doctrinâ suâ. Gall. nouveau apprenti. Angl. a novice, or, one newly come to the Faith. Nam juxta Etymon est Recens natus, aut, Nuper Ecclesiæ insitus, quales erant Catechumeni. It significeth one new-planted or grafted into the body of the Church, which was then by outward Profession of the Gospel, whereunto from Paganisme and Infidelitie they came.

Νέος, Immo, Joh. 13. 24. A quo vetus verbum Latinum Nuo: cujus composita in usu manserunt, Immo, annuo, pro, nutu utor, nutu significare; quia nutus ejusmodi solet fieri capite, vel certè oculis. Act. 24. 10. usurpatur de Præfide Felice, Paulo per nutum potestatem dicendi dante, quod est potius Annuere, quàm Nuere.

Νεφέλη, Nubes, often. 2 Pet. 2. 17. Nebula, materia nubium. Ab Hebræo נָפֶל, Naphal, cecidit, quia descendit, vel ab Hebræo נָפַח, Naph, stillare.

Νέφος, Nubes, Heb. 12. 1. only. Νέφος, Nubes testium. Cujus locutionis exemplum extat, Isai. 60. 8. ubi est ἐν δὲ δούλι, instar nubis, & sicut Columbe, pro, sicut nubes columbarum, Capell. Spicileg. ad Hebr. 12. 1. Metaphora est ducta ab avibus magnâ multitudine volantibus, quæ alis suis

prætervolantes, umbram instar nubis faciunt. Idem. Nubes Ebraice est נֶבֶל à densitate. Igitur Nubes testium, id est, densitas, frequentia, multitudo, Drus. ad Hebr. 12. 1.

Νεοτρός, Aditus, Act. 19. 35. Sic 1 A νεός, dictus, quod Templi verrendi purgandiq, cura ei sit commissâ. Templum, & scopia, scopis purgo, orna, quasi Templi ornatrix, Lorin.

Νεοτρός, Juvenilis, 2 Tim. 2. 22.

Νή, Per, 1 Cor. 15. 31.

Νήσω, Neo, Matth. 6. 28. Luk. 12. 27.

Νήπι, Infans. Quasi νη εἰπεῖν, ut Infans, qui fari non potest: vel quasi

νήπι, Levis, Mollis. Refertur ad ætatem puerilem, & ad animum, qui scilicet ingenio & moribus stultus, imprudens, imperitus est, pueriliter se gerens in negotiis, Chemnit. Gerh. Cum ad ætatem refertur, significat Infantem, cum ad animum, significat Parum eruditum, Parum ingenio, & rerum usu callentem, Erasmi. It significeth both a child, and a fool, and notes inability to speake, whether in children, or in grown men. Et Stultum significat, & Infantem, hoc est, qui ætatis vitio nondum sapiat, Erasmi. It is taken for such as are weak in faith, or knowledge, 1 Cor. 3. 1. Heb. 5. 13. Mart. 11. 25. Nnticus, Infantibus, id est, rudibus aliqui & indoctis, cujusmodi est plebecula, Beza. Νήπια, seu Infantilis ætas, hac voce hic notata, significat illam animi imbecillitatem quæ est imperitia rerum humanarum, quæ non deputatur in vitio, Cam. in Myr. Evang. Ad ætatem pertinet, Gal. 4. 1.

It answers to two Hebrew words, viz. נָחַץ, which is referred to the age, and נֶחֱץ, which is referred to the minde, Drus. ad Rom. 2. 20. Vide Spanhem. de Dub. Evangel partem secundam. Dub. 36. It is used also Matth. 21. 16. Luke 10. 21. Rom. 2. 20. 1 Cor. 13. 11. Gal. 4. 3. Eph. 4. 14.

Νήπιος, Infans sum, 1 Cor. 14. 20. Infantiliter ago, pueriliter me gero.

Νήσος, Insula, Act. 13. 6. and 27. 26. and 28. 17, 9, 11. Rev. 1. 9. and 6. 14. and 16. v. 20.

Νησίον, Insula, Steph. Act. 27. v. 16. Est diminutivum, Parva insula, ut πησίον.

Νήσιον,

Of νεός and νεότης, Nova plantatio.

Gerh. in Harm.

From the Particula privativæ, and νεός, Isai. 60. 8.

**Nῆστις**, *Jejunius*, Matth. 15. 32. Marc. 8. 3. *Impastus, ut loquitur Virgilius.*

**Ἰμῆστις**, *Jejunium*, Matth. 17. 21. Mark 9. 29. Luk. 2. 37. Act. 14. 23. and 17. 9. 1 Cor. 7. 5. 2 Cor. 6. 5. and 11. 27. Of the privative particle *νῆ*, and *ἔστιν*, *Cibum non comedere, vel Cibum non sumere*, Chemnit.

**Νῆστις**, *Jejuno*, often. To fast: according to the notation of the Greek word, it significeth to abstain from food. Pro religioso jejunio usurpatur, Erasmi.

**Νῆσις**, *Sobrius sum, vigilo.* It significeth to be watchfull, 2 Tim. 4. 5. and 1 Pet. 4. 7. 1 Cor. 4. 34. To be sober, 1 Pet. 5. 8. 1 Thess. 5. 6, 8. both significations agree, 1 Pet. 1. 13. *Jejune* renders it *vigilantes*, Vulgata *sobrii*. It significeth both to watch, and to be sober: unde *νῆστις* *sacra*, in quibus pro vino libabatur aqua, Erasmi. *Vigilare, & Sobrium esse significat, quia Ebrietati cum somno, & Sobrietati cum vigilantia, maxima est cognatio*, Gerh. in Harm. & loc. Theol.

*& in 1 Pet. 4. 7.*

**Νῆσις**, *Vigilans, sobrius.* 1 Tim. 3. 2, 11. Tit. 2. 2. *ut autem apud Latinos, Sobrius non solum de sobrietate corporis, sed etiam de sobrietate mentis, vigilantia, scilicet, prudentia, & attentione, usurpatur: ita quoque apud Græcos νῆστις in utraque significatione ponitur*, Gerh. in loc. Theol. *Alii legunt νῆστις, Henricus Stephanus νῆστις, sed Montanus, & Robertus Stephanus, & Scultetus, νῆστις. Videtur alludere ad Etymologiam nominis Episcopi: nam & ἡσυχία significat vigilem custodem. Eam ob causam dicti quoque sunt Episcopi speculatores*, Ezech. 3. 33. *quoniam pro grege excubias agere debent, Hyperius.*

**Νίκη**, *Victoria*, 1 Joh. 5. 4. Παρεὶ τὸ μὴ εἶναι. *Non cedendo, ut illud Virgillii, Tu nec cede malis, sed contra audentior ito.*

**Νίκη**, *domus, Vinco*, or, often.

**Νίκη**, *Victoria*. 1 Cor. 15. 54. εἰς

*νίκη*, *Ad victoriam*, Beza. In *victoria*, Vulg. *Proprie quidem est victoria*, 1 Cor. 15. 55. *per Hebraicam verò metonymiam effecti eternitas*, 1 Cor. 15. v. 54. *Sic vertendum esse τὸ εἰς νίκη*, demonstratur ex *Ἐσαϊæ 25. 8. & Hos. 13. 14. unde locus hic ab Apostolo allegatur, ubi τὸ Νίκη non vertendum ad victoriam, sed, more Hebræorum, in sempiternum*, in perpetuum, *Νίκη enim est vincere, superare, præsesumde est Νίκη, robur, quo victoria paratur; item eternitas, sic dicta, quod omnia vincat*. Ambrosius, & ante cum *Tertullianus, & alii multi legunt In contentione: νίκη enim, si cum diphthongo scribatur, Contentionem sonat; sin secus, Victoriam significat*, Erasmi. *Decepti fuerunt à librario, qui Græcè scripserat νίκη, pro νίκη*, Beza. It is used also *Matth. 1. 20. 1 Cor. 15. 55, 57.*

**Νίπσις**, *Pelvis*, Joh. 13. 5. a *Bason*: \* *Mallum* from the Verb following. Latini *um, vas lavandis manibus, sicut Pelvis, aut Pollubrum, in quo pedes abluntur*, Steph. in Thes. Græc.

**Νίπσις**, *lavo, or, often.* Peculiariter de manuum lotionē dicitur, id est, ante cibum, *χέει χεῖρας νίπεις*. La main lave la main.

**Νόσις**, *Intelligo, animadverto, animum adverto, often.* *Animadverto, mecum confidero & expendo*, Marc. 8. v. 17. p. 2 Tim. 2. 7. *Lxx utuntur pro verbo quod significat, Intrinsecus, in mente, ordine, & certâ quadam dispositione, distinctione, & judicio intendere*, 2 Sam. 12. 19. Prov. 1. 2. *Intelligo*, Matth. 15. 17. & 16. 11. Marc. 7. 18. *tamen distinguuntur, ut finis à mediis*, Marc. 8. 17. *Neque enim quicquid consideramus, statim intelligimus. Refertur ad mentem, & designat Animum ita ad rem aliquam intendere, nè illa oculos, aures, & mentem praterfluat*. Matth. 24. 15. Ephes. 3. 4. *jungitur cum Legere, ubi indicatur, quod attentè lecta sint consideranda*, 2 Tim. 2. v. 7. *Animum intende his que dico, ut Lydia, Act. 16. 14. quanquam ibi sit verbum νοεῖν*.

\* **Νόσις**, *Cogitatio*. *Νόσις, Machinatio*, hinc Latini etiam *Noema* vocant irrisoriam inventionem, subannationem, *Arct. in 2 Cor. 2. 10.*

**N n 2** *nationes,*

*an* Sonat non solum, sobrius & parcedere, sed penitus nūlgulare, *Arct. in Probl.* *Ἰμῆστις* significat, cibum in genere non admittere, *Id. ibide*

*n* Est, 1. *Sobrius*, 2. *Vigilans*, 3. *Perseverans*, *Arct.* unde *νῆστις* *sacra* erant, in quibus bibebantur aqua, *Cornel. à Lap.* 1 Tim. 3. 2. *νῆστις*. Perin te est, sive *Sobrium*, sive *Vigilantem* veritas, quam hoc posterius ad proprietatem verbi magis quædrat, *Vorsius.*

*o* Lat. *Victoria*. Gall. *Victoire*. Angl. *Victorie*. Quâ ratione Palma metonymicâs sumitur pro victoria, quod pondere pressa non deorsum cedit, nec infra flectitur, sed adversus pondus refurgit & sursum nititur, *Aut. Gell. lib. 3. not. Arct. c. 6.*

\* Est astuta cogitatio, rationem irrisoriam inventionem, subannationem, *Arct. in 2 Cor. 2. 10.*



nationes, mentes. *Machinationes*, 2 Corinth. 2. 11. *id est*, *Nefanda consilia*, & *sceleratam voluntatem*, Bez. - *Nothum* generaliter significat cogitationes; sed interdum contrahitur ad significandum cogitationes ingeniosas, vafas, & ad fallendum compositas, dum quis aliud pretendit, aliud intendit, Estius ad loc. *Mentes*, 2 Corin. 3. ver. 14. It is used also 2 Cor. 4. v. 4. and 10. 5. and 11. 3. Philip. 4. v. 7.

Nôth, Suppositivus. Heb. 12. 8. *Isidore* saith, they were called *Spurii*, because they were born out of puritie, because such kind of lust is contrary to holy matrimony. Those which were begotten of married women were called *Nothi*, because they seemed to be his children whom the marriage doth shew, but are not; no otherwise then some fevers are called *Nothæ*, that is, bastard-fevers, because they imitate the Tertian, or Quartan-fever in heat, and other accidents, but yet are neither Tertians nor Quartans. *Ex particula* *vo* habente vim privantis, & *Sei* divinus, quasi *divino matrimonii usu privatus*. Et *Isidorus* inter *Nothum* & *Spurium* hanc differentiam ponit, quod *Nothus* dicatur de illo qui de patre nobili, & matre ignobili gignitur: *Spurius* est contra de illo qui ex matre nobili, & patre ignobili nascatur. *A vè*, & *Ex* quod est præter morem, *Martin* in *Lexic. Philolog.*

Nôth, *Pascua*, Joh. 10. 9. 2 Tim. 2. 17.

Nôth, *Lex*, very often. The Hebrews call the Law תורה *Thorah*, which some derive from תור *Tbor*, id est, *Ordinavit*. Others from the root: תרה *Jarah*, *Docuit*, because the Law is the doctrine of truth, and every man thereby is taught his duty to God and man. The Greeks call it νόμος, from νόμος, or νόμος, mens, & ratio, *Plato*. The Law is *Dictionem recte rationis*. Rather, ἀπό νόμου, à tribuendo, quod viz. sumum cuique tribuat. In Latine it is called *Lex*, either à *legendo*, from reading, quia publice legatur, *Isidore*: Or, à *legendo*, from choosing; so

*Tully*, because of the choice and exquisite wisdom that is in it: Vel à *ligando*, from binding, quia obligat; the Law is *Vinculum civitatis*. This etymologie hath some colour from the Scripture, where it is called a yoke, and band, *Jerem. 5. ver. 5. Psal. 2.* It is taken, 1. Largely, for that which hath the force of governing, and moderating our actions, *Rom. 7. 23, 25. and 8. 2.* 2. The *Morall Law*, the *Decalogue*, or ten *Commandments*, *Rom. 7. v. 7, 14, 22. and 3. 20, 27.* 3. The whole doctrine of the word, *Jam. 1. 25.* 4. Books of *Moses, Psalms and Prophets*, *Rom. 3. 19.* The whole *Old Testament*, *Joh. 10. 34. and 15. 25.* The five Books of *Moses*, *John 1. v. 45. Galat. 3. 21. Rom. 3. 21.* 5. The condition of keeping, or fulfilling the Law exactly in every point, *Rom. 4. 13, 14. Gal. 3. v. 10, 11, 12.* 6. *Naturall instinct*, and light of reason, or the law of Nature, *Rom. 2. 14.* 7. *Legall Ceremonies*, *Gal. 5. 3. Joh. 1. 17.* 8. The second Table, *Gal. 5. 14. Rom. 13. 8.* Also any one *Commandment*, 1 Cor. 14. 34. 9. *Institution*, or ordinance of *Aaron*, *Heb. 7. 12.* 10. The wrath of God, and damnation, when it is opposed to grace, as *Rom. 6. v. 14. Gal. 5. 18.*

Nôth, Existimo, often. Aët. 16. ver. 13. *ἐποικίετο*, *Solebat*, *Beza*, *Piscat.* id est, ubi de more ac consuetudine haberi consueverant conventus. *Vetus autem Interpres* (inquit *Beza*) *deceptus hujus verbi variâ significatione, convertit videbatur.* *Nôth* est pro moris esse, sive in more positum esse, reperitur passim apud Græcos *Autres*, ut exemplis confirmat *Hen. Steph.* in *Thef.* Non gravatè verterem fama erat, vel putabatur, scilicet à nobis, id est, putabamus, ut vertit *Aethiopicus*: νομίζω enim pro in fama & existimatione esse aliquando usurpari, docet ex *Platone Budæus*, *Ludovic. de Dieu* in loc.

Nôth, (Adjec.) *Legalis*, & (Subj.) sponsa in difficilioribus legis *Mosaicæ* questionibus, quasi à Jurisconsultis petebantur, *Chemnit. in Harm.* See *Sculier. Exercit. Evang. lib. 1. cap. 54.*

(*stant*)

stant.) *Legis Interpres*, Matth. 22. 35, Luc. 7. 30. & 10. 25. & 11. ver. 45, 46, 52. & 14. 3. Tit. 3. 9, 13. Νομικοὶ ἂ νόμου, sive lege, quia ipsorum munus ac professio erat, sacras literas evolvere & scrutari, eas populo prælegere & exponere, ac siquid dubii oriretur, ex illis responsa dare, ut colligitur ex Matth. 2. ver. 4. & 7. 29. & 23. 2. 1 Corin. 1. 20. Gerb. in Harm. Vide Spanhem. de Dub. Evang. part. secund. l. Dub. 38.

Νομίμως, Legitimè, 1 Tim. 1. 8. 2 Tim. 2. v. 5.

Νομοδιδάσκαλος, Legis doctor. Luk. 5. v. 10. Acts 5. 34. 1 Tim. 1. 7.

Νομοθεσία, Legis constitutio, Rom. 9. 4.

Νομοθέτης, Legislator, Jam. 4. 12.

Νομοθέτω, ἐκμαί, Leges sancio, Leges accipio, Heb. 7. 11. & 8. 6. Ἀ νόμου & λέξεως, Solabant enim Leges publice poni ab hominibus spectanda, ne quis ignoraret, quid iis præscriberetur aut faciendum, aut fugiendum.

Νομισμα, Numisma, Matth. 22. 19. Vel ἀπὸ τοῦ νομίζω, ab æstimando; vel ἀπὸ τοῦ νόμος, à lege, quod ejus usus lege fuerit introductus, Arist. Ethic. 5. c. 5.

Νόσος, Morbus, offen. Significat morbum & vehementiorem & intensiorem, Bullinger, Arct. Cornel. à Lapide, & alii. Est diuturna perversio habitudinis corporis: unde rectè per morbum vertitur, Janse. in Conc. Evangel. Μεταφορικῶς, Vitium, peccatum, error.

Νόσος, Insano, 1 Tim. 6. 4. Νοσῶν, Insaniens, Beza, Steph. Erasmi. Vulg. Languens. In Greek, Sick about questions. Laboro, item, Errore aliquo laboro, Aegrotio: sapius ad animum refertur, Desipio, ac deliro, Eras. Μεταφορικῶς de agitudine mentis dicitur, Illocr.

Νόσημα, Morbus, Joh. 5. 2.

Νοστή, Pullities, Luc. 13. 34. Tam domicilium seu nidum significat in quo pulli educantur, quam pullitiam ipsam, Polyc. Lyser. Vulg. & Erasmi. Nidus. Beza, Pullities. Sic loquitur Columella plurimis locis, proprii in his rebus sermonis observantissimus.

Νοστή, τὰ, Pulli. From νέω & τὸ

avicula, seu pullus; & per Synocpā, νόστος. Matth. 23. 37. Μετοnymicè pro ipsiis pullis hic usurpatur, Ger. in Harm.

Νοστήζω, Interverto. It significeth, To detain any thing to ones selfe that belongs not to him, and to put it apart to his own use. Tit. 2. ver. 10. it is translated *purloine*. It is the same word whereby the fraud of Ananias is set forth, Acts 5. v. 2, 3. who kept \* back part of the price of a possession which hee sold. Græcis νοστήζω dicitur, qui sicutum aliquid decerpit aut detrahit, cum totam rem tollere non auserit, Estius ad Tit. 2. v. 10.

Interverto, vel avertio: significat autem Latini utrumque hoc verbum, callidè quippiam surripere, & quasi efficere ne quippiam ad dominum perveniat, aut ab illius oculis remove. Græci idem dicunt verbo νοστήζω, diversā tamen translationis ratione, quia viz. quod furatur quispiam, id solet sibi seponere, ac recondere, ut hoc loco Ananias & Sapphira, Beza in Act. 5. 2. The Septuagint use it Josh. 7. 1.

Νότος, Auster, Matth. 12. 42. Luk. 11. v. 31. and 12. 55. and 13. 29. Acts 27. ver. 13. and 28. 13. Revel. 21. 13. From voris humor, quoniam est nebulosus atq; humectus. Auster, quasi Hauster, ab haurienda aqua, because it is commonly vaimie:

Pluvioque madescit ab Austro. Ovid. Met.

Νεγεία, Admonitio, commonefactio, Ephel. 6. 4. It is a putting of a thing into the minde, an urging and pressing of it; an informing and instructing the minde. Commonefactio, quā significatur quasi amissa mentis repositio. It is taken, 1. For the action of admonishing, as Tit. 3. ver. 10. 2. For the thing admonished: In both senses it is taken, Ephel. 6. 4. \* Propriè significat Ad-

monitionem, non simpliciter, sed tantumquam in mentem pueri ponas, & ingeras quæ sunt illi ad salutem necessaria, Zanch. in loc. Νεγεία admonitionem, & oburgationem, sive correptionem significat; inde dicta, quod

Νέσων dicitur securum, hinc νοστήζω, seponere, Ex toto aliquid decerpere, Arct.

Est seponere, avellere, furtim decerpere, ubi totam rem non auserit, sed paululum tantummodo abraderet, decurtaretque id quod servit; & illi ipsi etiam qui servorum instar mercede locant suam operam, solent facere, Hyper. in loc.

\* Non est totam rem auferre, sed paululum tantummodo abraderet, decurtaretque id quod servit; & illi ipsi etiam qui servorum instar mercede locant suam operam, solent facere, Hyper. in loc.

Significat efficacem admonitionem, quā aliquis ad maiorem mentem revocatur, C4-220741 2115

Numisma (say some) from Numa the King of the Romans; but rather from this Greek word, faith Gerb. Scultetus seems to be of another mind, as was observed before in the word μαλακία.



quod in animum alicujus ponas & ingeras quod factum oporteat. It is

used also 1 Cor. 10. ver. 11. **N&δεττω**, Moneo, menti indo. Acts

20.31. Rom. 15.14. Col. 1.28. and 3.16. 1 Thess. 5.12, 14. 2 Thess. 3. v. 15. Latius patet quàm Latinum vocabulum Admoneo; est enim, mentem bonam alicui indere, quod fit non solum admonendo, sed increpando, consolando, Episc. Dav. in Col. 3. 16. **A v&ς**, Mens, & τῷ θυμῷ, Pono, amissam mentem repono, Beza in 1 Thess. 5. ver. 14.

<sup>2</sup> **Μῆν** est Mensis, Æolicè **μῆς**.

<sup>2</sup> **Νεμυλία**, Novilianum, Colof. 2. 16. From **νέ**, Novus, & **μῆς**, Luna, sive Mensis; siquidem Græci non à Calendis, sed ab initio novæ Lunæ mensem asspiciuntur, Eras. in loc.

\*vel Mens, vel Spiritus, ambiguit Sensus dicitur, Beza in 1 Cor. 2. 16. **Νέ** (in soluta oratione dicitur **v&ς** per contractionem) meus, vel animus **N&ς** pro sententia 2 Thess. 2. 2. Rom. 14. 5. 1 Cor. 1. 10. a They erre both in their judgement, and confidence, Dr. Waller.

\* **N&ς**, Mens, often. 1. The Understanding, 1 Cor. 14. 14. Tit. 1. ver. 15. 2. The whole faculties of the soule, both Understanding, Reason, Will, and Affections, as they are renewed by Grace, Rom. 7. v. 25. 3. The judgement of the minde, Rom. 14. v. 5. Rom. 1. 28. it signifieth the verie Judgement, and understanding, both theoreticall and practicall. **N&ς** contrahitur ex **νέ**, & propriè Mentem, Animum; translativè verò, Cogitationem, Voluntatem, Consilium, & (quod huc spectat) Sensum verborum vel prolatorum, vel scriptorum significat: Hac significatione videtur accipi, 1 Cor. 2. 16. Sive autem, Consilium Dei de salute nostrâ, sive sensum verbi divini in literas redacti, illâ voce intelligamus, res eodem redit. Consilium Dei, & id omne quidem in Scripturis nobis revelatur: Scripturas igitur qui scrutatur & intelligit, vult, mentem Christi tenet, hoc est, sensum verborum Christi accurate percipit, & eo ipso consilium ejus exactè novit, Glass. Philolog. Sac. lib. 2.

b Of words, Mens, & **ἔχω**, Habeo. Ad verbum, ut qui mentem haberet, sive, ut intelligentiâ præditus, Beza in loc.

b **Νεμεχός**, Cordatè, sapienter. Mark 12. 34. Discreetly: the word is significant; as one having a reasonable soul. Syrus reddidit, Sapienter. **Νύμφη**, Nurus, sponsa, Matth. 10. 35. Luke 12. 53. Joh. 3. 29. Revel. 18. 23. and 21. 2, 9. and 22. 17. The Nymph, or Bride.

**Νυμφί**, Sponsus, often.

**Νυμφών**, Thalamus, Matth. 9. 15. Marc. 2. 19. Luc. 5. 34. **οἱ τῶ νυμφῶν**, Filii Thalami, non, ut Vulgatus, Sponsi: **νυμφῶν** enim, Sponsi ædes, seu conclave; Thalamum igitur intelligit nuptialem: hujus Filii Melonymiâ, Hebræis familiari, duntur, quos Sponsus in suum usque Thalamum admittit, ut sodales, & maxime familiares. Quod in Marth. & Luca est Filii sponsi, in Marco, Filii nuptiarum, Græcè apud omnes est potius Filii thalami nuptialis: significat enim **νυμφῶν**, teste Suidâ, magis Thalamum nuptialem, cùm sponsus dicatur hic & alibi **νυμφί**, & nuptia **νύμφης**, Janfen. in Concord. Evang. Græcis **παρ' νυμφίους**, qui apud profanas gentes Epithalamium carmen canebant, Scultet. Exercit. Evang. lib. 2. cap. 52.

**Νῦν**, Nunc, often. Hæc particula interdum non est temporis adverbium, sed Argumentorum seriem connectit, ut 1 Cor. 12. 18, 20. Particula **νῦν** non est temporis adverbium, sed est conjunctio, quæ adhiberi solet in argumentorum assumptionibus, respondens Gallicæ particule or: sic enim solet à Demosthene quoque usurpari in assumptionibus argumentorum, Beza in 1 Cor. 7. 14. & Heb. 11. 16. & alibi. Sic Joh. 8. 40. & 18. 36. 1 Cor. 15. 20. etiam usurpatur. Est conjunctio expletiva, Luc. 11. 39. Luc. 22. 36. per τὸ νῦν, primariò ac principaliter intelligit Tempus proximè instans; secundariò & consequenter totum vocationis cursum, quem Apostoli post Christi in cælos ascensionem tenuerunt.

c **Νύξ**, Nox, often. **Ἀπὸ τῆς νύκτος**, à c. A **Πῦρ**, Pungendo, quia ad somnum pungit. It is called in Hebrew, **לַיִל**, Latine, of the yelling or howling of wilde beasts therein, Ainsw. It in Latine significeth (say some) rest, quietness, because men take their ease and sleep then.

d **Νύκτω**, Nicto, c. Dormito. To take a nap. Dormito enim desiderium potius somni, aut leviculum somnum, quàm pro negligentem esse. e It is a frequentative verb by termination and derivation, but not by signification; it signifieth in Latine what **νύκτω** doth in Greek.

frequentem

d Propriè Dormito capite nutans; metaphoricè capitur, sicut & Dormito,

frequentem indicat, saith Peter Ramus, Schol. Grammat. lib. 16. Matth. 25. 5. ἐνύπνισαν, They slumbred: or, (as the word signifieth) Nodded with the head. Νίστάρουντ, dormitârunt, ut Vulgata & Erasmus. sensu recte expresso; ut in illo Flacci,

Quandoq; bonus dormitat Homerus. Nos vulgò dicimus Sonmeiller. Nam τὸ δύσιν ἐστὶν ἐστὶν propriè, oculis somno gravatis connivere; tamen quum sequatur ἐνύπνισαν, proprium verbum Latinum usurpare malui, Beza in loc.

The Septuagint use it for Dormituri, paululum dormire, Psal. 120. 3. It is used also 2 Pet. 2. 3. Ἄνδρες, Annuo. Significat propriè, Dormitare capite nutante, Oculis somno gravatis connivere, Ad somnum proclivem esse, Gerh.

† Νύξ, Fodio, Joh. 19. 34. Propriè est Pungo, fodio, vulnero. So it is used in profane Authors.

Νύξ ἡμέρας, Noctem ac diem noctis dieiq; spatium, 2 Cor. 11. 25. A Night-day, that is, a day comprehending the night also. Hæc vox sumitur apud Græcos pro spatio viginti quatuor horarum; sed apud Paulum significat potius, Noctē dieque, Night and day.

Νεώτερος, Segnis. Heb. 5. 11. νεώτερος, Segnes, sive Tardi, quod propriè de incessu dici volunt Grammatici, Beza in loc. Propriè tardus ad ambulandum, hinc ad alias actiones piger dicitur νεώτερος, Aret. Transfertur ad animum etiam. It is used also Heb. 6. ver. 12.

Νῶτ, Tergum, Rom. 11. 10.

Ξ.

a Peregrinus,  
à peragran-  
do.

Ξένος, Adject. & Subst. Hospes, Peregrinus, often. It signifieth three things, an Host, a Guest, and a Stranger. There is so small difference between the Harbourer and harboured, that three languages expresse them by one and the same word Ξένος, Hospes, Un Hoste.

Non Hospes ab Hospite entus,

Ovid. in Met,

b 1. One that cometh from another country or nation, Matth. 27. v. 7. 2. One that useth this world as if he used it not, Heb. 11. 13. 3. Uncircumcised Gentiles, Ephes. 2. 12. Ξενία, Hospitium. Philem. ver. 22. The word signifieth all things requisite for the well-using of a stranger, c as receiving to a house, food, lodging, and all other necessities belonging thereunto. It is used also Acts 28. 23.

d Ξενίζω, quæ, Hospitio excipio, diversor. 1 Pet. 4. 4. Ξενίζοντες, Peregrinari sibi videntur, hoc est, quod in vernaculo sermone dicimus, Ils se trouvent estranges, vel, Ils se trouvent tous nouveaux, & comme en un autre monde. Vulg. Peregrinantur; Latine profectò, sed paulò obscurius. Erasim. Atque absurdum illis videtur; non satis expresse. Syrus, Obscurescent, nempe ut ad rei insuetæ spectaculum, Beza in loc. Vers. 12. μὴ Ξενίζετε, Nè tanquam hospites percellamini, id est, Nè proinde sitis attoniti, ut qui in rem aliquam novam incidunt, & de qua nunquam cogitârunt. Vulg. Nolite peregrinari. Erasim. Nè miremini. Dicuntur Græcis Ξενίζεσθαι, qui ob rem aliquam novam, insolentem, aut peregrinam, cum admiratione turbantur. Syrus reddidit per admiratus est, obstupuit, Matth. 8. 10. Joh. 3. v. 7. Significat etiam obmurmuravit, indignatus fuit, Marc. 10. v. 41. 1 Cor. 11. v. 10. quæ significatio in idem huic loco accommodari potest. Verbum Ξενίζεσθαι, propriè acceptum, significat diversari, hospitio excipi, Act. 10. v. 6, 18. & 32. cap. 21. v. 16. per metalepsin ponitur pro eo, quod hospitibus ac peregrinis contingere solet; videtur gentibus insolens ac peregrinum, quod conversi ad Christum à pristino vitæ genere discesserint, Act. 17. v. 20. Gerh in 1 Pet. 4. 4. It is used also Acts 10. 23. and 28. 7. Heb. 13. 2.

e Ξενόδοξος, Hospitalis sum, 1 Tim. c Peregrinum 5. 10. Whence cometh the word accipio. Xenodochium, for an Hospitall. f Ξένος, Sextarius, Mark 7. 4. 8. Fox c Sextarius dicitur quod sit sexta pars congiæ, quæ mensura apud antiquos tam liquidi quam aridi serviebat.

Romana



Romana corrupta, ut ex Galeno constare potest. Partim mensuram declarat duarum Heminarum apud Romanos capacem, ut docet (barum rerum peritissimus) Georgius Agricola: partim etiam vas ejus mensura capax; cujus tamen appellatione hoc loco cetera, tum majora, tum minora, quotidianis usibus destinata, comprehenduntur; ex quibus, viz. vinum aut aqua fundebatur, Beza in Marc. 7. 4. Vide plura ibi. Quod si verò Latine est originis, vocabulum illud è Latio in Orientem unà cum aliis quoque evolavit; quod ostendit Syra Paraphrasis, quæ habet vocabulum ejusdem significationis, Mayerus in Philol. sacr. Wee English it in generall a pot: it contained six eggs, that is, half a pint. Alii volunt *ἔσθρ* esse urceum ligneum, quorum sententia, si recto stat talo, vocabulum purè Græcum est, à *ἔσθω* polio, rado, sculpo. Et sanè collatio reliquorum vocabulorum istius loci ostendit, hic *ἔσθρ*, hoc est, ut reddit Beza, sextarios esse omnis generis vasa ligneæ quotidianis usibus destinata. Distinguntur enim *ἔσθρ* ab æreis vasis & poculis, ver. 4. & proculdubio immuntur vasa ligneæ, quæ crebrâ lotionis & exspolitione opus habent; Mayerus in Philol. sacr.

*Ἐνεγίω, ὠμαί, Arefacio, exaresco, ostendit.* Matth. 21. 19. *ἔνεγνεν* exaruit, foliis defluentibus, & nativâ humiditate penitus absumptâ, Gerhard. in Harm. Plenam ariditatem ac marcorem significat, Matth. 13. 6. Marc. 4. 6. Luc. 8. ver. 6. usurpatur de culmis frugum exarescentibus. Marc. 3. 1. Manus paralytici dicitur *ἔνεγνεν*. usurpatur de Phitiscis marcore correptis, Marc. 9. ver. 18.

*Ἐνέξ, Aridus.* Luc. 23. 31. *Ἐνέξ* est aridum & emortuum; quando arbor humore vitali destituitur, exarescit, & emoritur: sic manus *Ἐνέξ* dicitur, quæ influxu spirituum vitam & motum conferentium destituitur, Luc. 6. ver. 6, 8. Insigniter claudus, vel aridus, sic Matth. 12. 10. Quidam interpretantur, tabe contractos, vel mancos, Chennit. Joh. 5. ver. 3. *Ἐνέξ* dicitur quod ab influxu vitali est desti-

tutum, ut ramus qui exaruit, Matth. 12. v. 10. Vide & 1 Reg. 13. 4. hic ergo *Ἐνέξ* quibus pars aliqua motu defecta, Grotius.

*Ἐνέξ (Subst.) Terra arida.* More Hebraico dicitur terra & propter ariditatem, Matth. 23. 15. Heb. 11. 29.

*Ἐύλον, Lignum, fustis, ostendit.* Lignum, 1 Cor. 3. v. 12. Fustis, Matth. 26. 55. Arbor, Apoc. 2. 7. *Ἄρδεν* arbor, & *ἔύλον* lignum, toties apud Septuaginta mutuas operas præstant, ut tantum decies & quater *ἔνδεν* venterint. Certè, non alia causa assignari potest, quàm quod vox Hebræa gnetz ad utrumque indifferens est, Amama Antibar. Bib. lib. 3. Crux, Act. 5. 30. & 10. 39. Numella, Act. 16. ver. 24. Tertull. Vulg. & Erasmi. perobscurè, lignum. Hoc in loco lignum non declarat, sed ligneæ machinæ genus, quod Latini numellam vocant, in quam (ut ait Nonius) pedes & collum immittebant, Beza in locum.

*Ἐύλιν, Ligneus, 2 Tim. 2. 20. Revel. 9. v. 20.* *Ἐνέξω, ὁμαί, Rado, or.* Novaculâ rado, Ad eulem tondeo. Est ad virum refecare, ut hodie tondentur Monachi, Aret. in 1 Corinth. 11. 6. It is used also 1 Cor. 11. 5. and Act. 21. ver. 24.

## O.

*Ὀτδο, Octavus.* Luk. 1. 59. Act. 7. 5. 2 Pet. 2. 5. Rev. 17. 11. and 21. 20.

*Ὀγδονήκοντα, Octoginta, Luk. 16. 7.*

*Ὀσδονήκοντα, Octoginta, quatuor; Luk. 2. 37.*

*Ὀνχ, Pondus, Hebr. 12. ver. 1. Beza translate it pondus, a weight. Erasmi. Onus, a burden: and others, Crassam & tardam molem, whatsoever is grosse, heavie, and burdensome, or troublesome in the way. Quo vocabulo crassa omnis & tarda moles significatur, Beza in loc. Tumor, moles, massa, eminentia, seu Prominentia, amplitudo, gravitas, pondus. Metaphoricè, fastus, seu animus elatus, & inflatus,*

*s. Tellus dicitur arida, à Latinis, voce quidem, ut videtur, ab Hebræo vocabulo Eres deflexâ: à Græcis autem Ἐνέξ, ab Hebræis Fabscha, Danæus.*

Scap.

inflatus, Plut. Et aliquando in a bonam partem, ut Gravitas, amplitudo, majestas. Item, Orationis gravitas, Berchet. in Cat. Primo & proprie, significat crassam & corpoream molem, seu materiam, qualis est cera, vel luti, seu argille massa, Capell. in Spicil.

b Ut vlt La-  
tinis, sic Græ-  
cis idē Me-  
taphoricās  
sumitur pro  
ratione &  
modo aliquid  
faciendi, Ber-  
chet.

\* Oδēs signifi-  
cat Sectam in  
sacris literis,  
seu certam  
rationem &  
institutum  
vitæ, seu pro-  
fessionem do-  
ctrinæ, ver. 1.  
& Act. 19. Vi-  
dētis. Stri-  
gelin N.T.

\* Oδēs, Via, often. Evangelica do-  
ctrina, Act. 9. 2. & 19. 9. 23. & 22. 4.  
Nusquam in Novo Testamento Legem  
significat, nisi quid adjiciatur ex quo id  
possit intelligi, Beza in Act. 24. 22.

\* Oδēs, Iter facio, Luk. 10. 33.

\* Oδyōs, Dux, dux viæ. Marth.  
15. ver. 14. and 23. 16. 24. Acts 1.  
v. 16. Vulg. & Erasim. Dux. Beza,  
Dux viæ, quia prævit ceteris. Angu-  
stè nimis, si solummodo dux itineris  
intelligitur. Restè autem, si per viam  
(more Hebræorum) metaphorice intel-  
liguntur etiam consilia & actiones. Neq;  
enim in itinere solum prævit, & quā  
eundem esset ostendit, sed & signum  
dedit, quo persona capienda cognosci pos-  
set. Restè ergo Syrus, qui fuit dux,  
rektor, gubernator, director, Ludov.  
de Dieu in locum. It is used also  
Rom. 2. 19.

\* Oδyōs, Præco, Per viam duco. Jo-  
an. 16. 13. οδyήσεις. Vulg. reddi-  
dit, Docebit vos omnem veritatem;  
quomodo etiam quidam ex c Latinis Pa-  
tribus legunt, Deducet vos in omnem  
veritatem. The word there signi-  
fies, To be a guide and director  
only; not to compell or necessitate.  
A guide may set you in the  
right way, and you may either negli-  
gently mistake, or willingly leave  
it, Chillingworth, cap. 3. §. 71. As  
though that place made not for, but  
against the efficacie of Gods grace.  
But see Psal. 25. 5. (where the Lxx.  
use οδyήσων) together with Psal.  
119. 35. Est autem verbum val-  
dè emphaticum: usurpatur enim primò  
in genere, de via duce, cum sit composi-  
tum ex οδός & ἄγειν, Matth. 15. 14.  
Luc. 6. 39. Hoc pulcherrimè competit  
Spiritus sancti officio. Secundo in spe-  
cie, d de Israëlitarum ex Egypto per  
mare rubrum & desertum in terram  
Canaan deductione, Num. 24. 8. Deut.

1. ver. 33. Josh. 24. 3. Psal. 105. 10.  
Hoc itidem pulcherrimè ad Spiritum  
sanctum accommodari potest. Tertio de  
matre vel nutrice, pueros adhuc parvu-  
los manu ducente. usurpatur pro voca-  
bulo quod significat, Placidè ac sensim  
deducere, Exod. 13. 17. & 15. 13. &  
32. 33. Apud Septuaginta in Vet.  
Testamento id ipsum significat quod do-  
cere, verbi gratiā, Psal. 25. & 86.

It is used also Acts 8. 31. Rev. 7. 17.

\* Oδονογία, Iter, John 4. 6. 2 Corinth.  
11. 26.

\* Oδονογία, Iter facio, Acts 10. 9.

\* Oδός, Dens, often. Ab ἑδω, as  
Dentes, quasi Edentes. <sup>e</sup> Dens com-  
eth of this  
Greek word;  
Ibid.

\* Oδwm, Cruciatu. Παρά τὸ ἑδω,  
quo modo Latinis dicitur cura, quia cor-  
urit, Festus. Proprie dolor est par-  
turientium, qui solet indesinentes cru-  
ciatus efficere, Aret. Piscat. It  
signifieth the pains and sorrow of a  
woman in travell: So the verb ὠ-  
δίζω is used Gal. 4. 19. Synecdoch-  
icōs accipitur pro quolibet vehementi do-  
lore, Luc. 16. 24. Rom. 9. 2. 1 Tim. 6.  
ver. 10.

\* Oδυνάμω, Crucior. Luk. 2. 48. and  
16. 24. 25. Acts 20. 38.

\* Oδυνάω, Ejulatus, Matth. 2. ver. 18. & Lamenta-  
tio, ploratus,  
2 Cor. 7. 7. <sup>f</sup> fletus, Hefc.

\* Oζω, Oleo, Joan. 11. 39. Media qui-  
dem est vox, hoc est, de bono & malo  
dicitur odore, ut oleo apud Latinos,  
ceps est, E-  
Scap. Aret. in Nov. Test. Tamen rasim.  
hic res ipsa postulat, ut fœdus odor,  
qualis est cadaveris, intelligatur: quare  
restè Erasmus fœter reddidit, Aret.  
ubi suprā.

\* Oθey, unde, often.

\* Oθvyn, Lintheum, Act. 10. 11. and 11. 5.

\* Oθvov, Lintheum \*, Luc. 24. 12. Joh. 19. \* Dimina-  
v. 40. and 20. 5, 6, 7. <sup>tivum, linthe-  
olum, linthe-  
um minus.</sup>

\* Oik, Domus, often. House in  
the Hebrew is called of building,  
בית Beith. In Greek, οἶκος, of  
dwelling. In our English, from cu-  
stodie, or tuition, a house, of the Al-  
main huts, which is of Hui, to de-  
fend. It is taken, 1. By a Me-  
tonymic, for the household, or persons  
contained in the house, Heb. 11. ver. 7.  
2. Kindred, stock, or lineage, Luke 1.  
v. 27. 3. It signifieth, wife, chil-  
dren,

d Gerb. in  
Hist. Harm.  
Evang.



dien, Servants, and Maids. Acts 2.46. *οἱ νοῦν* id est, per singulas domos; quasi dicat, Domatim, & Gallice, De maison en maison, Gagneius.

*Οἰκία*, Domus, often. Substance, goods, and worldly riches laid up in houses, Matth. 23. 4. Our naturall, weak, corruptible body, and our incorruptible glorious body; both wayes it is taken, Cor. 5. 1. *Οἰκίαν* pro familia etiam Xenophon posuit. Neque aliter usurpatur Joh. 4. 53. 1 Cor. 16. 15. Phil. 4. 22. Sed istis in locis familia ab ipso capite distinguitur, hic verò ipsum patrem familias simul comprehendit: quo modo & in usu Romano familiam dici Ulpianus notavit, Grotius in Matth. 10. 13.

*Οἰκίαν*, Domesticus, Gal. 6. 10. Ephes. 2. 19. 1 Tim. 5. 8. *Οἰκίαν*, Habito, Rom. 7. 17, 18, 20. and 8. 9, 11. 1 Cor. 3. 16. and 7. 12, 13. 1 Tim. 6. 16.

*Αρετιος, Par.* It is an ordinarie servant in the house, Lud. Viv.

*Οἰκίτης*, Servus. Rom. 14. 4. It signifieth a domesticall servant, which alwayes waiteth upon his Master in such services as are neereft to his person. It is used also Luke 16. 13. Act. 10. 7. 1 Pet. 2. 18.

*Οἰκία*, Carcer, Acts 12. 7. Sic honestiore vocabulo, Carcerem, autore Solone, Athenis dictum fuisse testatur Plutarchus in illius vitâ: videtur tamen significari hoc loco non totus Carcer, sed ea pars in qua vincetus erat Petrus. Vulg. & Erasmi, Habitaculum; quod nomen neque Latinum est, opinor, nec huic sententiæ convenit, Beza in loc.

*Οἰκονομειον*, Domicilium, 2 Cor. 5. v. 2. Jude 6.

*Οἰκίανδς*, Domesticus, Matth. 10. ver. 25, 36.

*Οἰκοδεσποτης*, Pater familias, often.

*Οἰκοδεσποτειν*, Domum administrare, 1 Tim. 5. 14.

*Οἰκοδομῆν*, Edificium, edificatio, often. Ephes. 2. 21. accipitur pro re edificatâ, non pro actione edificandi, Zanch. Edificium, sic ferè vertunt omnes: hic potiùs sumitur pro quovis Lapide qui superstruitur; ut sit sensus, Quicquid super hoc fundamento extruitur congruenter coagmentatum.

*Οἰκοδομῶν*, Edifico, often. *Οἰκο-*

*δομῶμαι*, Pass. Matth. 16. 18. propriè usurpari non potest; neque enim agitur ibi de structurâ adium. Itaque metaphorice sumi necesse est; sic enim sumitur in Scriptura, & quidem bis tantum in Veteri Testamento, Genes. 16. 2. & 30. 3. Neque tamen idem significat quod hoc loco; agitur enim iis in locis de edificatione quæ sita est in procreanda sobole.

*Οἰκονομῶν*, Dispensator. Rom. 16. 23. Chamberlaine. Gr. Engl. Bib. Treasurer. Vat. Offerer. Vulg. Lat. The Steward. Gr. Procurator, seu Curator. Græcum vocabulum declarat rei domesticæ dispensatorem, Beza. Luk. 12. 42. Hieronymus distinguit villicum ab Oeconomo. Villicus, inquit, propriè villæ gubernator, à villa nomen villici accepit: Oeconomo non tantum frugum, sed & omnium quæ dominus possidet, gubernator est. Unde Oeconomicus Xenophontis pulcherrimus liber, qui non villæ gubernationem, sed universæ domus dispensationem significat. Proinde magis quadrabit hoc loco Oeconomo, seu dispensator, quam Villicus, Erasmi. Luk. 16. 1. Vulgata, Villicus, nimis angustè. Dispensator, Beza, Præfectus domus, Syrus, cui cura administranda domus tradita est. Administrator, Arabs, cujus fidei res commissæ sunt. Sic vocatur qui Domini pecuniæ tum exigenda tum dispensandæ præstet, qui & Actor dicitur. Ego verò vocem invenimus ambiguum, nempe Dispensatoris, quâ tum Cicero, tum Jurisconsulti sæpissimè utuntur, Beza & Ludovic. de Dieu in loc. It is used also Luke 16. 3, 8. 1 Cor. 4. 1, 2. Gal. 4. 2. Tit. 1. 7. 1 Pet. 4. v. 10. Ab *οἰκονομῶν*, & *ρέμειν*, Distribuire, quoddam dispenset quæ ad rem domesticam pertinent.

*Οἰκονομία*, Dispositio, Luc. 16. 2, 3, 4. 1 Corin. 9. 17. Ephes. 1. 10. & 3. 2. Col. 1. 25. 1 Tim. 1. 4. Propriè significat rei domesticæ administrationem & dispensationem, cum quis ita curam suscipit rei alicujus, remq; domesticam ita administrat, ut quod opus cuiq; est, illud ei distribuit.

*Οἰκονομῶν*, Dispensator sum, Luk. 16. 2. Ab *οἰκονομῶν* & *ρέμειν*, Remo, governo. Propriè rem familiarem administrare, res domesticas dispensare.

*Cam. in Myr. Evang. & Iosepho cundo Praelect. in Matt. 16. 18, 19. 1 Dictio Latinis auribus non infolens; non tam pecuniæ, quàm frugum, & omnium quæ dominus possidet, dispensator est, Zanch. in Concord. Evang. Vide, si placet, Maldonar. & Grotium ad Luc. 16. 1. Villicus appellatur à Villa, quod ab eo in eam convehuntur fructus, & evehuntur cum venerint, Valla.*

*Zanchium.*

Vulgata

*Vulgata, Villicor, quod haud satis scio an aliud declarat quam rusticari: certè non tam latè patet quàm τὸ οἰκονομεῖν, quod significat res domesticas administrare. Erasmus Dispenso, quod verbum non legi absolute positum, Beza in locum.*

*Οἰκουμένη, Terra, orbis terrarum, mundus, often. Significat non absolute universum orbem terrarum; sed eam partem orbis quæ tum temporis erat cognita, & habitata; & consensit usus tum Scripturæ, Luc. 2. Act. 1. 28. tum aliorum, Chamier. Properly it significeth Habitabilis, or Continen. Luc. 2. 1.*

*πᾶσα οἰκουμένη, Totus terrarum orbis: ad verbum, Tota habitabilis, ita ut subaudiatur Terra: A Hyperbolicall speech, All the Provinces subject to the Romane Empire. Arroganter enim Romani sese universi orbis terrarum dominos vocarunt, Beza. Non accipitur proprie, ut Psal. 24. 1. de toto orbe terrarum: sed Synecdochicòs, de toto orbe Romano: sicut Synodus secunda Constantinopolitana οἰκουμένην, dicitur apud Theodoretum, Hist. Eccles. li. 5. cap. 9. Scultetus. Ea totius mundi pars quæ habitabilis est, Steph. in Thes. Latini dicere solent, Terrarum orbem.*

*Οἰκουῖς, Adject. Domi manens, domi custos, Tit. 2. 5. Quo epitheto etiam vocantur canes, qui noctu excubant pro ædium custodia, Hyperius. To which our English word *Housewife* seemeth to answer: a woman should be (like the Snail) Domi-porta. Παρεὶ τὸ ἔχειν ἃ ἱκανοί, id est, Ex eo quid custodiant domum, & curent rem domesticam. Aliquando in malam partem sumitur, pro eo qui domi semper desidet.*

*Οἰκτεῖω, Οἰκτερεῶ, Commisereor, Rom. 9. v. 11. Verbum Græcum ἐλεῶ, significat commisereor, misereor. Οἰκτεῖω autem significat, maternâ quadam compati, adductum misereri: ut 1 Reg. 3. 25. 26. Grynæus in loc.*

*Οἰκτιρῶς, Misericordia. Rom. 12. 1. ἰδὲ ἃ οἰκτιρῶς. It is translated, By the mercie; but the Greek word is in the plurall number, Per Misericordiones, Chrysost. Theoph. Orig.*

*Though there be in God Misericordiones multa, yet there is but one mercie, which is his Essence, from whence issueth motus misericordie. It is used also 2 Corinth. 1. 3. Phil. 2. v. 1. Coloss. 3. 12. Hebr. 10. v. 28.*

*Οἰκτιρῶν, Misericors, Luke 6. ver. 36. James 5. 11. Eum significat, qui propensus est ad commiserendum, Estius in loc. Significat commiserationem, sive compassionem cum miseria alterius, Laurentius in loc.*

*Οἶνον, Vinum, often. From the *ἵνυμι*, Hebrew, *יין*, both the Greek and Latine word is derived, saith Avenarius. Ab ὄνυμι, Juvo: vel quasi οἶνον, because it maketh those that drink it to thinke themselves wise, Plato.*

*Οἶνον πότης, Vini potor, aut Vini-bibus, Luc. 7. 34. Contumelia vox, Eras.*

*\* Οἶνον πλῆξ, Compotatio. 1 Pet. 4. 3. translated, The excessse of wine. Vinolentia, immodica vini cupiditas. Lxx verbo οἶνον πλῆξιν utuntur pro potavit, vino se ingurgitavit, vel potius vinosus & ebriosus est, morbo ebrietatis delectatur, Deut. 21. 20. Isai. 56. 12. Syrus reddidit, in ebrietate, quomodo etiam Augustinus & Lutherus, Gerb. in locum. It properly significeth those boylings up, which break into pustules and red tumours.*

*Οἶκος, Opinar, existimo, Joh. 21. 25. Phil. 1. 16. Jam. 1. 7.*

*Οἶος, Qualis, often.*

*\* Οὐνέω, Cunctor, Act. 9. 38. Significat, pigrum ac segnem esse, detestare, differre, gravari; sed & Latine Pigro usurpatur pro differo seu tardo, ut cum Tullius ait, Tu quæso quicquid erit novi, scribere nè pigre.*

*\* Οὐνέος, Adject. & Subst. Cunctator, piger. Rom. 12. 11. it is translated slothfull, and is used Matth. 25. 26. of the servant.*

*\* Οὐνέον, Subst. Pigrum, Phil. 3. 1.*

*\* Οὐτὼ, Octo, Luk. 2. 21. and 9. 28. and 13. 4, 11, 16. Joh. 20. 26. Acts 9. 33. 1 Pet. 3. 20.*

*\* Οὐτὰν ἡμέρας, Octava diei, Phil. 3. 5.*

*\* Οὐλεθῶ, Interitus, exitium. 1 Cor. 5. 5. Græca vox non sig. temporariam aliquam*

*p. Housewife, תפארת, נדה, Egredians foras, id est, scortum vagabundum, meretrix, Gen. 34. ult. & passim in Targum (hæc Chaldaicâ Paraphrasi.) Castæ puellæ domi manent, nec leviter discurrunt, periculo Dinæ. Inde Apostolus mulieres vult esse οἰκουῖς, Tit. 2. 5. Βουνοῖς, in Chald. Grammat. p. 310. Quod plus esse volunt quam ἱκανοί, Stephanus in Thes. Græc.*

*\* Significat morbum quendam, & animum deditum vino, nugis, & petulantiz, quæ comitantur vini studium, Bulling.*



aliquam mortem aut corporalem afflictionem & interitum; sed quiddam æternum, quemadmodum constat ex vi & consequentia diversorum testimoniorum in Scriptura, ut 1 Thess. 5. 3. Sæcæ de Disciplina Ecclesiast. 2 Thess. 1. 9. Propriè extrema est perditio, & exitium animæ & corporis, Zanch. 1 Timoth. 6. 9. Vox ἀπώλεια ad corpus, & ὅλεθρος ad animum pertinet, Danaus in loc.

\* Ὀλίγος, Paucus, parvus, often.

\* Ὀλιγόπιστος, Exiguâ fide præditus, Steph. Beza. Vulg. Modicæ fidei. Eras. Parum fidens. In one word, Petisidian, or Small-faith. Mat. 6. 30. and 8. 26. and 14. 31. and 16. 8. Luk. 12. 28.

\* Ὀλιγόψυχος, Pusillo animo, 1 Thess. 5. 14.

\* Ὀλίγος, and ὅρα *crura*.

\* Ὀλιγώρεω, Negligo, Heb. 12. 5. Parvi ducō, To despise, or not regard much, set light by.

\* Ὀλοβόρος, Perimō, vassō, Heb. 11. 28.

\* Ὀλοβόρτης, Exterminator, 1 Corinth. 10. v. 10. Quod Latinorum quidam exterminatorem exponunt eum, qui percussit extra terminos terræ promissæ, parum scienter ab illis dicitur. Nam vox Græca Ὀλοβόρτης nullam habet termini significationem, sed significat eum qui penitus vastat ac perdit; quem & Cicero Latinè dixit exterminatorem, in Oratione pro domo sua, Estius ad loc.

\* Ὀλοκαύτωμα, Holocaustoma, Heb. 10. ver. 6, 8. Of ὅλον and καίω, A whole burnt-offering, named in Hebrew, גִּלְגָּל Gholah, of גִּלְגָּל Gholah, of a verb that significeth to Ascend, because it went up in fire unto the Lord. It was so called in Greek, because it was whole, or all burnt upon the Altar, saving the skin. Ebrais dicitur Gholah, quod tota ascenderet per ignem; Græcis Ὀλοκαύτωμα, quod tota comburetur. Santes oblationem ignitam vertit. Arias, Ignitionem. Jun. & Drus. Igne absumendum: Amama Censim Exod. 29. 18.

\* Ὀλόκληρος, Integer, 1 Thess. 5. 23. Jac. 1. v. 4. Propriè Hares ex

asse, seu potius qui omnia possidet que

sortitū ei obtigerunt: item per Synecdochē speciei, Integer, Totus. Ex ὅλος totus, & κληρὸς sors, Hæreditas tota sorte constans.

\* Ὀλοκληρία, Integritas, Act. 3. 16.

\* Ὀλοκλῆζω, Ejulo, Jac. 5. 1.

Pro- priè dicitur de clamore quem tollebant, μακάριά τίς ἐστιν, qui sacris intererant, ut ab Herodoto est annotatum, qui morem hunc \* ἐ Lybia in Græciam mānasse auctor est. Quare qui elegantius Græcè sunt locuti, nunquam, aut rarissimè, nisi in re læta, eo verbo utuntur, Scultetus. Quo verbo, quam qui elegantius Græcè sunt locuti, non nisi in re læta sunt usi, ut doctè a

\* Calaubono probatur: Apud Lxx. tamen Zech. 11. 2. Isa. 13. 1. & in Novo Testamento Jac. 5. 1. pro lamentari usurpatur.

\* Ὀλος, Totus, often.

Πᾶς & ὅλος non tantum apud profanos auctores Græcos, sicut etiam apud Latinos, omnis & totus inter se permutantur; verum etiam in Novo Testamento, ex idiotismo linguae Hebrææ, ubi Col utrumque notat, unum ponitur pro altero. Vide saltem hæc duo exempla, Marth. 3. 5. & 21. 4. Tarnovius in Exercit. Bib.

\* Ὀλος, Omnino, Marth. 5. 34. 1 Cor. 5. 1. and 6. 7. and 15. 29.

\* Ὀλοκληρὸς, Totus, 1 Thess. 5. 23.

\* Ὀλωθῶ, Grossus, Rev. 6. 13.

\* Ὀμῆρ, Imber, Luc. 12. 54.

τὸ ὅμῆρ ῥεῖν, quod simul & magno impetu fluat, & quasi ruat aut decidat.

\* Ὀμιλία, Commmercium.

1 Corin. 15. 33. Colloquia mala, Vulg. Eras. Congressus mali, Tertull. Confabulationes pessime, Hieron. Commmercium malum, Beza. Conversationes malæ, Alius. Some render it, Evil speakings, or Evil communication; some, Evil conversings: we may understand the word thus, Covering

dianæ usu solent accidere. Latini ferè pluribus verbis huius Græci vim exprimunt, Casaub. in Theophrasti. Charact. Ὀμιλίαν apud Græcos significat Conversari cum altero. Omnis autem conversatio quæ nobis cum aliis existit, vel consistit in actionibus, vel in sermone & verbis; unde Græci Theologi etiam suas conciones quas ad populum habebant, ὁμιλίαι nominabant, Mag. in Arist. Ethic. Sermo ad populum: Anglicè, An Homily.

with

\* Holocaustoma, vel Holocausta interpretantur Græci id sacrificiorum genus, in quo tota victima Deo adolebatur, ut ipsa verbi notatio declarat, Ezech. 12. v. 33.

From the Hebrew גִּלְגָּל, Falal, and in Hiphil, גִּלְגָּל Heilil, comes both the Greek word Ὀλοκλῆζω, and the Latine ejulo, Pagn. in Thes. Ling. Sanctæ. Beckman. Ludov. de Dieu in Comment. in quatuor Evang. Casaub. ad Marc. 5. 38. ait, Lxx. irrisos fuisse Veteribus, quod Ὀλοκλῆζω ab Ὀλοκλῆδης nesciunt distingueret.

y Ficus immatura: Latini Grossos dixeret.

z Ὀμιλίαν ὁμιλία κακὰ, Versus Iambicus de Menandri Comædia. Latissimè patet vox Græca, & ea omnia ferè complectitur, quæ in vitæ quotidianæ usu solent accidere.

with others in their evill speaking, sayings, or writings. *Significat enim ὁμιλία, communem totius vitæ usum, ut, si Latine dicere liceat, Conversa-*

*tiones, Beza.* Ὀμιλία, quasi dicas, ipsa actio versandi in cætu hominum, Conversatio, Consuetudo, Congressus, commercium: & peculiarior, Colloquium, Confabulatio, aut Consuetudo quæ est per colloquium: neque id solum, sed ea etiam est consuetudo quæ est Præceptorum cum Discipulo in eo docendo, atque adeo ipsa docendi actio, ac proinde per similitudinem, Concio, seu oratio quæ à verbi divini Ministro habetur ad populum, docendi illius gratiâ, Bercher. in Cat.

Ὀμιλέω, Colloquor, Simul cum aliquo versor, Conversor cum altero.

Ὀμιλίων est commercium habere, colloqui, familiariter conferre sermones, non tamen sine diligentia & studio, Act. 20. 11. & 24. 26. Septuaginta utuntur pro Halak, quod significat ambulationem & conversationem, Prov. 15. v. 13. & 23. 30. Sensus est, quod inter ambulandum collocuti fuerint de his rebus, Gerh. Luc. 24. 14. ὁμιλῶν colloquebantur. Eras. Confabulabantur: à quo verbo libens abstineo, nè fabulas narrasse isti videantur, quamvis non ignorem fabulari apud Plautum sæpe de omni sermone dici, utpote quoddam à fando deducatur. Verbum autem ὁμιλέω, propriè quidem significat, Unà versari; sed hic accipitur pro colloqui, Beza. It is used also Luc. 24. 15. and Act. 20. 11. and 24. 26.

Ὀμιλῶ, Turba, Rev. 18. 17.

Ὀμμά, Oculi, Mark 8. 23.

Ὀμνέω, Juro, often. From the Hebrew מִיְּמִין, Jamini, the right hand, used when oaths were taken.

Ὀμνοῦμαι δὲ, Concorditer. Acts 7. 57. Stephanus and Beza read it, Concorditer, with one heart. Erasimus, and the Old Translation, unanimiter, with one mind; quod nunquam (saith

Beza on Acts 2. 1.) apud Latine loquentes legere memini.

The Originall is very significant, derived from ὁμῶς, according to the double signification thereof, both Animus the minde, and ὁρῶν with one Anger, or Minde, or with one Accord, as we read it in our last and best Translation.

It is used also Acts 1. ver. 14. and 2. 1. 46. and 4. 24. and 5. ver. 12. and 8. 6. and 12. 20. and 15. ver. 25. and 18. 12. and 19. 29. Rom. 15. 6.

Ὀμοιῶ, Similis, often.

Ὀμοίως, Similiter, often.

Ὀμοιότης, Similitudo, Heb. 4. 15. & 7. 15.

Ὀμοιάω, Similis sum, Mar. 14. 70.

Ὀμοίω, Assimilo. Ὀμοιοποιέω, Similis

fio, often. Hebr. 2. 15. Cum Apostolus utitur verbo ὁμοιοποιέω, id est, assimilari, similem fieri, non tantum significat similitudinem qualemcumque, quomodo inanimata tabula similitudinem refert rei animatæ, sed omnimodam similitudinem & aequalitatem secundum substantiam, naturam, & vires præcipuas, Hyperius in loc.

Ὀμοιωμά, Similitudo, Phil. 2. 7. Significat conformitatem vitæ in operationibus naturalibus cum reliquis hominibus. It is used Rom. 1. 23. and 5. 14. and 6. 5. and 8. 3. Rev. 9. 7.

Ὀμοιωσις, Similitudo, Jam. 3. 9.

Ὀμοιοπαθῆς, Iisdem affectionibus obnoxius. Acts 14. 15. James 5. ver. 17.

Ὀμολογία, Professio, confessio. 2 Cor. 9. 13. 1 Tim. 6. 12, 13. Heb. 3. 1. and 4. 14. and 10. 23.

Ὀμολογέω, Confiteor, profiteor, & palam dico, Matth. 7. 23. Spondeo, Matt. 14. 7. Ὀμολογῆμαι, Pass. often. 1. To testify, or bear witness of

one plainly and sincerely, Luk. 12. ver. 8. and to acknowledge us as his own, in the same verse, and Matth. 10. 32. Beza there, and in Luke, renders it Agnisco. 2. To utter and speak forth ones praise, or to give thanks, Heb. 13. 15. 3. Frankly and boldly to profess what we hold in matter of religion, Rom. 10. ver. 10. Quod Galli dicunt, Advouer publicement; & Recognoscere, unde

factum

a Of ὁμῶς, μῶς Video.

b To lift up the hand, often used in Scripture for to swear.

c Ὀμνοῦμαι, δὲ, sæpe usurpatur Hellenistis

pro simplici ἅμα simul, etiam ubi nullus animorum consensus locum habet, ut 1 Paral. 10. 6. Job. 34. 15. sic alibi sæpe, adeo ut etiam inanimatis tribuatur, Thren. 2. 8. Lud. de Dien in Act. Apost.

d Iisdem perturbacionibus, seu affectionibus obnoxius, Arist.

e Significat non solum profiteri, sed respondere, Lorin.



factum ut Confessiones vocet Ecclesia, quas edunt Christiani suae religionis professiones, Beza in Matth. 10. 32. Joh. 1. 20. ὁμολόγησας, Professus est, Beza, id est, Palam & aperte agnovit, ac dixit, Confessus est, Tremell. Vulg. Pifiat. Profitemur ultro, Confitemur rogati.

ὁμολογησάμενος. Sine controversia, omnium consensu & confessione. 1 Tim. 3. 16. Confessedly, and by an universal confession. Confessè, & citra controversiam, sive, ut Ambrosius vertit, Et quidem omnium confessione magnum, &c. Ad verbum declarat Paribus verbis loqui, ut ii solent qui penitentibus assentiuntur, Beza in Luc. 22. 6.

Ὁμῶς, Simul, Joh. 4. 36. and 20. 4. and 21. v. 2.

Ὁμοτέχνῳ, Qui est ejusdem artificii, Acts 18. 3.

Ὁμόφων, Concors, 1 Pet. 3. 8. Ex ὁμός, Similis, & φωνή, Mens, qui ejusdem est animi.

Ὁμῶς, Veruntamen. Joh. 12. 42. 1 Cor. 14. 7. Gal. 3. 15.

Ὁναρ, Somnium, Matth. 1. 20. and 2. 12, 13, 19, 22. and 27. 19.

f Seu Pullus asininus.

Ὁνάριον, Asellus, Joh. 12. 14. diminutivum ab ὄνῳ.

Ὁνάριον, Probrum, Luke 1. 25.

Ὁνειδίζω, Convicior, exprobro, probri afficio. Cum probri increpo, Matth. 11. 20. Significat, objecto certo crimine aliquem increpare; ut quando ei qui accepit multa beneficia ingratitude exprobratur: non enim simpliciter significat obijurgare, sed exprobrare, quod debuisset & potuisset aliter fieri, Chemnit. in Harin. It is used Matth. 5. 11. and 27. 44. Mark 15. 32. and 16. 14. Luke 6. 22. Rom. 15. 3. 1 Tim. 4. 10. James 1. 5. 1 Pet. 4. 14.

Ὁνειδίζω, Pass. Significat, Cum detestatione & increpatione quadam graviter exprobrare, Gerh.

Ὁνειδισμός, Convicium, probrum. Rom. 15. 3. 1 Tim. 3. 7. Heb. 10. 33. and 11. 26. and 13. 13.

Ὁνημα, Fructum consequor, Philem. 20. Onesimus, utilis. Therefore Paul alludes to his name, vers. 11. Ad Onesimi manifestè alludit nomen. Cu-

jusmodi nomina, omnis causâ, servis fidelibus imponebantur olim, Heinf. in loc. Verbo ὀνημα ad nomen Onesimi alludit: quod ab ὄνυς, juvo, prosum, ὀνημα, utilis, fructuosus, Scultet. in loc.

Ὀνικός, Asinarius. Matth. 18. v. 6.

Luc. 17. 2. μῶλον ὀνικός, Mola asinaria, id est, grandis, ut opponitur trusatili, Hilarius. A huge mill-stone,

such as an Assie can but turn about, as the word imports, M<sup>r</sup> Per<sup>k</sup>. The mill-stones which they used were of two sorts; the first was, Mola trusatilis, a light stone turned about with a mans hand: the second was, Mola

asinaria, a heavie stone, turned about by an Assie. This they hung about his neck (saith Godwin) who was to be drowned, to make him sink the sooner. Suidas in his

Greek Lexicon saith, the upper mill-stone was called ὄνῳ, or the assie, because it was turned about with an assie, and so distinguished from trusatilis; which is the opinion

generally of Interpreters, Ambrose, Hilarie, Erasmus, Maldonate: M<sup>r</sup> Tombes of Scandalizing, Chapt. 7.

Some understand it de Molâ inferiore, quæ ὄνῳ vocatur, & crassior est, quam superiori subternatur, so Piscat. Aut significatur Mola inferior, siquidem illa

Græcis dicitur ὄνῳ, sive quod, in morem asini, onus ferat; sive quod circa eum mola superior vertatur (ab ὄνῳ, Moveo, circumago,) sive quod mola superior ei velut inequitet; unde Hebraicè superior mola dicitur רכב ab inequitan-

do, Jansen. in Concord. Evang. Polyc. Lyser. Dicitur ὄνῳ, quia, instar asini, alterum qui circumagitur, sustinere cogitur, Polyc. Lyser.

Ὀνομα, Nomen, very often. Quasi ὀνόμα, à juvando, ut cuius usum rem agnosceres. Nomen quasi Notamen.

Pro Persona, Act. 1. 15. & 4. 12. & apud Cicronem pro Archia, Quæris à nobis cur tantopere hoc Nomine delectemur.

Ὀνομάζω, ομα, Nomino, or, Nominari, & esse. Ὀνομάζειν significat, ex aliqujus nomine celebrari, uti jam tum fideles omnes à Christo Christiani dicebantur, Beza in Ephes. 3. 15.

It is

8 Mola asinaria, quam Asellus circumagat; siquidem molæ leviores, quas trusatiles vocant, hominum manu circumferuntur, Erasmi. Mola asinaria, mola quam Asinus, aut jumentum quodvis circumagat, ad differentiam mola trusatilis, quæ hominum manu circumfertur.

is used also Luke 6. 13, 14. Acts 19. 13. Rom. 15. 20. 1 Cor. 5. 1, 11.

Ephes. 1. 21. and 5. 3. 2 Tim. 2. 19.

<sup>h</sup> Ab ὄφρυς, <sup>h</sup> jumento, profum. Jumenta (proprie alini) sunt q. jувamenta, & utilia.

<sup>h</sup> Oí ὄφρ, <sup>h</sup> Asinus, asina. Matth. 21. 5. Pleriq. Interpretes ὄφρ vertunt asinam: Vatablus & Lutherus aliq. interpretantur asinum; & reliqua verba exegetice, non copulativè, intelligunt; qui mihi non una de causa sententiam suam probant. Nam Hebræum Chamor, quo Zacharias Propheta utitur, semel fortassis asinam significat in codice sacro, aliàs semper asinum; Athon est asina. Et si enim vocabulum ὄφρ sub terminatione masculina internum etiam femininum est, id quod illa aliud, quod terminatione femininum sit, non habet: tamen tum semper vel articulus, vel adjectivum aliquod feminini generis adjicitur: quod cum hoc loco non fiat, ipsa articuli absentia evincit, per ὄφρ asinum significari. Sensus igitur est: Rex Sion sessurus est super asinum masculinum, qui ætate adhuc pullus est, fili<sup>9</sup> nimirum asinarum. Marcus, ca. 9. qui D. Matthæi vestigia diligenter perscrutatur, non meminit asinæ, sed ἡγαγον inquit, τὸν πῶλον. Et Johannes, ca. 1. 2. v. 14. Nec aliter legit in Matthæo Syrus, qui interpretatur, Et posuerunt super eum vestimenta sua: & equitavit super eum Jesus. Hæc interpretatio ut Hebræo & Græco textui, & ceteris Evangelistis accommodata est; ita ridiculam illorum opinionem prostermit, qui sentiunt, Christum modò asinæ, modò pullo insedis, indeque vanissimas allegorias texunt. Sculter. observat.

in loc. cap. 55. It is used also Matth. 21. 2. 7. Luc. 13. 15. & 14. 5. Joh. 12. 15. A quo nostrum Onus.

<sup>h</sup> Oí φας, Verè, Mark 11. 32. Joh. 8. 36. 1 Cor. 14. 25. Gal. 3. 21. 1 Tim. 5. 3, 5. 16. 2 Pet. 2. 18.

<sup>h</sup> Oí φ, Acetum, Matth. 27. 34. wine, Rhem. Test. Gr. Vinegar. So is the Syriack Translation: so reads Chrysostome and Ferome. It is used also Matth. 27. 48. Mark 15. 36. Luke 23. 36. Joh. 19. 29, 30.

<sup>h</sup> Oí φς, Acutus, velox. Rom. 3. 15. Revel. 1. 16. and 2. 12. and 14. 14, 17, 18. and 19. 15.

<sup>h</sup> Oí φ, Catena, foramen, Heb. 11. v. 38.

James 3. 11. ab ὀφρμου, Video. Per foramen videre possumus.

<sup>h</sup> Oí φεν, A tergo, post, retro, Matth. 9. 20. & 15. 23. & Apoc. 4. 6. & 5. 1. & Luc. 8. 44. & 23. 26. Adverbium loci significans Ponè, post, retro, Bullinger. Ab ὀφρω, ut sit quasi ὀφρῖ-σω φεν, Ponè, a tergo, Eustath.

<sup>h</sup> Oí φω, idem quod ὀφρῖ φεν, very often.

<sup>h</sup> Oí φα, Arma. Rom. 13. 12. ὀφλα i Nomen latè patet, Beza in Matth. translates it with a circumstance of words, Induamur habitu qui luci conveniat, Put on a habit suitable to the light. But the word ὀφρω properly significeth Armour: and it is so proper to Paul to speak after this manner, that it is a wonder Mr Beza would not retain the ancient and proper translation herein. Rom. 6. 13. we read of Instruments or weapons of unrighteousness, and righteousness: and Ephes. 6. 11. Put on, πανοπλίαν τῷ Θεῷ, the whole armour of God: Mr Beza there translateth it in the Passive, Induamur, Let us be put on, because this armour is bestowed upon us from above. It is used also Joh. 18. 3. 2 Cor. 6. v. 7. and 10. 4.

<sup>h</sup> Oí φομαι, Armour, 1 Pet. 4. 1. ὀφρῖ φας significat armis indui, Scuto & Clypeo muniri. [Eustathius docet quandoque esse idem quod Preparare instruere, &c. qua significatio itidem hic posset habere locum. Sed concinnius est usitatum significationem armandi ac muniendi hoc loco retinere.] Sed usurpatur etiam activè pro ὀφρῖ φεν, quo modo etiam hoc loco accipi potest, Induite eandem cogitationem velut spirituales armaturam, Gerhard. in locum.

<sup>h</sup> Oí φ, Qualis, Act. 26. 29. 1 Cor. 3. v. 13. Galat. 2. 6. 1 Thess. 1. 9. James 1. 24.

<sup>h</sup> Oí φτε, Cum, Luke 6. 3.

<sup>h</sup> Oí φ, Ubi, very often. ubi indefinitè. Matth. 24. 28. Designat quemvis locum, quocumque in loco, quamvis remotissimo & occultissimo, ubi ubi fuerit cadaver, Gerh. in Harm.

<sup>h</sup> Oí φνομαι, Conspectior, Act. 1. 7.

<sup>h</sup> Oí φσις

<sup>h</sup> Interdum in interrogatione, interdum & citra interrogationem, idque frequentius.



1 Propriè significat Apparitionem, quæ differt ab eo visionis genere quod fit in spiritu seu per ecclāsin.

1. Ὁπτασία, Visio, apparitio. Est apparitio bonorum Angelorum, qua fit vigilantibus, Luc. 24. 23. Alfed. in Pavait. Est pura rei inspectio, quæ hominem excedat, & quam qui est in carne, nisi aperiantur ei oculi, videre nullo modo potest, Oecumen.

Ὁπτασία propriè nominatur, quum Angeli hominibus apparent, formā humanā induit, ut oculis cerni possint, qualis fuit illa, Luc. 1. 22. (ubi etiam videtur poni in significatione generali per Synecdochen speciei, quia populo non constabat quale visionis genus vidisset Zacharias, Piscat.) Item illa Angelorum qui apparuerunt mulieribus in sepulchro Domini, Luc. 24. 23. Piscat. It is used also 2 Cor. 12. 1. Acts 26. 19.

Ὁπτομα, Video, Joh. 3. 36. & ὁψέσθαι, Non videbit vitam. Est Hebraismus, Eccl. 9. 9. ראה חיים Vide vitam, id est, vive vitam, fructu vitæ.

Ὁπτός, Assus, Luk. 24. 42.

Ὁπτός, Fructus, Rev. 18. 14. Summer or Autumn-fruit. It is the <sup>m</sup> time immediately preceding Autumn, and is taken for the fruits then ripe, Camerar. as the Hebrew קי Summer, is taken for Summer-fruit, Amos 8. 2. Componitur ex ὁπτός succus, & ὥρα tempus, quasi dicas, succi tempus, scilicet, ubi poma & vva decerpuntur. Autumnus, item fructus.

Ὁπτός, ut, often. Matth. 23. 35. Non significat causam finalem, vel intentionem, sed consequens seu sequelam, so it is used Matth. 5. 16.

Ὁπτός, Video, often. Ὁπτός is often referred to the minde, Matt. 8. 4. and 9. 30. and 16. 6. Joh. 8. 38. and 14. 7. 1. To behold with bodily eyes any object; also to see a thing with consideration and observation, Matth. 22. 11. 2. To heare, Rev. 1. 12. 3. To know, or understand, 3 Joh. 11. Joh. 1. 18. 4. To have the perfect and immediate fruition of the glorious presence of God in heaven, Matt. 5. 8. 5. To take heed, or beware, Mat. 9. 30. and 27. 3. Rev. 22. 9.

Ὁπτομα, Visio, often. Matth. 17.

Ὁπτομα ponitur, Act. 10. 3. Matth. 17. 9. Alfed. in Ex. Theol. De visis nocturnis propriè dicitur, Beza in Matth. 17. 9.

ver. 9. τὸ ὅραμα, hanc visionem, scil. quam modò vidistis, id quod notat articulus. Fuit autem hoc ὅραμα propriè loquendo ὁπτασία, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπτασία Angelorum, de qua Luc. 24. 23. & illud ὅραμα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὅραμα significat visionem animæ propriam, quum anima in ecclāsi videre sibi aliquid videtur, quale fuit illud ὅραμα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁραμα enim contingit in mentis excessu, & merè intellectuabilibus visis: ὁπτασία verò est quum externis ipsi oculis aliquid verè conspiciatur; quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁραμα est, quum hominis vigilantis menti species aliqua à Deo objicitur, in quam contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliò sensu percipiat, qua extrà objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁρασις, Visio, Acts 2. 17. Revel. 4. 3. and 9. 17.

Ὁρασις, Visibilis, Acts 1. 16. Plinius, Aspettabilis. Cicero, Qui sub oculorum sensum cadere potest.

Ὁργή, Ira, often. The inflammation of the minde, with a purpose of revenge, Tolet, Pareus. Ira Dei, ut & Socinus agnoscit, significat interdum affectum (se ita loquendum est) puniendi, Joh. 3. 36. Rom. 1. 18. Sæpe verò pœnam ipsam, Mich. 7. v. 9. unde & exitiū voce explicatur, Rom. 9. ver. 22. Grotius de satisfactione Christi. Ἀπὸ τῆς ὀργῆς, Appetere, quiddam qui irascitur, appetat vindictam in eum à quo se injuriā affectum esse sentit. See before in Ὀυμός.

Ὁργίζομαι, Irascor, Matth. 5. 22. and 18. 34. and 22. 7. Luk. 14. 21. and 15. v. 28. Ephes. 4. 26. Rev. 11. 18. and 12. 17.

Ὁργιζόμενος, Iracundus, Tit. 1. 7. Fr. Un orgueilleux. Ad iram præceptus, seu præceptus animi, qui levi de causa vehementi irā accenditur. P Pronus ad iram, Biliosus, Qui semper in armis est, ad irascendum, Musc. Aret. in loc.

Ὁργισμός,

Irritabilis; & proclivis ad irascendum, Musc.

9 Passus, à pandendo, quantum viz. spatium à panis brachiis comprehenditur, ab extremo medii digiti ad alterum extremum, Beza.

Ὀργυά, 9 Passus, Act. 27. 28. (twice.) Teste Suidā, mensura est quæ inter expansas manus continetur. Potest quoque passus verti, quatenus pro intervallo passorum brachiorum, non passorum interambulandum pedum accipitur, Lud de Dieu. This Greek word, signifying a *satbome*, is the measure of the extension of the hands, together with the breast betwixt, containing six feet; which is a kind of measuring, well known unto our mariners in sounding the depth of the sea. This measure notwithstanding, by many, is translated a pace; by what reason, let any man judge. Xilander, in translating Strabo, renders it an ell, *Carpenters Geograph. lib. 1. cap. 8.*

Ὀρέγομαι, Appeto, 1 Tim. 3. 1. It significeth an earnest desire, quasi porrectis manibus prehendere & arripere, 1 Tim. 6. 10. Heb. 11. 16. Quo verbo vehementior appetitus ac desiderium significatur, Estius ad loc. Orexis apud Plinium, desiderium.

Ὀρεξις, Libido, Rom. 1. 27.

Ὀρεῖος (Adject.) Montanus. Ὀρεινὴ (Subst.) Montana regio, Luc. 1. ver. 39. 65.

Ὀρθός, Rectus, Acts 14. 10. Hebr. 12. ver. 13.

Ὀρθός, Recte, Mark 7. 35. Luk. 7. 43. and 10. 28. and 20. 21.

Ὀρθοπόδιον, Recto pede incedo. Gal. 2. 14. Gr. Foot it aright, or walk with a right foot. Ab ὀρθός rectus, & πῶς pes.

Ab ὀρθός recte, & πῶς dividio. Metaphora sumpta est à sacrificiis, ubi accurate fuit distinguendum sanctum à profano, & partes Deo offerendæ ab iis quæ sacerdotibus, aut etiam sacrificantibus debebantur, Illyr. in locum. Metaphora à convivii apparitoribus, & dapum instructoribus ducta, Gerhard, in Hist. Harm. Evangel.

Ὀρθολομέω, Recte seco. 2 Tim. 2. v. 15. Cut the word aright: ὀρθο-τομήν τὰν λόγον τὴν ἀληθείαν, Dividing, or cutting the word of truth aright. Dividing: The Greek terme is taken from the laying straight of high-ways, or from drawing the lines of Geographical maps: Others derive it from distribution of food at a table, or in a family, to signify faithfull dispensation of Gods word, Deodate in locum. It is a Metaphor taken from the

Levites, who might not cut the members of the sacrifices without due consideration, Perkins. Id est, prudenter distribuat, & accomodet usus auditorum. Metaphora videtur sumpta à sacerdotibus certo ritu secantibus victimas, Piscat. in Schol. Theophylactus & Oecumenius, Chrysostomum secuti, Metaphoram deducunt à coriariis, qui superflua rescant à pellibus quas ad usum parant. Ita aiunt Timotheum, & in eo unumquemque verbi Ministrum, moneri, ut in tradenda doctrina veritatis, ampuet & abscidat quicquid superfluum, falsum, & adulterinum est. Alii Metaphoram sumptam volunt à coquis, quorum est recte dividere cibos; aut à patre, qui panem alendis filiis in frusta dividit, quantum cuique convenit. Theodoretus sentit eum recte secare, seu tractare verbum veritatis, qui doctrinam Christianam eâ fide tradit audientibus, ut nusquam deviet à recto tramite regulæ sibi præscriptæ, quæ est regula verbi divini. Pro hoc sensu facit quod eodem Græco vocabulo usi sunt Lxx. Interpretes, ad rectitudinem viæ significandam: ut Prov. 11. 5. Estius in locum. Vulgata Editio, cum Latine, tum ad metaphoræ vim declarandam, idè quæ & Apostoli sententiæ explicandam, accommodatissime interpretata est, recte tractantem. Versio Syriaca hoc ipsum confirmat, quippe quæ translulerit, Recte prædicare sermonem. At Secare sermonem, & insuetum est Latinis auribus dicendi genus, & (quod deterius est) nimis angustum, nec amplitudinem sensus Apostolici assequitur, Fuller. Miscel. Sac. lib. 3. cap. 16. Vide plura apud illum. Putat Fullerus, Paulum non sectionem & laniationem carniū, sed Bibliorum in segmenta vel particulas intelligere, & sic Paulum eleganter, ac gentis suæ idiotismo congruenter, præcipere, Sculter. in loc.

Ὀρθό, Diluculum, Luc. 24. 1. Joan. 8. ver. 2. Act. 5. 21. Tempus matutinum, seu antelucanum, diluculum, ac proprie, primum diluculi punctum; & ἐὰν τὸ αἶμα, καὶ ὀρθὸς ἡμᾶς ποιεῖν λεχίτες ὀφθας, quod nos lecto affixos attollat,



attollat, rectosq; faciat, aut erigat; vel  
 ὅτι eis ἐργα πῶς ὁρῶσι, quod ad  
 opera nos erigat & excitet. Unde  
 Gallus dicitur ὁρῶντας, quod lu-  
 cem prænunciet primo statim diluculo,  
 Beza.

Ὁρῶντες, Dilucularis, Luk. 24. 22.

Ὁρῶντες, Diluculo venio. Luc.

21. 38. ὁρῶντες, Vulg. reddit, Mani-  
 cabat, quod corruptum videtur ex duo-  
 bus verbis Latinis in unum contractis,  
 Mane ibat: rectius, Diluculabat,  
 Gen. in Harm. Barbarum vocabu-  
 lum Manicare, quod ipsum etiam Au-  
 gustinum offendit, ut Erasmus in hunc  
 locum observavit, pro quo nonnulli scri-  
 bendum putant, \* Manicare, pro, ma-  
 ne itare, Beza. Ὁρῶντες, Dilu-  
 culo veniebat, quasi dicas, Dilucula-  
 bat, (quod apud Gellium legitur) vel  
 Matutinabat: ita Hebraei utuntur  
 verbo מִשְׁכִּים, Hirschkim, ut Gen.  
 19. 27. ubi istud verbum hoc ipso Græco  
 Interpretes Græci reddiderunt, ὁρῶντες  
 ἢ Ἀγγελοῦ τῶν πρῶτον ἐκ τῶν  
 Neque tamen ὁρῶντες declarat Di-  
 luculo venire, sed Diluculo surgere,  
 & mane aliquid curare, Piscat. & Beza  
 in loc. Significat Matutinum ali-  
 quid agere, vel, Mane surgere ad ali-  
 quid conficiendum.

Ὁρῶντες, Matutinus, Rev. 22. 16.

Ὁρῶντες, Fines, ostendit.

\* Definitio, vel  
 certis limi-  
 tibus & ter-  
 minis cir-  
 cumscribo.  
 Bullinger.  
 Whence  
 ἐρῶντες, De-  
 finitio, vox  
 mutuata ab  
 ἀγρῶ, Da-  
 mase.  
 Finitio,  
 whence Ho-  
 ρῶντες, quia  
 terminat no-  
 strum visum.

Ὁρῶντες, quæ, Definitio, decerno, definio.  
 Heb. 4. 7. Significat, suis finibus cir-  
 cumscribere, seu definire; item, Cer-  
 to scopo destinare, atque aded, quippi-  
 am decernere atque constituere, Be-  
 za, Erasmi. Definitione, quæ ἐρῶντες à  
 Græcis dicitur, solent obscura explicari;  
 & Indicativum modum, quod certum  
 aliquid indicet ac declarare, deinde ap-  
 pellant Grammatici, ut rectè observa-  
 vit Erasmus. Ὁρῶντες, & ὁρῶντες, in-  
 differenter dicuntur pro Finire, termi-  
 nare, hoc est, de finitionem rei dare, licet  
 sæpius voce passivâ legatur; quod ideo  
 dicitur, quia definitio rei est circum-  
 scriptio, ut docet Cicero: etiam est,  
 Confinium facere, & determinare,  
 dirimere; inde ἐρῶντες dictus, defi-  
 nitio enim discernit unum genus, &  
 unam formam ab aliis. Est etiam, finem  
 statuere, constituere, præstituere, &

æstimare, Budæus. Rom. 1. 4. ὁρῶν-  
 τες, id est, Qui declarat, seu  
 manifestatus est. Licet enim apud  
 profanos sæpe significet Declarare, ta-  
 men passim in Scripturis significat De-  
 finire, Constituire, ac Prædestinare,  
 ut Act. 2. 23. & 10. 42. & 17. 26. Cor-  
 nel. à Lap. Bellarminus sic ait, ὁρῶν-  
 τες nunquam in Scripturis significat  
 Declarare, & omnes Latini sic legunt,  
 Prædestinatus est. Respondeo primò,  
 ὁρῶντες in hoc loco significare Declara-  
 re, quemadmodum Chrysostomus in-  
 terpretatur, cui non ignota fuit hujus  
 vocabuli vis, & significatio: Nam Ho-  
 mil. 1. in Rom. docet ὁρῶντες hoc loco  
 nihil aliud significare, quàm declarare,  
 demonstrare, indicare. Similiter Ter-  
 tullianus, Oecumenius: nec verbum a-  
 liter hoc loco Theodoretus & Theo-  
 phylactus explicant. Ergo falsissimum  
 esse constat, quod Bellarminus tam con-  
 fidenter dixit. Id verè quidem dici  
 potest, ὁρῶντες nunquam, aut in Scriptu-  
 ris, aut alibi, significare idem quod Præ-  
 destinare. Secundò, Latini Patres se-  
 quuti sunt Vulgatum Interpretem, à  
 quo vocabulum hoc imperitè, ineptèque  
 verum esse, & Erasmus, & Faber, &  
 Cajetanus docent, & quicumque Græci  
 aliquid intelligunt, consisteri debent,  
 Whitak. in Disput. de Sac. Script.  
 Nusquam in Scripturis verbum ὁρῶν-  
 τες significat Prædestinare, nec vetus In-  
 terpres usquam alibi sic vertit; sed ubi-  
 cunque extra hunc locum Prædestinare  
 legimus, Græcè est ἐρῶντες, Estius  
 ad Rom. 1. 4. ubi notat Syrum vertere  
 agnitum; ut Chrysostomum, cate-  
 rones, Græcos tractatores, verbum Apostoli  
 sic exponere. Idem ille qui factus est  
 ex semine, &c. etiam declaratus est,  
 & certissimis argumentis comprobatus  
 esse Filius Dei. The best exposition  
 of ὁρῶντες is, declared, demonstra-  
 ted, as Chrysost. Theophyl. Terullian  
 advers. Praxeas, Erasmus, Beza, with  
 most of our new Writers. The word  
 ὁρῶντες signifieth not only to decree,  
 define, but to demonstrate, prove, de-  
 clare: and this sense is most agree-  
 able to the words following, accord-  
 ing to the Spirit of Sanctification, by the  
 Resurrection, that is, in his divine na-  
 ture,



ture, shewing it selfe by Christs raising of himselfe from the dead, he was declared to be the Sonne of God, Dr *willet in locum*. The word significeth Determined, and (as it were) by definitive sentence concluded to be the Son of God, Dr *Sclat. in loc.*

Ὁρμαζ proprie terminare significat, A<sup>c</sup>t. 17.26. Improprè verò duobus modis usurpatur: Interdum declarare significat, Rom. 1.4. Sæpius verò ad animi propositum, seu destinationem ac decretum transfertur, A<sup>c</sup>t. 11.29. & 17.31. Idem est quod ὁρμαζ, A<sup>c</sup>t. 2.23. & 10.42. Grotius. It is used also Luke 22.22.

Ὁρκ, Jusjurandum, Matth. 5. v. 33. and 14.7,9. and 26.72. Mark 6.26. Luke 1.73. A<sup>c</sup>t. 2.30. Heb. 6.16,17. James 5.12. Unde Orcus, quod Ethnici per hunc soliti fuerunt jurare. It comes (saith Ainsworth) from the Hebrew *Ṭṭ*, *Ṭerek*, a thigh, because when they swore, they put their hands under their thighs, Gen. 24.2. Others derive it ab ἑρκ, Septum, a Hedge, or ὅρ, Finis, Terminus, a Bound.

Ὁρκίζω, Adjuro. Marc. 5.7. ὁρκίζω σε ὅτι ὁδὺ, id est, Confirma mihi, interposito per nomen Dei jurejurando, fore ut non me vexes: nam ὁρκίζω significat, jusjurandum ab aliquo exigere, ut tibi caveas. Inde factum, ut etiam acciperetur pro Imperare aliquid, divini Numinis autoritate interposita; ut accipitur, A<sup>c</sup>t. 19.13. & 1 Thess. 5.27. Beza in loc. Multis in locis nihil aliud significat quam Religionem injicere, quod est in lingua vetere Romana obsecrare, Grotius.

Ὁρκωμοσία, Jusjurandum, Hebr. 7.20, 21, 28. Compositum ex ἑρκ, & ὁρκωμ, ad verbum, An oath-swearing.

Ὁρμη, Impetus, A<sup>c</sup>t. 14.5. James 3.4. It is the violence of passion, that carrieth every creature headlong to affect, or avoid, Lud. Viv.

Ὁρμαίνω, Ruò, irruo. It is to goe to any act with vehemencie and vigour, to goe roundly to work, Lud. Viv. A<sup>c</sup>t. 7.57. ὁρμαίναντες ἐπ' αὐτοὺς, They ran, yea and more, They ran impetu-

ously upon him. Ab ὁρμη, Impetus. A militarie Metaphor, as a company assigned to assault a fortress. The like is A<sup>c</sup>t. 19.25. so also Matt. 8.32. is the like phrase, ὁρμαίναντες, They poured themselves into the sea, like a thick cloud dissolving it self into a shewer. It is used also Mark 5. v. 13. and Luke 8.33.

Ὁρμηξ, Impetus, Rev. 18.21.

Ὁρνις, Gallina. Matth. 23.37. Hoc vocabulum, generaliter Avem declarans, Gallinæ per Antonomastiam tribuitur, quæ aliqui propriè dicitur ἀντρονίς, Beza in loc. Luc. 13.34. Avis, August. Vulg. Gallina, Beza, Tremell. Fr. Poule. Aristotle often useth it for a Hen. The Septuagint use it in the generall signification, 1 Ki. 4.23. Isai. 7.35.

Ὁρνις, Volucris, Revel. 18.2. and 19. v. 17, 21.

Ὁρθησία, Terminus positus, A<sup>c</sup>t. 17.26. Terminos habitationis, Vulg. id est, Præfixis terminis habitationum: nam ὁρθησία est Designatio terminorum, Eras.

Ὁρς, Mons, often.

Ὁρσίζω, Fodio, Matth. 21.33. and 25.18. Mark 12.1.

Ὁρσας, Orbis, Joh. 14.18. I will not leave you comfortlesse: Ὁρσ' ἀφ' ὧν ὁρσας ὁρσας, I will not leave you Orphans, saith the Originall: which condition being usually comfortlesse, therefore is the word thus rendred comfortlesse. Ὁρσας Græcis dicuntur, qui sunt parente vel parentibus orbi, non tantum cum adjectione ὁρσας πᾶδες, ὁρσας τέκνα, sed etiam simpliciter & absolute, Jac. 1.27.

Postea generalius hoc nomen usurpatur & transfertur ad quosvis relictos solos ac destitutos. Lxx utuntur non solum pro ὀρφανὸς pupillo, à radice ὀρφν quod parentes ejus sint consumpti, Exod. 32.22. Deut. 10.18. quâ voce Syrus, Joh. 14.18. utitur; sed etiam pro ὄρφν, quod significat exhaustum & attenuatum facultatibus ac viribus, Psal. 81. v.3. Quando igitur Christus dicit Apostolis suis, Non relinquam vos orphanos, ostendit, 1. se paterno Apostolos hactenus complexum fuisse, & adhuc



adhuc complecti, affectu: 2. Tacite insinuat Apostolorum in fide infirmitatem. Orphanis sunt filii minores, qui nondum ad justam aetatem pervenerunt, Gerhardus in Harmon. Evangel.

Ὀρχήστρας, Salio, Matth. 11. 17. and 14. ver. 6. Mark 6. 22. Luke 7. 32. Whence cometh Orchestra. Tripudio, & gesticulor, quemadmodum choreis fieri solet, Jansen. in Concord. Evang. Ὀρχήστρας dicitur ἀπὸ ὀρχαν, à vinearum ordinibus, in quibus inter vindemias, primitias Baccho offerentes, choreas agebant, Novarin. in Matth. 14.

Ὁς, Quis, Ephes. 1. 14. Our English Relative [who] doth more distinctly answer to the Greek, then [which.]

Ὅτις, Qui, often.

Ὅτις, Quoties, 1 Cor. 11. 25, 26. Revel. 11. 6.

y Ὅτις respondet τοῖς ἱεροῖς apud Hebræos, ut אֲדָמָה τοῖς דְּרִשְׁתִּים ad Aët. 2. 27. z Est sanctus qui Deum reveretur: ab ἀλφειῶν, Colo, Veneror.

Ὁσιος, Sanctus z. Qui pietatem ac religionem colit, Drus. in Aët. 2. 27. It is used also Acts 13. 34, 35. 1 Tim. 2. v. 8. Tit. 1. 8. Hebr. 7. 26. Rev. 15. v. 4.

Ὁσίως, Sanctè, 1 Thess. 2. 10.

Ὁσίως, Sanctitas, Luk. 1. 75. Ephes. 4. ver. 24. Est, 1. Puritas, 2. Justitia, 3. Penitentia, 4. Religio, Cornel. à Lap.

Ὁσμή, Odor, Joan. 12. 3. 2 Corin. 2. ver. 14, 16. Ephes. 5. 2. Philip. 4. ver. 18. Vocabulum medium, ut ὀσμή, Scap. Alii enim odores benevolentes, alii graveolentes dicuntur.

Ὅσος, Qui, quicumque, quantus, quàm multus, often. Ὅσοι quotquot, verti potest per qui, ut Act. 4. v. 6. & 9. ver. 39. Non denotat quantitatem seu numerum, sed qualitatem tantum eorum qui credebant, Act. 13. ver. 48.

Ὁσίων, Os, ossis. Contrahit, ὀσέον dicitur, unde & Latini suam fortasse mutuarum vocem: dicitur ὀσέον ἵσταται ab officio; quia toti corpori stabilitatem, rectitudinem, & formam exhibet, Spigelius Anat. lib. 2. cap. 1. It is used Matth. 23. 27. Luke 24. ver. 39. John 19. 36. Ephes. 5. 30. Heb. 11. 22.

Ὁσέων, Testaceus, 2 Corin. 4. 7. 2 Tim. 2. 20. E figulina terra factus, ut testa, vasa testacea, seu fictilia:

Quo semel est imbuta recens servabit odorem

Testa diu. — Horat.

Ὁσέων, Odoratus, Steph. 1 Corin. 12. v. 17. Beza, Olfactus; quum illud sit Ciceronianum, hoc Plinianum.

Ὁσπύς, Lumbus, Matth. 3. 4. Mark. 1. ver. 6. Luke 12. 35. Acts 2. 30. Ephes. 6. 14. Hebr. 7. 5, 10. 1 Pet. 1. ver. 13.

Ὅταν, Quum, very often.

Ὅτε, Quum, very often.

Ὅτι, Quod (Conjunctio causalis.)

Non semper notat argumentum à causa, ut videre est, Luc. 7. 47. Joan. 8. ver. 44. & 16. 32. 1 Joan. 5. 14. Interdum valet Quamvis, ut Luc. 23. ver. 40. Joan. 8. 45. Interdum valet Quando, ut Joan. 9. v. 8. Interdum servit Mimesi, ut Matt. 4. 6. & 5. 20. & 9. 18. & 20. 7. & 26. 65, 72. & 28. 7. Marc. 3. 21. & 14. v. 58, 69, 71. Luc. 4. ver. 11, 21, 43. & 5. ver. 26. & 6. 5. & 7. ver. 4, 16. & 12. 55. & 19. ver. 7, 9, 40, 42. & 20. 1. & 21. 8. & 24. 7. Joan. 1. ver. 20. Act. 3. 22. Rom. 3. ver. 8, 10. & 10. 5, 9. & 14. 11. Galat. 1. v. 23. 2 Thessal. 3. ver. 9. Jac. 1. 13. Luc. 7. 47. ὅτι ἡγάπησεν. Vulg. & Erasmi. Quam am dilexit. Nam dilexit, Beza; For shee hath loved much. The Rhemists, Because shee hath loved much. And the Papists make this [For] causa precedens, & non signum subsequens. In his autem verbis non ostenditur causa remissionis peccatorum, sed ex consequente colligitur antecedens, Beza. For, this word [For] doth not signifie here a cause, but a reason drawne from the signe. Est enim particula non causativa, sed illativa, & rationalis. The sense then is, Many sins are forgiven her, and hereby yee shall know it, because, or in that shee loved much. So it is used also elsewhere, as Matth. 25. v. 34, 35. 1 John 3. 14. The

particle [For] is used of the effect, or signe, in our common speech, as, There

a Affirmantis particula. Hac particula ex Græci sermonis, & usitato Luca pleonasmò, asseverandi causâ apponitur, ac mimesi servit: est particula enarrativa, & expletiva, Gerh. in Hist. Har. Evang. Piscal.

There is fire, *For I see smook*: This tree hath life, *For it sprouteth*. *Interdum significat*, Reverà, certè, utique, equidem, ut 1 Joan. 3. 20. & Joan. 8. 25.

"ΟΤΕ, *Quousque*, Matth. 5. ver. 25. Luke 13. ver. 8. and 22. 16. John 9. ver. 18.

b 1 Cor. 11. v. 15. Adversativa & non valet in interrogando

num, vel an, sed nonne, id est, innuit Affirmationem, non autem Negationem; at hic Negatio continetur, P. 16.

b Οὐ, Non, very often.

Οὐ, tibi, often.

Οὐδ', Vab, Luke 1. ver. 2, 3. Respondet Hebræo נֹכַח Hech, unde Latinum vah, Psal. 35. 24. Ezech. 24. ver. 3. Significationem habet insultantis, exprobrantis, & latantis de alieno infortunio. Euthymius dicit quod hoc loco sit subsannantis, & irridentis; sed potest esse detestantis, exprobrantis, & exultantis.

Οὐαί, Væ, often. Luc. 21. 23. Denuntians futuram miseriam, & commiserantis, non autem imprecantis particula; hoc in loco Intersectio Dolentis, vel Dolorem denuntians. Nominaliter usurpatur, Apoc. 9. 12. Ἡ δὲ αἰὶς ἀπὸ τῆς θείας, ἰδὲ ἐρχομένη ἐστὶ δόξα καὶ μὲν ταῦτα. Et Vide Apoc. 11. 14.

Οὐδαμῶς, Nequaquam, Matth. 2. 6.

Οὐδὲ, Neque, nec, very often.

Οὐδέποτε, Nunquam, often.

Οὐδέπω, Nondum. Luke 23. 53. John 7. 39. and 19. 41. and 20. 9. 1 Cor. 8. 2.

Οὐδείς, Nullus, very often.

Οὐδέν, Nihil, 1 Cor. 13. 2.

Οὐκέτι, Non amplius, often.

Οὐκὲν, Itaque, Joh. 18. 37.

Οὐν, Itaque, ergo, igitur, very often. Interdum servit Epanalepsi, ut Joan. 8. ver. 14. Galat. 3. 5. Interdum transiitioni, ut Joan. 9. 18. 1 Corinth. 14. 23.

Matth. 7. 12. Εἰ, therefore. Some think it is to be referred to the doctrine of justice, which was delivered in the fifth Chapter; but that is scarce probable, because so many different points of doctrine are handled between. Others think that it doth not depend of any thing that went before, but that the word [Therefore] doth abound: and this is the more probable, for such particles doe some-

times abound: as Joh. 1. 20. the word Because doth abound.

Οὐπω, Nondum, often.

Οὐχί, Cauda, Revel. 9. 10, 19. and 12. 4.

d Οὐρανός, Cælum, very often.

In Novo Testamento sumitur pro Deo, idque per Metonymiam subjecti, Matth. 21. v. 25.

Cælo gratissimus amnis, Id est, Deo, vel Cælicolis. So the Hebrew Authours use שָׁמַיִם [Heavens] for God: so called, as is thought, of שָׁמַיִם Sham, There; and מַיִם Majim, Waters.

Οὐρανός, Cælestis, Matth. 6. 14, 26. and 6. 32. and 15. 13. Luke 2. 13. Acts 26. 19.

Οὐρανός, Cælitus, Acts 14. 17. E cælo: nam particula εἰς est nota Adverbiorum motus è loco.

Οὐς, Auris, often. Aures ab hauriendis vocibus. Hinc Virgilius,

Vocemq; his auribus haust.

In English Eares, of Hearing.

Οὐσίς, Substantia. Significat etiam facultates, seu bona fortuna, Luc. 15. ver. 12. Chemnit. It is used also ver. 13.

Οὐτε, Neque, often.

Οὐτ', Hic. Interdum redndat, ut Joh. 1. 18. & 3. 26. & 15. 5.

Οὕτω, vel ἕτως, Ita, sic, often. Aliquando est particula illativa. Οὕτω tantopere, Joan. 3. 16. & ἕτως tantopere, 1 Joan. 4. 11. Οὕτως, quod Theodorus Beza reddit itaque, Vulgatus Interpres sed, est jurantis, & fidem facientis; quasi dicat, Ita, vel sic mihi hoc vel illud fiat, ut certum est te

ribus signatum, ornatum, & quasi cælatum, Zanch. de operibus Dei. Because it is engraven, and (as it were) enamelled with stars. e Dicitur ἁπὸ τῆς ὁμοιοῦς. Propriè significat nudam essentiam quæ exprimi solet per definitionem ex genere, & differentia constam; verbi gratia, ὁμοιοῦς hominis est esse animal ratione præditum, Zanch. Essentia, ut vulgò à Theologis & Philosophis usurpatur: quod tamen verbum durum esse ait Quintilianus, & aliquando Substantia; Ciceroni dicitur Natura, vis. Significat substantiam absolutam & communem, Pons. lanus. Substantia Græcis ὁμοιοῦς dicitur, quæ utraq; vox ambigua est; quia interdum significat cuiusque rei essentiam, interdum sumitur pro altera entis specie opposita accidenti; & sic dictam voluit à subsistendo, quod substat accidentibus, ut vult Zabarella, & Ponsica. Ipsiōus & Augustinus maluerunt derivare à subsistendo, quia proprium ejus sit per se subsistere, Keck. System. Log. lib. 1. cap. 7.

εὐμενέει



evomere ex ore. *Quomodo usurpatur Sic apud Latinos, ut in illa Ode Hor.*

*Sic te Diva potens Cypri, &c. ut observatum est ab Henrico Stephano, vide Isai. 53. 4. & Eccles. 8. v. 10. Brightman. in Apoc. 3. 16.*

ὄχι, *Nonne, often.*

ὀφείλῃ, *Debitum, Matth. 18. 3. 2. Rom. 13. v. 7.*

ὀφείλω, *Debeo, often.*

ὀφείλεις, *Debitor, Matth. 6. 12. and 18. 24. Luk. 12. 4. Rom. 1. 14. and 8. 12. and 15. 27. Gal. 5. 3.*

ὀφείλημα, *Debitum. Matth. 6. 12.*

ὀφειλήματα. *Sins are called Debts;*

*A sinner both owes a punishment*

*to God, and a recompence of the in-*

*jurie to his neighbour. In the*

*Evangelists, the words Sins & Debts,*

*are used promiscuously, as Luke*

*11. 4. compared with Matth. 6. 12.*

*and Luke 13. 4. Peccatum enim Sy-*

*riacè דְּבִיתָא, id est, debitum, dicitur, &*

*peccatores dicuntur דְּבִיתָא, debitores;*

*Lucas qui Græcè δούλος erat, scripsit*

*ἀμαρτίας, cum Matthæus habeat ὀφει-*

*λήματα, Caninius in locos Nov. Test.*

*pag. 86, 87. Quod Matthæus dixit*

*ὀφειλήματα, id Lucas interpretatur,*

*nominans, ὀφειλήματα ἀμαρτίας ἡμεῖς.*

*Utrouque autem vocabulo pluraliter enun-*

*ciatio censam notari non tam peccata*

*nostra indefinitè, quam specialiter pra-*

*vas illas actiones, ex lege membrorum*

*etiam in renatis remanente & turbante,*

*pullulantes. Utrumque hac postulatione*

*deprecatur, Sculctetus. This word*

*is used also Rom. 4. 4.*

ὀφελον, *utinam. 1 Cor. 4. 8. 2 Cor.*

*11. 1. Gal. 5. 12. Rev. 3. 15.*

ὀφελον, *militas, 1 Cor. 15. 32. James*

*2. v. 14.*

ὀφθαλμός, & *Oculus, often. Quasi*

*ὀπὲς θάλαμον, Cubiculum visus.*

*Ab ὀπταμαι, Video.*

ὀφθαλμοδουλεία, *Obsequium ad oculos*

*exhibitum. Col. 3. 22. ὀφθαλμοδου-*

*λείας. The original word is in the*

*plural number, Not with Eye-*

*services. But Ephes. 6. 6. it is in the*

*singular number, Servitus ad oculum.*

*Our English word Eye-serve,*

*doth properly and fitly answer the*

*Original, both in the notation, and*

*in the true sense and meaning of it.*

*It implyeth a meer outward service*

*onely, to satisfie the eye of man.*

*Vitum quo quis alicui ad oculum servit,*

*id est, ut ei presenti tantum, & intuen-*

*ti placeat, id quod proprium est adula-*

*torum, Zanch. The French use the*

*like speech proverbially in a con-*

*trary sense, to shew that one is well*

*served, Il est servi au doigt, & al'*

*œil, that is, he is so well served, that*

*his people understand him by the*

*least signe he can make of his*

*pleasure.*

ὀφθασία, *Apparitio, Aët. 26. 19.*

ὄφης, *Serpens, often. Hinc Ophitæ*

*Hæretici quidam, qui colunt & adorant*

*serpentem, per quem Eva primum de-*

*cepta est, tanquam is fuerit Christus,*

*Danæus in August. de Hæresibus.*

*Ab ὀφισμαι, Perspicuè video. Horat.*

*Cur in amicorum vitis tam cernis*

*acutum,*

*Quam aut aquila, aut serpens Epi-*

*dauricus? —*

ὀφρύς, *Supercilium, Luc. 4. 29. Ea*

*frontis pars quæ pilos habet : aliquando*

*pro fastu ponitur, qui sedem ibi habet.*

*Grande supercilium, —*

*Juvenal.*

*Supercilio indulgere : We call a proud*

*man Supercilious.*

ὄχλος, *Turba, very often. It*

*signifieth any company or throng,*

*which our English word Rabble*

*doth aptly expresse, which comes of*

*רב, Rab, and that of רבב, Rabab,*

*to multiply. Matth. 14. 5. Popu-*

*lus, Vulg. Multitudo, Erasim. Signi-*

*ficat confusaneam hominum multi-*

*tudinem, & denotat molestiam turbæ,*

*Beza. Aët. 10. 22. Quamvis*

*plerumq; accipitur de confusanea homi-*

*num multitudine, & de turbæ, ac vulgo;*

*tamen significat etiam totius populi*

*universitatem, quomodo accipi hic vi-*

*detur : nec enim eximia laus esse pro-*

*bari testimonio vulgarium, Lorin.*

*in loc.*

ὀχλεύω, *Torqueor, vexor. Luc.*

*6. 18. οἱ ὀχλεύωσι. Vocabulum signi-*

*ficat, Qui turbabantur, vexabantur,*

*& molestiâ afficiebantur à Dæmoniis.*

*Syrus habet verbum quod significat,*

*Molestiâ*

f Hence the phrase, *Debere alicui pœnas*, when one hath offended another, and done him wrong.

g *Oculus, ab occultendo, quod cilio- rum tegu- minibus oc- cultatur. Oculi, quasi occulti. They are hidden within their lids.*

h Hoc vocabulum proprie supercilium notat, translato autem significat editoria loca, atque tumula, *Vitæ. Strigel. in N. T.* i Significat turbam, & tumultum, ut Latinis *Turba* multitudinem & tumultum, *Eras.*

Molestâ afflictione aliquem constringere, & quasi in angustiam redigere, *Chemnit. in Harm. Evangel. Act. 5. 16. ὀχλῶσθης, Possessed, or Tormented.* It is translated *Vexed. Vexare, to vex, is a grievous word, and very significantly used: it is as much as to say, Veli alienâ vi, to be haled and hurried by a strong and violent force.* As *Quassare* is more than *Quatere, Jactare* more than *Jacere*, and *Taxare* than *Tangere*; so *Vexare* is more than *Veberere*. So 1 Sam. 16. 14. *Jerom. Exagitabat. Tremell. Perturbabat.* The New Translation, *Terruit.* The Septuagint, *Suffocabat.* Yet not one of these, *shaken, troubled, terrified, strangled,* is so grievous a word, as *vexed*, which is there also very significantly used. It is to be distracted hither and thither, having no power of it selfe, *Aut. Gell. Noct. Attic lib. 2 cap. 6.*

\*Οχλοποιῶ, Turbam cogo, Act. 17. 5.

\*Οχύρωμα, Munio, 2 Cor. 10. 4.

\*Οψάριον, Pisciculus, Joh. 6. 9, 11. & 21. 9, 10, 13. Ab ὀπῶ, *Assio, quos nimirum moris erat Assiare. Diminutivum ab ὀψω.* Apud Terentium, *Pisces obsonium vocantur; unde Obsonare, lautius vesci, Eras.* Aliàs accipitur pro obsonio, seu condimento, & quovis cibo qui pani adjicitur, as *Athenaeus hach it, lib. 8. Errant, qui hoc nomen derivant ὀψα τὸ ὀψά, hoc est, Serò, vel quoddam Vespere tantum iis vescerentur, vel quoddam Serò tandem voluptatis gratiâ in usum venerint, Beza in Joh. 6. 9.*

\*Οψέ, Vespera, serum dici. Notat totum illud tempus, quod inter Solis occasum, ac mediam noctem intercedit. Matth. 28. 1. *Absolute positum idem valet quod Serò, aut Vespere: quum autem casum habet adjunctum, idem valet quod In extremo: itaque ibi extremam partem Sabbathi significat, (scil. Diluculum, aut tempus diluculo proximum) Romanorum more, qui à media nocte, non autem Hebræorum, qui à vespere diem incipiunt, Beza. Ibi accipitur non, ut aliàs, pro fine dici, sive die deficiente, sed pro nocte retro cedente, & jam dici crepusculo il-*

lucescente, sicut & apud Hebr. genereb, vespere, non tantum vespertinum tempus, sed etiam aliquando totam noctem significat, Tossanus in loc. \*Οψέ οὐρανῶν, Extremo autem Sabbatho, Steph. in Conc. It is used also Mark 11. 19. and 13. 35. *Est & alia significatio τῆς ὀψέ, significat enim, Post tempus aliquod destinatum, ut περὶ τῆς ἡλικίας, Ante ætatem militarem: ὀψέ τῆς ἡλικίας, Post ætatem militarem, ut notat Jul. Pollux: ita hic ὀψέ τῆς οὐρανῶν, significat, Post Sabbathum peractum, sc. Judaicum. Cum genitivo pro post, Grotius in loc.*

\*Οψία, Subst. Serum diei, often. Denotat, 1. Tempus ante Solis occasum, ab hora scil. nona usque ad duodecimam: ita accipitur Matth. 14. 15. & 27. 57. Marc. 15. 42. 2. Tempus post Solis occasum, quod usque ad secundam noctis vigiliam sese extendit, Joh. 20. 19. Matt. 14. 23. Gerhard. Quicquid est temporis post Solis occasum solet interdum eo nomine appellari, ut Num. 9. 15. & Marc. 2. 32. Grotius.

\*Οψιμῶ, Serotinus, James 5. 7.

\*Οψις, Facies, species. Joh. 7. 24.

\*Οψις, The appearance. The Original is (as the Vulgar rightly) *Secundum faciem*, because the face onely appeares, the rest is hid. Tum speciem externam, tum visum oculorum significat, Illyric. in loc. It is used also Joh. 11. 44. Rev. 1. 16.

\*Οψάριον, Stipendium. It signifieth a military stipend to Souldiers, as Luke 3. 14. The Greek here useth a Latine word, *Opsarium*, as being spoken to the Romane souldiers, and a word with which they were best acquainted, Caius panaria cum opsonio virilium dedit, Sueton. in Caio, cap. 18. Mr Lightfoot in his Harmonie. \*Οψάριον Græci vocant non sola stipendia, sed omnia, ut Marcianus loquitur, Militie merita, in quibus est & annona præbitio, & alia commoda quæ sub imperio Romano erant non invidenda, si laborum militarium iusta habeatur ratio, Grotius in locum. 1 Cor. 9. ver. 7.

\*Οψάριον proprie dicitur Piscis assus, ab ὀπῶ, *Assio*; deinde per Synecdochen *speciei,*

\* Obsonio-  
lum, ab ὀψω,  
quod in ge-  
nere signifi-  
cat omne id  
quod cum  
pane editur;  
peculiariter  
Pisces di-  
cuntur ὀψα,  
& ὀψαρία,  
apud Athe-  
næum, lib. 9.  
Plutarch.  
Sympos. li. 4.  
Prob. 4.  
Eodem mo-  
do pro pisci-  
bus accipi-  
tur Joh. 6. 9.  
& 21. 10.  
Gerh. in Har.

1 Stipendi-  
um, esculen-  
tum apud  
Romanos,  
Pæneus.  
Regius com-  
meatus, &  
donum quod  
ex lege di-  
gnitatibus  
tribuebatur,  
Nathan.



speciei, quodvis edulium quod pani additur: postea per Synecdochen *κατα-  
γενεσιως*, stipendium militare, quod  
apud Veteres partim frumento, partim  
pecuniâ constabat, Piscat. in locum.  
Propriè est, quicquid emitur ut eda-  
tur cum pane; Synecdoche generis ve-  
rò ponitur pro obsonio quod militi-  
bus dabatur loco stipendii: hinc pro  
salario seu stipendio quorvis accipitur.  
Ὁ λόγια enim sunt omnes cibi præter  
panem, ab ὁ λόγ & ὠσίουα, quasi di-  
cat, venale aliquid quod coquitur. Di-  
cta autem sunt stipendia ὁ λόγια, quia  
non numerabatur pecunia, sed res ad vi-  
ctum necessarie, ut caro, olera, frumen-  
ta, certo numero & mensurâ militibus  
in stipem subministrabantur, Polybius.  
Obsonii vocabulo pro stipendio est u-  
sus, Scultet. Exercit. Evang. lib. 1.  
cap. 19. Et in Delitiis Evangel.  
cap. 11. Rom. 6. ult. *Wages*, some:  
Others, *Reward*. Gr. *Stipend*. All  
the wages, yea, the delicacies that sin  
can afford us, is death: and thus  
much doth ὁ λόγ properly signifie,  
all kind of pleasant meat that may  
be prepared or made ready with fire,  
*Athenaus*. Augusti tempore, ac de-  
inceps, denarium fuit gregarii militis  
stipendium, ut ex Lib. 1. *Cornel*.  
*Tacit*. apparet. Luc. 3. 14. pro sti-  
pendio militari accipitur, quia non mo-  
dò pecunia, sed etiam cibaria militibus  
dabantur, *Beza*. Ὁ λόγια dicun-  
tur stipendia militaria, ut 1 *Corin*.  
9. 7. eâ voce utitur *Apostolus*; & per  
translationem præmia significant, ut ad  
Rom. 6. ult. *Aret*. Significat stipen-  
dium militare, quod olim frumento,  
pane, similibusque solvebatur cibariis,  
*Id*. It is used also 2 *Corinth*.  
11. ver. 8.

## II.

<sup>a</sup> Laqueus  
quo feram  
capimus, aut  
avem, *Psc*.

**Παγίς, Laqueus.** 1 *Tim*. 3. 7.  
2 *Tim*. 2. v. 26. A Metaphor  
from birds that are taken in a snare.  
It is used also Rom. 11. 9. 1 *Tim*.  
6. 9. Α παγίς, depango, defigo:  
quodâ humi virg. figatur ad feras capien-  
das, *Fullerus*. Luc. 21. 35. si-

gnificat tum laqueum qui in terram de-  
pangitur ad capiendas feras, tum avi-  
um decipulam, ut ostendit *Budæus*.  
Septuaginta utuntur pro vocabulo quod  
significat rem quamcunque quâ vel a-  
ves vel fera capiuntur, *Psal*. 17. 6. &  
6. v. 3, 5. *Prov*. 6. 2. *Syrus* habet no-  
men quod iidem generale est, signifi-  
cans rete, quo vel aves vel fera illaque-  
antur: potest igitur esse Metaphora du-  
cta, vel à ferarum, vel ab avicularum  
captura, quarum utraque laqueis & re-  
tibus peragitur, *Gerh*.

**Παγίς & ὁ λόγ, Illaqueo.** Metaphora  
à feris, quibus tenduntur laquei & retia,  
ut implicata trucidentur, *Pareus*. Πα-  
γίς & ὁ λόγ propriè significat, Tenticulis  
irretire, illaqueare, sicut aves solent  
irretiri. The Septuagint use it for  
a word that signifieth, Laqueos ten-  
dere, Aves reti capere: Metaphoricè  
verò, Insidiari, capere, constringere,  
1 *Reg*. 28. 9. *Gerh*. in *Harm*. Mat.  
22. 15. Snare him in words, or talk.  
The Greek word is derived of snares  
which Hunters lay, Illaquearent, *Be-  
za*. Capere, *Vulg*. Metaphora à  
venatione ferarum, *Piscat*.

**Παγίς, Collis:** Occurrit *Astor*. 17.  
ver. 19, 21.

**Παθήσ, Affectus.** Quomvis vehe-  
mentiore affectum denotat, *Illyric*. in  
Nov. Test. The passion of lust  
which boileth within, provoking the  
bodie and mind to uncleanness, ren-  
dred inordinate affection, *Coloss*. 3. 4.  
The *Vulgar* renders it *Libidinem*.  
*Erasmus*, *Mollitiem*. *Syrus* turnes  
it *Præposteras libidines*. Est Af-  
fectus, Affectio, & Turbatio mentis.  
It is sometimes translated *Passion*;  
sometimes *Affection*. Vox est media,  
id est, tam in bonum quàm in malum  
usum cadit: ut plurimum in *Scripturis*  
in malam partem accipitur, *Aret*. in  
*Probl*. Affectus, *Rom*. 1. 26. *Mol-  
lities*, *Coloss*. 3. 5. *Morbus*, 1 *Thess*.  
4. 5.

**Παθήματα, Affectus, perpeffiones, affli-  
ctiones, often.** Afflictiones, *Rom*.  
8. 18. 2 *Cor*. 1. 7. Perturbationes, &  
morbis animi, seu Vitiis affectus, *Gal*.  
5. 24. *Rom*. 7. 5. παθήματα ἢ  
ἀσθενείαν, the Affections of sin. In  
the

the Originall, the passions of sin. Παθημάτων nomen apud Paulum multò latius patet quàm apud Philosophos, ut qui illam etiam ipsam rationem peccato obnoxiam faciat, quam Philosophi pro virtutis regula sibi proponunt. Παθήματα dicuntur quatenus Mens ab illis afficitur, suntque ab ipso peccato ingenerati motus, quibus intellectus patiens, quem vocant, agitur, totumque secum hominem rapit. Hoc eodem nomine saepe apud Paulum intelliguntur quaecunque pietatis causâ fideles perpetuantur, ut infra, Rom. 8. 18. Alibi, nempe Gal. 5. 24. conjunguntur παθήματα & ἐμψυχία, Beza in Rom. 7. v. 5. The word signifieth passions which affect the soule, and generally all evill motions.

Παθητός, Passurus, Act. 26. 23. Quamvis propriè declaret eum qui \* patibili sit naturâ: tamen sententia ipsa postulat, ut accipiat pro eo qui non modò pati potuerit, sed etiam passurus fuerit, atque adeo pœnis ac suppliciis perferendis destinatus, Beza in loc.

\* Patibilis, qui pati potest.

Παῖς, <sup>b</sup> Puer, filius, famulus, often. Puer, puella, Matth. 21. 15. Luc. 8. ver. 54. Filius, Act. 3. 26. Servus, famulus, Matth. 8. 13. Luc. 14. ver. 45. Act. 4. 26. Infans, Matt. 2. 16. The Hebrew נַגְנָן Nagnar, the Greek παῖς, and Latine puer, signifie both a child, and servant. Et filium, & ministrum significat, Luc. 7. v. 2. Matth. 12. 18. ὁ παῖς μου, Servus meus. Nonnulli Filium convertunt. Alii Puerum, ambiguâ voce: nam apud Græcos ὁ παῖς vocabulum est ambiguum. Alii & Puerum, & Filium interpretantur, Beza in locum. It is taken for a Servant, Psal. 113. 1. Aristophani παῖς, & Terentio, Ciceroni, Horatio, Puer, Servum significat. Sic & Dominus Pater-familias dicebatur, Grotius. Vide Sculteti Delicias Evangelicas cap. 5.

Παιδεύων, Puerulus, Matth. 11. 16.

Παιδεία, Institutio, doctrina, castigatio. It noteth out such a Discipline as befiteth a lad or young child. It is translated Nurture, Ephes. 6. 4. but it signifieth as well correction, as

instruction, as Heb. 12. 7. 2 Tim. 3. ver. 16. Both senses will stand in that Ephes. 6. and our English word (as well as the Greek) will bear both: for, to <sup>d</sup> nurture children, is as well to correct them, as to instruct them.

Such an affliction as a tender parent layeth upon his dear child. Heb. 12. 5. παιδείαν, Castigationem: libenter addidissim Paternam, videtur enim ita significari castigatio, quâ pater filium erudit, vel præceptor puerum tanquam pater. Vulg. Disciplinam: quâ voce in Gallico etiam Idiomate videntur, quod si sit castigationis finis, ut patiendum discatur rectum: Sed ita non loquuntur Latini, Beza in loc. Propriè est tractatio alicujus tanquam filii, & conjuncta est cum eruditione, seu institutione aliquâ, Alsted. in Paratit. Of παῖς puer; or (as some say) of παιδείαν institutio, because παιδαγωγία ἔστιν παιδεία. But the first Etymologie is the better, for παιδεία also is derived from παῖς.

Παιδείω, Erudio, castigo. Παιδω-μα, Pass. Heb. 12. 6. 7. ἐλέγχω, Arguo, ad verba refertur, & παιδείω, Castigo, ad ferulam parvorum, Arete. I rebuke is chiefly referred unto words, and chasten is chiefly referred unto the rod, and sharpnesse of discipline. Propriè Institutio, erudio ut puerum, à παῖς. Quia verò institutio & informatio puerorum, sine disciplina & castigatione locum habere nequit, ideo usurpatur etiam pro Castigo, 1 Cor. 11. 32. utitur scil. verbo Apostolus, quo Paternum Dei in nos affectum, simul & afflictionum utilitatem eleganter & suaviter exprimit, Zepperus. 2 Corinth. 6. 9. <sup>f</sup> Tit. 2. 12. Hebr. 12. ver. 7, 10. Apoc. 3. 19. Luc. 23. v. 16. παιδευέας Emendatum, Vulg. potius castigatum, seu correptum: nam non emendatur nisi qui malus est. Drus. Postquam castigaverò, id est, flagellaverò, ut declarat Joannes, viz. per ministros, Piscat. Ver. 22. παιδευέας αὐτόν, Corripiam eum: pueros instituo, & castigo pro ratione ætatis, Arce.

<sup>d</sup> Dr. Gouge. Παιδεία tum eruditionem, tum castigationem, à pueri dicta, Erasmi. Disciplina, Ephes. 6. 4. Institutio, 2 Tim. 3. 16.

<sup>e</sup> Puerum instituo, quod plagis & oburgatione nonnumquam opus sit, Erasmi.

<sup>f</sup> Vox est à pueris dicta, sive quod Græcia nos ut rudem elementem doceat, sive quod per ignorantiam lapsos mater ne corripiat, Erasmi.

<sup>c</sup> 1. Est Institutio, 2. Castigatio. Cornel. à Lap.



- is used also Acts 7.22. and 22.3.  
 1 Tim. 1.10. and 2 Tim. 2.25.
- Παιδαγωγός**, Eruditor, castigator. Institutor, informator, Rom. 2.20. Castigator, Heb. 12.9. Anceps est nomen, commune tum ei qui instituit pueros, tum ei qui castigat & corrigit errantes, Erasmi in Rom. 2.20.
- Παιδαγωγός**, *Pædagogus*, 1 Cor. 4.15. Gal. 3.24, 25. A School-master, or Child-leader.
- Παιδίον**, Puerulus, puer, often. Luc. 1.76. Puerule. *Vulgata* & *Erasmus*, Puer. Videtur aliqua esse emphasis Diminutivi, hoc saltem loco, minime negligentia; perinde ac si diceret Zacharias, Tu verò Puerule, qui nunc tantillus es, tamen in hoc Christi regno veluti primas tenebis, Beza in locum. Puellus infans, Matth. 2.11. Heb. 11. v.23. Luc. 2.21. Puer qui ambulare potest, Matth. 18.2. Luc. 18.16. Adolescentula annorum duodecim, Marc. 5. 39, 40. Admodum rudis, per Metaphoram, 1 Cor. 14.20. Matth. 2.20. Hæc vox apud Evangelistas plerumq; de ætate tenera admodum usurpatur, quamvis interdum etiam laxius accipitur, maxime apud Lxx Interpretes. Spanhem de Dub. Evang. Sumitur pro Filiis grandisculis, Joh. 4.49.
- Παιδίον**, Ab infantia, Mark 9.21.
- Παιδίσκη**, Ancilla, often. Et Puellam significat (quasi femininum, à παις, Puer), & Ancillam, Act. 12.12. ut vertunt Chrysostomus & Pagninus; ostiaria enim solent esse Ancillæ: noster tamen Interpres æquè ac Syrus, Puellam vertentes, subindicant, non fuisse Ancillam, sed honestam fortè filiam, vel neptem domus, Cornel. à Lap.
- Παις**, Ludo, 1 Cor. 10.7. It significeth to play for the recreation of the body, thereby to cheer up the minde, to dance, to shout, in a light and youthfull manner.
- Παίω**, Percutio, Matth. 26.68. Mark. 14. v.47. Luke 22.64. Joh. 18.10. Rev. 9.5.
- Παλαι**, Olim, jamdudum, Matth. 11.21. Mark 15.44. Luke 10.13. Heb. 1.1. 2 Pet. 1.9. Jude 4.
- Παλαιός**, Vetus, often. Differunt hæc voces, παλαιός & πρεσβύτερος, uti

vetus & senex apud Latinos; quòd παλαιός est ætatis, & πρεσβύς etiam dignitatis, ut ex Plutarcho in Nicia colligi potest, Danæus in 1 Tim. c.3.

Παλαιός, *Vetus*, Rom. 7.6.

Παλαιός, δοῦλος, Antiquo, or, Veterasco. Luke 12.32. Hebr. 1.11. and 8. ver. 13.

**Πάλη**, *Luella*, Eph. 6.12. The Greek word, according to the proper notation of it, significeth such a strife, as maketh the body of him that striveth to shake again. It sometimes (as our English word wrestling) is attributed to a strife of sport; it is used also for a serious and fierce fight and combat.

**Πάλη**, *Rursus*, very often. *Lingua* Græcâ duo tantum significat: vel enim est particula repetitiva, quæ significat repetitionem rei jam factæ, aut sermonis jam dicti: vel est particula oppositiva, significans oppositionem, quum significat Contrâ, è diverso: at Matth. 18.19. neutrius est significatio; nam nec Christus ibi quidpiam repetit quod ante dixerit, neq; facit oppositionem: Locutio est Syriaca, significatq; Præterea; sic Matth. 4.7. significat Etiam. *Rursus*, iterum, Joh. 16. ver. 19. Denud, 2 Corinth. 13.2. Retrò, Joh. 20. v. 10. Significat è diverso, & è contrario, 1 Joh. 2.8. Nonnumquam sonat iterationem, nonnumquam contrarietatem: si ad dicit referatur, iterationem significat; nam semel antè responderat: si ad sequens verbum, contrarietatem, quasi dicas, E diverso scriptum est, Erasmi in Annot. in Matt. 4.7. Vide Grotium. *Rursum* scriptum est: noluit Christus opponere Scripturam Scripturæ, neq; repetere locum Scripturæ prius allatum: hoc tantum voluit, Etiam scriptum est, ut id scriptum est, ita etiam & hoc: & ca. 5. *Rursum dictum est antiquis*, Non pejerabis: noluit dicere hoc bis esse dictum; tantum sensus est, Præterea dictum est, Cameron in Myr. Evang.

**Παλιγενεσία**, *Regeneratio*. Matth. 19.28. per quam ibi intelligitur totius nature nostræ perfecta renovatio & instauratio, plenaria peccati & mortis abolitio, m Renascencia, à παλιν, *Rursum*, de novo, & γένεσις, *Origo*.

*litio*, Gerh. in Harm.  
also Tit. 3. 5.

It is used

Admodum  
multus, five  
plurimus,  
Erasim.  
Ponitur  
adverbiali-  
ter, confer-  
tim.

Πάμπαν, *Omnino multus, permultus*,  
Mark 8. 1. Ex πᾶς omnis, &  
πολύς multus.

Παμπανθεῖ, *universā turbā*, Luke  
23. 18.

Πανδοχείον, *Diversorium*, Luke 10. 34.  
An Inne is so called in Greek, be-  
cause it receiveth, and lodgeth all  
strangers that come. It is *Domus*  
*populi*, open to all passengers that  
will take it; *juris publici*, wherein  
every one hath right. A πᾶς, *Omnis*  
& δέχομαι, *Accipio*: *Promiscuē*  
*omnes accipit*.

Est solen-  
nis conven-  
tus, celebri-  
tas, & pom-  
pa, qualis est  
in festis, lu-  
dis publicis,  
& trium-  
phis, Cornel.  
& Lap.

Πανήγυρις, *Conventus publicus*, Heb.  
12. 23. A *generall Assembly*. Quo-  
ties diebus festis aut comitiis *universus*  
*populus congregatur*, Erasim. Pu-  
blicus cœtus seu conventus, publica  
celebritas: ut quum die festo, ludis so-  
lemnibus aut celebri mercatu, tota aliqua  
gens unum in locum convenit, velut in  
Græcia ludis Olympicis, Stephanus in  
Thes. Græc. A πᾶς, *Omnis*, & ἄγυ-  
ρις, *Cœtus*. Whence cometh a *Pane-  
gyrick*. Alicujus *Encomium in publico*  
*conventu*.

Πανοικί, *Cum tot à domo*, Acts 16. 34.

Πανοπλία, *Tota armatura*. Luke  
11. 22. Ephes. 6. 13. 21. The Greek  
word is a compound word, and signi-  
fieth both all manner of armour  
that is needfull, and also such com-  
pleat armour, as covereth all the  
body, and leaveth no part naked or  
unfenced. *universa arma*, Jerom.  
*universitatem armorum*, Ambros. To-  
ta arma, Cyprian. Significat quic-  
quid ad armandum in pugnam militem  
pertinet, Erasim. Ex πᾶν, *Omne*, &  
ὅπλον, *arma*.

A πᾶν,  
Omne, &  
ἔργον, *Opus*.

Πανουργ, *Callidus*, 2 Cor. 12. 16.  
*Quasi dicas, ad quodlibet opus promptus*,  
*qui dexteritate ingenii valet ad quid-*  
*libet agendum, callidus, versipellis, ve-*  
*teratorius*, Arist. Eth. 6. Item in bo-  
nam partem pro solerti, Scap.

Quasi Varus  
affor, quod  
diu versatus  
inter homi-  
nes, astuti-  
am, & simu-  
landi comparavit artem, Minib. Un aduise rompu aux  
affaires. Latinis *Callidus* dicitur, à *Callendo*, quod omnis  
generis dolos callear: vel ab eo quod usu artis *callum* ob-  
duxerit, Beza in Luc. 20. 23. & Gerh. in Harm.

Πανουργία, *Calliditas, versutia*, Steph.  
*Veteratoria versutia*, Beza, Erasim.  
Luc. 20. 23. 1 Cor. 3. 19. 2 Cor.  
11. 3. Ephes. 4. 14. Significat quan-  
dam ad malè agendum solertiam, longo  
usu, & tractandis rebus omnibus quesi-  
tam. *Astutia*, à *Græco δῶν*, *Oppidum*,  
nam qui in urbibus frequentes sunt, so-  
lent esse callidiores, Calep.

Πανουργ, *ubiq;*, Mark 16. 20. Luke  
9. 6. Act. 17. 30. and 21. 28. and 24. 3.  
and 28. 22. 1 Cor. 4. 17.

Πανουργίδειν, *undiq;*, Mark 1. 45.

Εἰς τὸ παντελές, *Prorsus in perpetuum*.  
Heb. 7. 25. For ever, Tremell. id est,  
Prorsus, perpetuò, & perfectè, ita,  
Grynæus in loc. Id est, *Perfectè*, ita,  
videlicet, ut nihil ad eam salutem possit  
amplius desiderari, Beza in Annotat.  
major. in hunc loc. It is used  
also Luke 13. 11.

Πάνη, *Prorsus*, Acts 24. 3.

Πάντοθεν, *undiq;*, Luke 19. 43. Heb.  
9. ver. 4.

Παντοκράτωρ, *Omnipotens*, 2 Cor. 6. 18.  
Revel. 1. 8. and 4. 8. and 11. 17. and  
15. 3. and 16. 14. and 19. 6. and  
21. 22. Ex πᾶν, *Omne*, & κρατέω, *im-*  
*perium obtineo*.

Πάντοτε, *Semper*, often. Hæc parti-  
cula & de loco, & de tempore dicitur,  
qua postrema significatio convenit: com-  
modè autem altero Latino Adverbio  
(quod sciam) exprimi non potest, Beza  
in Matth. 26. 11. Et si quandoque de  
loco usurpetur, tamen propriè tempus si-  
gnificat. Gerh.

Πανδοχεύς, *Hospes*, Luke 10. ver. 35.  
Thence the Latine word *Pandocheus*,  
qui quemlibet hospitio excipit, *Hospes*  
*meritorius*.

Πάντως, *Omnino*, Act. 18. 4, 21. &  
21. 22. Rom. 3. 9. 1 Cor. 5. 10. &  
16. 12. Luc. 4. 23. πάντως ἐρεῖτέ  
μοι, *Omnino dicitis mihi*, Beza. utique  
dicitis mihi, Vet. Interp. Nimirum,  
Steph.

Non solum  
perpetuita-  
tem temporis  
significat,  
ut *διωκὲς*,  
verumetiam  
omnimo-  
dam perfe-  
ctionem, Ca-  
mor. in Myr.

Undiqua-  
que, ex  
omni parte,  
circumqua-  
que.  
Soli Dei  
epitheton.

Omnibus  
modis, Pro-  
sus adverbii-  
um confir-  
mantis.

Παρά, *Ab*, often. In composi-  
tione aliquando in malam partem accipi-  
tur. Rom. 16. 17. Fains noteth well,  
that παρὰ there signifieth, not only  
Contra, but Beside. Aliquando compa-  
rativè usurpatur, & significat supra,  
vel magis quàm, Rom. 1. 25. παρὰ τὴν  
κρίσιν, *Ab*, often.



ἡλίσσα. Sic Hebr. 1. 9. παρ' ἡμέεω μετόχως οὐ, Drus. ad Rom. 1. 25. Sic Rom. 14. 5. παρ' ἡμέεω. Aliquando significat trans, obiter, cursim.

Παρεγκαίρω, Transgredior. Act. 1. ver. 25. Prævaricor, Vulg. Erasmi. Aberro, Beza. Παρεγκαίρω interdum idem valet quod transgredi, id est, violare; tamen ipsa constructio ostendit, non esse hoc loco in ea significatione usurpatum, Id. ibid. It is used also Matth. 15. 2, 3. 2 John ver. 9.

\* Digressio, & aberratio, Beza.

Παρεγκασίς, Transgressio. Vocatur Transgressio, Rom. 2. 23. & 5. 14. Metaphora sumpta, seu à linea, sive à via recta, à qua ad latius declinare vitium est, Pareus. It is used also Rom. 4. 15. Gal. 3. 19. 1 Tim. 2. 14. Heb. 2. 2. and 9. 15.

y Gal. 2. 18. y The word is παρεγκάτω, which was Julian's surname, and doth indeed signify plain Apostasy, Bish. Andr. in his Speech against Mr. Trask, inter opusq. posthumum.

Παρεγκάτης, Transgressor, Rom. 2. 25, 27. Gal. 2. 18. Jam. 2. 9, 11.

Παρεγκάτω, Confero, appello, Mar. 4. 30. Acts 10. 15.

Παρεβολή, Parabola, collatio, often. Originationem vocis quidam ridiculè ex alia lingua accersunt, ut parabola sit dicta, quòd facilem ori paret bolum, ut capiatur & digeratur quod dicitur. Dicitur ὅτι τὸ παρεγκάτω, quod significat conferre, comparare, seu duas diversas res simul collocare: unde Cicero parabolas vertit collationem; alii similitudinem, Glassius, Polyc. Lyser. Parabola, Matth. 13. 34. & 24. 32. Marc. 3. 23. Certum est, parabolas alià significatione accipi hinc, quam in Epistola ad Hebr. ubi cap. 9. vetus tabernaculum dicitur fuisse παρεβολή, id est, ut Beza, exemplar: Erasmus, similitudo, serviens illi temporis, id est, talis forma cultus, quæ aliud ponebat ob oculos, & de aliis rebus majoribus admonebat: quæ tamen significatio non ita multum abluat ab hoc loco. Sed aliter accipitur illud vocabulum Heb. 11. 19. ἐν παρεβολῇ, id est, ut quidam, ἀπὸ τοῦ παρεβολῆ, ab objiciendo, vel subjiciendo, quòd pro Isaac alius agnus transmissus fuerit. Alii, quòd receperit tanquam depositum, quia παρεγκάτω est Græcis aliquando depositum dare. Significat parabola hic comparisonem rerum cælestium cum

his terrenis, ut Christus ipse Matth. 4. ver. 20. etymon & significationem hujus vocabuli indicat, Tossanus in locum. Apud Septuaginta Vet. Test. Interpretes respondet voci Mashaal. In Nov. Testam. scriptis accipitur pro similitudine & comparatione quacunque, ut vicissim Johannes, cap. 10. v. 6. παρεγκάτω vocat, quod propriè παρεβολή est; quæ nominum communicatio nata est ex Hebræo Mashaal, quo & hoc, & illud comprehendit solet, Grotius. Obscura sententia, Matth. 15. 15. Exemplar seu typus, Vet. Test. rem Nov. Test. præfigurans, Heb. 9. 9. Adagium, seu Proverbium, Luc. 4. 23. Similitudo, Heb. 11. 19. Doctrina specialis, Luc. 14. 7. Propriè & strictè usurpatur pro artificiosa rei quasi gestæ ad aliud significandum narratione, ut Matth. 13. ver. 3, 10, 13. & 21. ver. 33, 45. & 22. v. 1. & multis aliis in locis accipitur, Glassius in Philol. Sac. In Evangelio significat enigmatice seu allegoricam comparisonem, aut etiam Allegoriam & Anigma.

Παρεβόλαι, Adigo, Luk. 24. ver. 29. Act. 16. 15. Cogo & urgeo, à βίβω vim affero, violenter urgeo.

Παρεβόλαι, Perperam consulo. Philip. 2. 30. παρεβόλαι τῇ ψυχῇ, Non habitare ratione vitæ. Sic omnino eleganter Erasmus convertit hunc locum. Nam παρεβόλαι significat perperam consulere, ut faciunt qui se in apertum vitæ periculum conjiciunt: sed id tamen facere in loco pro Christo, non est stultitia aut imprudentia, sed verè cælestis sapientia, quam in Epaphrodito commendat Apostolus. Vulgata, Tradens animam suam. Ambrosius Græcam vocem propius expressit, In interitum tradens animam suam. Syrus eleganter interpretatur, Spernere animam suam, Beza, & alii.

a Παρεγγελία, Præcipio, denunciatio, often. It is a judicial term taken from charges at Assises given by Judges, as appeareth Acts 5. 28. Lucas cap. 5. 14. utitur verbo παρεγγέλλειν, in 1 Thess. 4. ver. 2. Et sic explicatur 1 Cor. 11. 17. ver. 1. 1 Reg. 10. v. 17. & 15. ver. 4.

& 22.

Et 22. ver. 14. hoc est, quasi edicto publico ipsi prohibuit. To charge, 1 Tim. 6. 13, 17. To command, 1 Tim. 1. 3. Acts 5. 28. Παγγεῖναι παγγεῖναι, Etiam atque etiam denunciavimus, Beza. Vulg. ad verbum, Præcipiendo præcipimus. It is an Hebraisme, Denunciando denunciavimus, id est, sepius, severè. A& 17. ver. 30. Παγγεῖναι, Vulg. & Erasmi. Annunciat. Beza, Denunciat. Syrus, Arabs, & Æthiopicus, Præcipit, rectè: eo enim sensu passim in Novo Testamento usurpatur, imò serè semper, & majorem hinc habet emphasim, Lud. de Dieu in loc. Interdum generaliter accipitur pro edicere, & interdiceret: sed, ut ostendit ipsa verbi notatio, propriè de eo mandatorum genere dicitur, quod per manus traditur. & accipitur: qui nomine alterius aliquid denunciat quasi per manus acceptum, Παγγεῖναι dicitur, Beza in 1 Thess. 4. 2. Præcipere significat, & interdiceret, Lorinus.

Παγγεῖναι, Mandatum. 1 Thess. 4. v. 2. it significeth such commandments as one receiveth from some man, to give them in his name to others. Propriè est denunciatio quæ à superiore potestate accepta, per inter-nuncium seu legatum subditis denunciat, Zanchi in locum. It is used also Acts 16. 24. 1 Tim. 1. 5. Non Decalogus, ut plerique credunt, sed tota docendi ratio voce Παγγεῖναι intelligitur, Scultetus in loc. ubi etiam & ver. 18. non preceptum sive mandatum, sed denunciationem interpretatur.

Παγγεῖναι, Adsum, advenio, venio, often. Matth. 3. 1. Παγγεῖναι, Venit. Arias Mont. Accedit. Vatablus, Advenit. Novarinus, Prodiit. Verbum Παγγεῖναι non solum Advenire significat, sed etiam succurrere, auxiliari; nempe Christi Prædicator ad hoc solum venire debet, ut peccatoribus succurrat, & auxilium quod potest periclitantibus offerat. Hoc verbum dicitur etiam de iis qui agrotis & malè habentibus præsumt, Thucyd. Παγγεῖναι νοσοῦντι. Adesse igitur, & advenire Johannes predicaturus di-

citur, ut intelligeremus doctoris munus esse, aliorum infirmitatibus mederi, Novarin. in loc.

Παγγεῖναι, Prætergedior, prætereo, Matth. 9. v. 9, 27. and 20. 30. Mark 15. 21. John 9. 1. 1 John 2. v. 8. 17. 1 Cor. 7. ver. 31. Παγγεῖναι, the word (as the Learned differently read it) hath three severall arguments in it to expresse the Apostles exhortation. 1. Fallit, so Stapulensis. 2. Transversum agit, so Budæus. 3. Præterit, so Beza. Παγγεῖναι significat etiam sedacit, decipit: Sic Stapulensis, & Cajetanus; nec improbat Gagnæus: sed bene refellit hoc Erasimus. Nam passim accipitur in sacris literis pro præterire, abire: ubi seducere significat in Scriptura, non repetitio, Estius ad 1 Corinth. 7. ver. 31. Adde significationem prætercundi, seu abeundi meliùs convenire cum ver. 29. ubi dicitur, Tempus contractum est: item, cum 1 Joan. 2. 17. ubi similis est sententia. Et verbum medium usurpatur, Παγγεῖναι quod ibi apponitur τῷ ῥήματι eis αἰῶνα, in æternum manere.

Παγγεῖναι, Ignominia expono. Et si autem Matth. 1. 19. Ignominia exponere, vel παράδειγμα τίξαι apud August. ad verbum vertit, Exemplare. Ver. Interp. Traducere, publicare. Tertull. Infamem reddere. The word significeth, Publicæ infamiae exponere: and, as they say in French, Eschaffer. Noluit ipse eam, nec pœnis, nec infamiae, imò, nec risui exponere: omnia hæc tria significat verbum Παγγεῖναι, Aret. in locum. Heb. 6. 6. Vulg. Ostentui habent. Beza, Ad ignominiam exponunt: propriè est Diffamare, vel ignominiae exponere. De verbo Παγγεῖναι, τῶν, Erasmi, Bezæ, Camerarii observationes crudite leguntur. Παγγεῖναι significat id quod exhibetur atque ostenditur, ut regula seu documentum quo alius instituitur, qualia sunt exempla quæ sic vocantur; suntq; Παγγεῖναι etiam pœnæ quando sumuntur.

Id quod colligi potest ex Collatione, cap. 6. ver. 6. & cap. 10. ver. 29. ad Hebr. Nam quod altero loco est Παγγεῖναι, altero est ἐνδείξαι, Camer. in Myr. Evang.

b Παγγεῖναι b etiam dicuntur fata quæ à terra erumpunt & germinant; unde metaphoricè significat provenire, manare, proficisci, nasci, Berchet.



tur à facinorosis coram aliis ; instituunt enim & hæc spectantes : hinc παγαδευματισμός quod verbum tamen Græci de publica productione usuparunt, quâ aliquis ludibrii & infamiae causâ, ostenderetur palam, seu prostitueretur. Itaque rectè verteris & Infamare, & Contumeliis, atque ludibriis, & ignominiiis exponere. Hoc sensu verbum παγαδευματισμός, interpretati sunt Autores sacri pariter & profani. Septuaginta id habent, Jerem. 13. 12. & Ezech. 28. 17. Apostolus, Heb. 6. παγαδευματισμοῦ, hoc est, Ignominia afficiens, vel Ludibrio habentes. Παγαδευματισμός est quod antiqui Comici dixere, Exempla in aliquem edere, id est, ita aliquem punire, ut exemplum sit ; aliquando tamen etiam accipitur pro ludibrio publicè habere, Salmasius de Hellenistica. Matth.

1. 19. παγαδευματισμοῦ, Latine interpretari licet, Cum curare noller ut ea exemplum esset : hoc est, ut explicat Hilarius, Cum noller in eam lege decerni ; puniri, Augustinus. Vox Græca Polybio de mortis supplicio usurpatur. Apud Hellenistas \* autem de mortis poenâ usurpatum τὸ παγαδευματισμός, apparet, tum ex Lxx Interpretatione, Num. 25. 4. tum ex additamentis ad Esther. 14. 9. Grotius. Coloss. 2. simplex δευματισμός usurpatur eodem significatu pro composito παγαδευματισμοῦ. Sic Plutarcho Archilocus Poëta obscænis carminibus dicitur εαυτὸν παγαδευματισμός, Scipsum infamare, Sculter. Exercitat. Evang. lib. 1. cap. 44. & Delit. Evang. ca. 3.

παράδεισος, Paradisus. It significeth a pleasant garden, or place closed, wherein choice and pleasant trees and beasts are nourished for pleasure and delight, like to our Parks. By an excellencie the garden of Eden is so called, thence it is also applied to Heaven. Sic vocant Græci quæ Latini Vivaria ( si Gellio

credimus, lib. 7. cap. 20.) Septa, viz. quadam, in quibus voluptatis causâ tum plantæ excoluntur, tum etiam vivæ fere pascuntur : nos vulgò Des parcs, vel voluptuarios hortos vocamus. Sed καὶ ἐξοχὰς sic vocarunt Græci Interpretes hortum illum in Eden plantatum. Hinc factum, \* ut beata illa e Scap. gloriæ Dei sedes hoc nomine vulgò etiam diceretur, ut Luc. 23. 43. Apoc. 2. 7. Beza in 2 Cor. 12. 4. Duo significat, 1. Proprie Pomarium, & Viridarium : vox origine Hebræa פַּרְדֵּס, Pardes, Eccles. 2. 5. Hortus amantissimus, omnis generis fructiferis arboribus confusus. Errant, qui ex παγὰ, & δέω, Irrigo, vocem hanc ortam esse volunt. 2. Cœlum tertium, locum beatorum, 2 Cor. 12. 4.

παράδεχομαι, Excipio, suscipio, accipio. Mark 4. 20. Act. 16. 21. and 22. 18. 1 Tim. 5. 19. Heb. 12. 6.

παράδοξα, Perversæ exercitationes, Steph. Beza. Assidui attritus, Syriacè. Mutud enim se atterunt sophistæ, & suâ scabie alii alios insciant, Oecumen. Παράδοξας vocant Græci, quas Quintilianus scholarum exercitationes appellat ; Quales erant Philosophorum in suis auditoriis ; ita dictæ, quod exercitiis ejusmodi tempus utiliter tereveretur. Itaque significat Paulus, istis inanibus questionibus homines, quasi in ludo quodam impudentiæ & improbitatis, exerceri ; quod designat præpositio παρὰ, ut sinister prorsus istarum exercitationum usus declaretur, Steph. in Thesi. & Beza in loc. Ex παρὰ, quod sæpe in malam partem accipitur in compositis, & παράδοξον, opera quæ alicui rei impenditur ultima : est vox media, bonorum enim & malorum est ; παρὰ præpositio significationem limitat, malamq. facit, Aret. 1 Tim. 6. 5. Gallie one another with disputes. Chrysostomus & Theophylactus interpretantur confricationes, quod illi sese, tanquam morbide oves, confricantes corrumpant. Vulg. Confricationes : non expressâ præpositione. Erasmi. Supervacaneæ consuetudines. Disputationes inutiles, & noxiæ, Cornel. à Lap. Præposita studia, & exercitationes, quum tempus præposterè teritur aliquâ

\* Illi Hellenistæ quos citant, quibus istud verbum tam diversè accipitur, Septuaginta sunt interpretes. At qui constat inter omnes ferè nihil ab illis translatum fuisse in Græcum sermonem præter Penateuchum. Non reperitur autem in lege hoc verbum. Præterea, illi ipsi Septuaginta quàm rectè Hellenistæ appellentur, ipsi viderint, Salmasius. d Παράδεος vox est, ut Pollux verè dicit, Persica, quanquam & Hebræi usurpant, ut Eccles. 2. 5. Nahem. 2. 8. Sed Græci usum hanc vocem suam fecerunt, Grotius in Luc. 23. 43. See Deodate in locum.

in re. Philosophi suas scholas, congregatus, & disputationes vocabant διατριβάς. Hi quoque suas de rebus divinis dissertationes, ut ex hoc loco apparet, διατριβάς nominabant. Ergo Paulus alludit ad hanc ipsam vocem, quam in eos ipsos lepide retorquet. Docet enim huiusmodi disputationes quæ à sana doctrina recedunt, non esse διατριβάς, id est, honestas scholas, & disputationes utiliter institutas, quales Philosophorum pleraque fuerunt: sed παρὰ διατριβάς potius esse, i.e. pestíferas, perversas, inutilis & damnabiles λογισμίας, quia in his verbum Dei pessimè pervertunt, Danæus in locum. Vide Estium ad loc. Vera significatio huius vocis est mutua attritio: dicitur de pedibus equorum: It is enterfering, or galling one another.

f Joh. 13. 21. f Proder, & Tradet me in mortem; utrumque enim complectitur verbum παρὰ διατριβάς, Matth. 4. 12. & 5. 25. & 10. 17. & 17. 22. & 24. 9. Gerh. in Harm. Vide Lud. de Duu. in Marc. 4. 28.

παρὰ διατριβάς, Trado, prodo. παρὰ διδομεν, Pass. often. Ephes. 5. 25. παρὰ δόκεν. The Greek word is a compound word, and significeth to give up. It implyeth two things: 1. That Christ willingly dyed: the word [gave] intimareth so much. 2. That his death was an oblation, that is, a price of redemption, or a satisfaction: the compound word [gave up] intimareth so much. 1 Pet. 2. 23. παρὰ ἑαυτοῦ τὸν νεκρόν τιθέντας, He committed himselfe, (or his cause) to him that judged justly: so in the ancient Syrian Translation, and in Oecumenius, the Greek Scholiast. Tradidit se iudicanti injustè, Vulg. Lat. and Rhemists, He delivered himselfe to him that judged unjustly. Rom. 6. 17. ὃν παρὰ δόκοντες τὸν πονηρὸν διδόμεν, That form of doctrine the which was delivered you. The margin of our New Translation hath, whereto ye were delivered, which the Greek imports: as things that are melted and cast into a mould, bear the print of that which they are put into, being liquid and fluxible.

παρὰ δόσις, Traditio, often. Dogma, Matth. 15. 2. Doctrina quæ ore traditur. Matth. 15. 3. Doctrina tradita, 2 Thess. 2. 15. and 3. 6. Gregorie Martin (who was accounted the principall Linguist of the Seminarie

at Rhemes) excepts against our English Translation, for translating this Greek word here, and in like places, Ordinances, Instructions, when we translate it in other places tradition. The Papists abusing of the word tradition, might be a sufficient cause for the Translatours, to render the Greek word, where it is taken for such doctrine as is beside the Commandement of God, by the name of tradition, as the word is commonly taken. But where it is taken in the good part, for the doctrine which is agreeable with the holy Scriptures, they might with good reason avoid it: as they translate tradere to betray and deliver, Dr. Fulke. Again, our Translatours use these words, ordinances, instructions, institutions, or doctrine delivered, which do generally signifie the same that tradition, but have not the prejudice of that partiall signification in which the Papists use it; who, where-soever they finde tradition, thinke they have found enough against the perfection of Scripture, Dr. Fulke. Immemò Pontificii quidam nostrorum versionem falsi insimulant, cum 1. ad Thess. 2. 15. vertunt, παρὰ δόσεως documenta, id est, doctrinam traditam; non potest enim vox illa, ubi de doctrina agitur, commodius exprimi, ut à generali sua significatione, ad singularem illam de qua agitur, referatur: Syrus interpres vertit mandatum, Vatabl Biblia, Institutum, Rivetus. It likewise significeth Precept, Treatise, Treason.

h παρὰ δόξον, Inopinatum, Luc. 5. 26. παρὰ δόξα, hoc est, admirabilia, nova, insolentia, quæ præter omnem expectationem, & contra omnium opinionem sunt, Chemnit. in Harm. Evangel. Inopinata recentior interpres reddidit: ejusque rei autorem adducit Fabium: Quasi hic de Stoicorum inopinatæ ageretur. Ego ut Erasmo non accedo, qui incredibilia dixit, ita non video cur reprehendendus sit antiquus, qui mirabilia dixisse maluit; Et quid si miracula dixisset? quæ qui efficit παρὰ δόξον ἑλληνιστὶς dicitur, Heinsius. Est etiam Thema à vulgi opinione distrepans,

h παρὰ δόξα, Beza, Inopinata, Eras. Incredibilia, Vulg. Syrus, & Arabs, Mirabilia.

e Which word is used by Gellius, li. 3 cap. 21.



i Ad iram, i  
vel ad emu-  
landi studi-  
um provocho.

pans, quasi dicat, *παρεῖ τῷ δόξαν*,  
præter opinionem.

*Παραζηλώω*, Ad emulationem provo-  
co. Rom. 11. 14. To provoke to  
zeale, or emulation. Some render it,  
to provoke. Others, to provoke to fol-  
low. The Vulgar Latine doth ill  
translate it *Emulor*, 1 Cor. 10. 22.  
Emulate : for the word signifieth  
not onely *Emulari*, but *Provocare*  
ad emulationem, To provoke to emu-  
lation. It is used also Rom. 10.  
ver. 19.

*Παραθαλάσσιον*, Maritimus, Matth. 4.  
ver. 13. Quasi dicat, *παρεῖ τῇ θα-  
λάσσῃ*, scil. *ἄν*, qui est prope mare.

*Παραθεσέμεαι*, Despicior, Acts 6. 1.

*Παραθήκη*, Depositum, 2 Tim. 1. 12.  
It is so called in Greek, of commit-  
ting it to ones fidelitie. It signifi-  
eth both that which is committed to  
us of God, and that wee commit to  
him. It signifieth a thing commit-  
ted to the trust of any whomso-  
ever, by any whomsoever.

*Παραυέω*, Admoneo, adhortor, Acts 27.  
v. 9, 22.

*Παραυέομαι*, *ἔμαι*, (Act. & Pass.) Ex-  
cuso me, excusor, deprecor, Rejicio, re-  
cuso, Luke 14. 18, 19. Acts 25. 11.  
1 Tim. 4. 7. and 5. 11. 2 Tim. 2. 23.  
Hebr. 12. 19, 25. Refuse, or shift off.  
Tit. 3. ver. 10. Reject. The *κ* word  
(saith one) properly signifieth to  
be drawn out of a Citie, as an out-  
cast; and, translated to the Church,  
betokens the casting out of a man  
by excommunication, or a cutting  
him off from the societie of the  
Church.

*Παρατρέω* devita-  
re, ut habet Vulgata; vel rejicere,  
ut Erasmus, Beza, Piscator. Et hic  
quidem rejicere est excommunicare  
dum respiciant. Dubitari autem po-  
test, an eoisque pertingat verbi *πα-  
ρατρέω* significatio: Nam 1 Tim. 5. 11.  
idem verbum legitur, vertiturque à  
Vulgato, ut hic, devita: quod, ut  
duriusculum, Montanus correxit, &  
pro devita posuit recusa; quod etiam  
facit Beza, & addit expositionem, nè  
in collegium viduarum admitte.  
Quidni & hic consimilis verbi *παρε-  
τρέω* interpretatio retineatur, explicetur

que, Hæreticum recusa, hoc est, in ex-  
terna Ecclesia congregatione manere nè  
patere? Sculterus in Tit. 3. 10.

*Παρακαλέω*, Assideo, Luk. 10. 39.

*Παρακαλέω*, Precor, hortor, exhortor, ad-  
hortor, consolor, rogo.

Nunc pre-  
cor, seu obsecro; nunc hortor, sive  
adhortor, vertitur, pro ratione & cir-  
cumstantia loci sive rei de qua sermo  
est. Prioris acceptionis manifesta loca  
sunt, Rom. 15. 30. 1 Corinth. 4. 13.  
ad Philem. ver. 9, 10. Heb. 13. 19, 22.  
Posterioris, 1 Tim. 2. 1. & 5. 1. & 6.  
ver. 2. & Tit. 2. 15. Hebr. 3. 13. &  
10. 25. 1 Pet. 5. 1, 12. Judæ ver. 3.  
Vulgatus hoc in loco Petri vertit ob-  
secro, eamque lectionem, præter omnes  
Papistas retinet ac sequitur quoque Be-  
za, Piscator, Hemingius. Calvinus  
verò, Arctius, itemque Lutherus, &  
alii, hortor, sive adhortor. Mibiq;  
apprimè hic probatur præ altera, Lau-  
rentius in 1 Pet. 2. ver. 11.

*Παρακαλέομαι* *ἔμαι*, Consolationem ad-  
mitto, Consolationem accipio, often. It  
signifieth as well to Comfort, as Ex-  
hort, Tolet. Faius, 1 Beza. It is 1  
commonly translated Exhort, but  
signifieth properly, To call unto, Ad-  
vocare, Vocare ad se. Proprie signi-  
ficat advoco: & quia potissimum a-  
dvo, ut me vel torpentem exci-  
tet, tardum impellat, blandis verbis  
ducat, doceat, mœsum soleatur, &c. Hinc  
adeo notat frequenter in sacris hortor,  
rogo, consolor, & *παράκλησις* ille est,  
qui hæc omnia præstat, Johan. 14. v. 16.  
1 Joh. 2. 8. Christus autem & Spiri-  
tus sanctus etiam hortantur, Tit. 1. 9.  
Rogant, 2 Cor. 5. 20. Solantur per  
suos verbi Ministros, 2 Thessal. 2. v.  
16, 17. Tarnovius in Exercitat. Bibl.  
Exhort, Heb. 3. 13. Luke 3. 18. Rom.  
12. 8. Comfort, 1 Thess. 4. 18. Luk.  
16. 25. Pray, Matth. 8. 5. Rom. 12.  
ver. 1. I beseech you, is better then  
I exhort you. *Παρακαλέω* signifi-  
cat & adhortari, & obsecrare; ut  
utramque significationem retinere possu-  
mus. Hortabatur igitur non simpli-  
citer & frigide, sed additis obsecratio-

lestem, rogando eum hortari, & advocare Angelos ad præsi-  
dium. Vide Gerhardum in 1 Pet. 5. 1.

nibus,

nibus, Zanch. in 1 Thess. 2. 12. So, 1 Thess. 5. 1, 4 παρακαλέω, *we beseech you*; so 2 Cor. 5. 20. The word properly signifieth to ask pardon, and vehemently to entreat. It is used 1 Sam. 20. 7, 27. for earnest asking leave of another. It signifieth also to refuse, and denie, as Luke 14. 8. Coloss. 2. 2. it is translated *Comforted*, but doth properly signifie *Encouraged*, or *Raised up* by some words of comfort, being ready otherwise to faint, or fall down under some affliction or trouble. *Animum laborantem erigo, compellatione, vel acclamatione nostrā; quemadmodum in duellis & certaminibus fieri solet, ubi vocibus favere, & acclamare solemus amicis quibus victoriam optamus*, Episc. Daven. in loc. Παρακαλέω significacione passivā accipitur pro Consolatione afflicti, Luc. 16. 25. Act. 20. 12. Rom. 1. 12. Matth. 5. 4. *Pbrais barbara vulgata versionis, dum verbum παρακληθήσονται reddit consolabuntur. Nec incrustatio Maldonati illius momenti, Interpretem præter Latini sermonis consuetudinem hic loquutum, ut verbum unum Græcum uno altero Latino redderet; nec enim id necessarium erat, nec hominis sani σοφικόν εν gratis & sine ratione*, Spanhem. in Dub. Evang.

• Rom. 15. 4. *n*  
Consolatio,  
Beza. Exhortatio, Ambrosius. Utrumque Græco vocabulo convenit: sed illud tamen melius videtur coherere cum patientia, Beza.

Παρακλησις, Consolatio, exhortatio, solatium, preces, oratio. Ad verbum est advocatio. Consolatio est apud Septuaginta Interpretes, Job. 21. v. 2. Psal. 94. 19. Isa. 5. ver. 7, 18. & 66. ver. 11. Jer. 16. 6. Hof. 13. 14. Nah. 3. 7. unde & παρακλητικός λόγος, consolatorius sermo, Zech. 8. 32. In hoc usu est Synecdoche & Metonymia destinati, nam advocatio seu compellatio fit inter alia etiam consolandi ergo. Consolatio, Luc. 11. 25. & 6. 24. Act. 4. 36. & 9. 31. Rom. 15. 5. 2 Corin. 1. ver. 3. Exhortatio, Rom. 12. 8. 1 Corinth. 14. 3. 2 Corin. 8. 4. Adhortatio, Act. 15. 31. Phil. 2. 1. Ambrosius. Consolatio, Chrysost. Tremell. Παρακλητός, Advocatus. • Gloss. nempe, qui advocatur ut alicui patrocini-

• Vox Græca frequens apud Judæos in versione Chaldaica, & apud Thalmudicos, non pro consolatore, sed pro eo qui causam agit alterius, & quidem rei, Grovius.

netur. Est etiam deprecator, exhortator: exponitur etiam consolator. Παρακαλώ quidem est advoco, exhortor, oro, consolor. Frequenter admodum Septuaginta Interpretes verbum Hebræum דָּוָן, quod est consolari, vertunt παρακαλέω, ut Gen. 24. 64, 2 Sam. 10. 2. Psal. 86. 25. & 119. 50, 52, 76. Isa. 54. 11. & 66. 13. Jer. 31. 15. ut Matth. 2. & alibi. Significat etiam Doctorem, Polyd. Virg. Demosthenes useth it for an Advocate, or Patron. John 15. 26. Vox est Attica, quā significantur illi quos in periculo accersimus, ut nobis adsint consilio, (quā iidem Advocati vocantur Latine) etiam si non litigent in foro nostro nomine. Itaque παρακλησίς Lingua Græcā, & Advocatus Lingua Latinā, non significant propriè Deprecatorem, (ut ait Beza in Joan. 14. 16.) sed ejus consilium requiritur in re difficillima, Camer. de Eccles. & in Myroth. Evang. At ipse Cameron. in Myroth. ad Joan. 14. 16. fatetur παρακλητον significare deprecatorem, 1 Joan. 2. 1. The true force of the word Paracletus is Advocatus (not the Noun, but the Participle) one called to, sent for, invited to come, upon what occasion, or for what end soever it be, Bish. Andrews. Παράσθewes hee should be neer us, one ordinarie. Consolator, Joan. 14. ver. 16, \* 26. & 16. 7. Advocatus, \* See Deo-

1 Joan. 2. 1. date on Joh.  
Παρακαλύπτω, Occultor, Luke 9. 14. 16. ver. 45.

Παρακαλιθήκη, Deposium. The P of παρὰ, Metaphor is taken from servants, κτλ, & τῷ με Deposium fidei dei commissum, Beza.

Παρέμειναι, Adsum, Adjaceo, Rom. 7. v. 18, 21.

Παρακοή, Inobedientia, contumacia. Rom. 5. 19. 2 Cor. 10. 6. Inobedientia. Sic malo quā contumacia: tum propter suā oppositionem vocum παρακοή, παρακοή, id est, inobedientia, obedientia: tum quod hæc propria ejus nominis significatio est, Piscat. in loc. It is used also Heb. 2. 2.

Παρακούω, Negligo audire. Matt. 18. 17. Non audierit. Vulg. Neglexit & mutat.



\* Significat  
Aspici  
aliquid, &  
aliquid semper  
assidere, &  
adesse, Jan-  
sen. in Con-  
cord. Evang.  
Verbum πα-  
ραεξήκω  
non propriè  
hic dicitur  
de corpore,  
sed ad ani-  
mum trans-  
fertur, quem-  
admodum à  
Demosthenes,  
& à Divo  
Paulo,  
1 Tim. 4. 6.  
& 2 Tim.  
3. 10. usur-  
patur. Vide  
Sculietum  
in 2 Epist.  
ad Tim. 3.  
10. 11. Beza  
& Erasmi  
de interpre-  
tatione verbi  
παεξήκω.  
θεῖν liti-  
lam compo-  
nitem.  
Significat  
assidere, ut  
solet, qui in-  
dividuas est  
comes  
\* Vide Be-  
zam, & Lud.  
de Diis in  
loc.

rit audire, id est, non sit audire digna-  
tus, aut se audire dissimulavit: nam hoc  
significat παεξήκω, sicut παεξήκω di-  
cuntur, qui non dignantur aspicere, vel  
singuli se non videre, Beza in loc.

Παεξήκω, Subsequor, assequor, con-  
sequor, assector. Luke 1. 3. πα-  
εξήκωνότι \*, Searcheth out per-  
fectly. Recentior Interpres, Omnia  
altè repetita penitus assequuto; &  
eodem ferè modo vetus. Quod ut ve-  
rum dicam, durum nobis ac molestum  
videtur. Erasmus, Cunctis ab initio  
exactà diligentia pervestigatis, Ac-  
curatà omnium ab initio ratione ha-  
bità, Heinssus in loc. usurpatur hoc  
verbum apud Demosthenem, de ex-  
acta pervestigatione negotii, cui ipse non  
interfuerat, contra Timocratem. Et  
Lucianus in Symposio cum non omni-  
bus quæ gesta fuerant, interfuisset, sed ea  
aliunde investigasset, utitur hoc verbo.  
Signif. certam & solidam cognitionem,  
quando nihil eorum quæ ad rei cogniti-  
onem pertinet, prætermittitur: sed quasi  
vestigia sequendo singula, etiam quibus  
ipsi non interfuimus, diligenter, exqui-  
runtur, pervestigantur, observantur &  
notantur, ut ex ipsis fundamentis certa,  
plana seu solidà cognitione comprehen-  
dantur, Chemnit. in Harm. Evangel.  
Notatum est ab aliis, Josephum, lib. 1.  
contra Appionem hoc verbo usum esse.  
Eodem usus est & Demosthenes Epi-  
istolà ad populum Atheniensem. Ve-  
rum hoc interest discrimen, quod uterq;  
tum Josephus, tum Demosthenes, si-  
gnificant eo verbo se rebus ipsis de quibus  
scribunt interfuisse, quarum pars magna  
fuerunt. Lucas verò istud duntaxat  
vult significare, se res illas de quibus  
scribit, assecutum esse, & cognovisse tam  
certò, quàm si ipse præsens adfuisset,  
nam ceteroqui ipse rebus illis gestis  
non interfuerat, sed eas tantum ex alio-  
rum relatione certissima cognoverat, uti  
ipse testatur v. 2. Lud. Capelli Spici-  
legium. The Greek word is me-  
taphorically deduced from them  
which tread in others steps, lest  
ought should escape them: for Luke  
would declare unto us a diligent  
studie and manner of learning, Calv.  
in Harm. Evang. Notitiam conse-

quor, Grotius: sic 1 Tim. 4. ver. 6. &  
2 Tim. 3. 10. It is used also  
Mark 16. 17. Dicitur παεξήκω-  
θεῖν, non solum qui alterius sequitur ve-  
stigia, quemadmodum Discipuli Præ-  
ceptorum suorum præscriptum, sed eti-  
am qui illa quæ proponuntur, ingenio &  
memorià assequitur, quod non nisi vigi-  
lantis & summè diligentis est discipuli,  
Aretius.

Παεξήκω, Incurvo me, introspectio. 1 Παεξ in  
compositione aliquando  
imminuit, &  
significat  
Obiter; ali-  
quando in-  
tendit, ven-  
ustatamq;  
habet pro  
Penitus.  
Παεξ etiam  
designat  
præteritio-  
nem ac con-  
temptum, &  
tum declarat,  
Obiter, &  
quasi præte-  
rundo limis  
oculis aspi-  
cere; ut si  
præteriens  
alicujus æ-  
des, caput  
immittas, &  
eo vix cons-  
pecto sta-  
tim discedas,  
pro quo La-  
tini dicunt, à  
limine salu-  
rare, Beza  
ubi sup.  
Transversum  
aspicio, quasi  
limis oculis,  
vel in trans-  
itu, & quasi  
per transen-  
nam aspicio,  
Budew.

To stoop down, and look into, as we  
doe into dark and obscure places,  
metaphorically applyed to Angels,  
1 Pet. 1. 12. The word significeth  
prying into a thing veiled over, and  
hidden from sight; most heedfully  
to pry into, to look wishly at it.  
Propenso collo & accuratè introspectio, in  
aliquid omni studio incumbere, Gallicè  
Avoir la teste sur quelque chose.  
Nec solum Aspiscere, sed etiam Inspi-  
cere. To see is simply to look  
on a thing, to view is with the de-  
clining of the head, and bending of  
the neck, earnestly and diligently  
to look into it. The Cherubims  
were made with their eyes looking  
down toward the Mercie-seat in the  
Holy of Holies, Exod. 25. 18, 19, 20.  
whereunto Peter alludeth. The An-  
gels desired with bowed heads to  
peep into the Mysteries of the Go-  
spell, they stoop down as it were;  
for the same word is used, Joh. 20. 5.  
of the Disciples that came, and  
stooped to look into that part of  
the Sepulcher where Jesus was laid.  
It is used also there, ver. 11. & Luc.  
24. 12. reddi potest, Quum se incli-  
nasset, aut, Quum se incurvasset. In-  
clinato, vel proclinato capite, in obli-  
quum aspicio: quemadmodum qui è  
fenestra, transversis oculis, venientes,  
euntēq; curiosè observant, Steph. in  
Thef. Prono capite, & propenso collo  
accuratè introspectare, Beza in Luc.  
24. 12. & Piscat. in Joh. 20. 5. Qui-  
dam tamen ibi quoque vertunt, Quum  
introspectisset, Steph. in Thef. Pro-  
tensò collo cum levi corporis inflexio-  
ne aliquò respicio, Gerh. Παεξ-  
ήκωσιν significat inclinato vel pro-  
clinato in obliquum capite transver-  
sum

sim quasi limis oculis, & velut per transennam aspicere, incurvare corpus vel caput ad aliquid aspiciendum; & quia hic modus aspectus eo sine adhibetur, ut accurate res cognoscatur, ideo simpliciter pro accurata inspectione usurpatur Jac. 1. 25. 2 Pet. 1. 12. Lxx Cant. 2. 9. utuntur pro  $\Pi\chi\psi$  quod est intentē & cum animi observatione prospicere & intueri, Gerhardus in Harmon. Evang. Vide illum in 1 Pet. 1. 11. Grotium in Luc. 24. 12. & Paulum Tarnovium in Joh. 20. 5. Proprie gestum significat respicientium per fenestram, Gen. 26. 8. Prov. 7. 6. Casaub. in Exercit. Jac. 1. 25.  $\pi\alpha\rho\alpha$  ibi fixam contemplationem significat. Significat Transpicere, id est, ad fundum usq; inspicere, Cornel. à Lap O  $\pi\alpha\rho\alpha\nu\acute{\iota}\sigma\alpha\varsigma$ , Introspekerit: translatio sumpta est ab us. qui non obiter aliquid aspiciunt, sed prono etiam corpore oculos admovent, ut rem omnem propriis cognoscant, Beza in loc. Significat, Omnia summā diligentia explorare, ac contueri diligenter, Aret.

$\Pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , Accipio, transfero, absumo, abduco. Accipio quasi per manus traditum, ut qui accipit aliquid à majoribus sibi relictum, aut qui succedit alicui in imperio, Steph. in Thef.  $\Pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , Pass. often. It is used of the Devill, taking and transporting Christ into an high mountain, Matth. 4. 5. and there signifieth Acceptum transferre, as ver. 8. Ordinariè in Novo Testamento significat non gestare, circumferre, sed assumere, abducere, comitem sibi adungere alicum, Matth. 1. 24. & 17. 1. & 18. 16. & 26. 36. & passim alibi, Spanhem. It is used of the " Soldiers leading Christ into the High-Priests hall to whip him, Matth. 27. 27. Of assuming soul and body together into Heaven, Joh. 14. 3. So it is used also Matth. 24. 40, 41. Luk. 17. 34, 35. It is used of the Bridegroom taking the Bride to himselfe, and bringing her home, Matth. 1. 20, 24. hoc est, assumere Mariam, & tibi adungere, Casaub. Significat, Id quod præbetur, seu offertur, recipere, ad se sumere, Chemnit. in

Joh. 1. 11.  $\Pi\alpha\rho\alpha\lambda\alpha\beta\acute{\epsilon}\iota\upsilon$ , Accipere, traditam, viz. à parentibus vel cognatis, Beza in Matth. 1. 20. Observanda est illa differentia quam Beza observavit inter verbum  $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$  &  $\delta\acute{\epsilon}\chi\epsilon\delta\alpha\iota$  Illud significat, quæ foris promuntur & proponuntur, intro in animum judicanda recipere, ut partem vel eligas vel respuas;  $\delta\acute{\epsilon}\chi\epsilon\delta\alpha\iota$  autem significat, quæ probasti accipere & amplecti, Zanch. in 1 Thef. 2. 13.

$\Pi\alpha\rho\epsilon\lambda\acute{\epsilon}\gamma\omicron\mu\alpha\iota$ , Præterlego, Acts 27. ver. 8, 13.

$\Pi\alpha\rho\acute{\alpha}\lambda\iota\theta$ , Maritimus, Luk. 6. 17.

$\Pi\alpha\rho\epsilon\lambda\lambda\alpha\gamma\eta$ , Transmutatio, James 1. 17.

The variation of the Sun when he declines and goes down, and leaves us in the dark, which he doth every day. His parallax is his motion from East to West.

$\Pi\alpha\rho\epsilon\lambda\omicron\gamma\iota\acute{\zeta}\omicron\mu\alpha\iota$ , Falsè ratiocinando fallo.

Falsis rationibus, sed quæ colorem habeant probabilitatis, imperitos circumvenire, fallacis persuadere, Zanch. Subdola supputatione fallo, falsis ratiocinii decipio, vel falsā argumentatione utens decipio; ut sit Metaphora non tantum à calculatoribus, sed etiam à Sophistis, Steph. in Thef. James 1. 22.

$\pi\alpha\rho\epsilon\lambda\omicron\gamma\iota\acute{\zeta}\omicron\mu\acute{\omicron}\varsigma$ , propriè fallaci ac sophisticā ratione decipientes; sive, uti etiam hic vertit Beza noster, falsò ratiocinando fallentes.  $\Pi\alpha\rho\epsilon\lambda\omicron\gamma\iota\acute{\zeta}\epsilon\iota\upsilon$  est fallaci ac captioso syllogismo alicui imponere, & est proprium Sophistæ. Sic similiter eadem voce ac eodem sensu Apostolus utitur Col. 2. 4. Laurentius in loc. Putting paralogismes, fallacies, and tricks on themselves, false reasoning themselves. Col. 2. 4. this word is translated beguile; it properly signifieth to deceive the ignorant and simple in reasoning with them, thrusting upon them an error by false and deceitfull arguments and reasons.

$\Pi\alpha\rho\epsilon\lambda\upsilon\omicron\mu\alpha\iota$ , Solvor.  $\pi\alpha\rho\epsilon\lambda\epsilon\upsilon\mu\acute{\epsilon}\nu\theta$ , Particip. Solutus. Luc. 5. 18, 24.

Act. 8. 7. & 9. 33. Heb. 12. 12.  $\pi\alpha\rho\epsilon\lambda\upsilon\sigma\iota\varsigma$ , Malum est, ubi alterum duntaxat lotus, aut dextrum, aut sinistrum, sensum simul & motum amittit.

$\Pi\alpha\rho\epsilon\lambda\upsilon\iota\sigma\iota\varsigma$ , Paralyticus, Matth. 4. 24. and 8. 6. and 9. 2. twice, and ver. 6.

R r 2 Mark

Vide Jacobum Laurentium in loc.

Lucas (cap. 4. 9.) non dicit  $\pi\alpha\rho\alpha\lambda\alpha\beta\acute{\epsilon}\iota\upsilon$ , sed  $\eta\gamma\alpha\gamma\alpha$ , ducit. Et illud ipsum verbum  $\pi\alpha\rho\epsilon\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$  non semper significat ita assumere ut portas: sed aliquando, ita ut ducas, Mat. 1. 20, 24. & 2. 14, 20. Maldonat. ad Mat. 4. 5.

" Illud verbum accipiendum de militibus, lictoribus, seu carnificibus, qui suppliciorum executores esse solebant: respicit Evangelista huius verbi usum ad vicinity Christi, Mat. 17. 22. Marc. 9. 31. Mat. 26. 45. Luc. 24. 7.



Mark 2. 3, 4, 5, 9, 10. It cometh of the former Verb. Hippocrates defineth the palse to be, *Morbus qui membra dissoluta & dissipata reddit.*

Παραμύθω, *Permaneo*, 1 Cor. 16. 6. Heb. 7. 23. Jam. 1. 25. Unde Parmenones dicti servi qui dominos affectabantur, Beza in Matth. 15.

\* Ex παρ' & μύθος sermo.

Παραμύθια, *Consolatio*, 1 Corinth. 14. ver. 3. Nomen Græcum notat gestum eorum qui alios consolantur, qui, scil. assident illis, & verba faciunt. Ad verbum sonat, *Alloquium*: quâ quidem voce in eadem significatione Latini interdum, ad imitationem Græcorum, utuntur. Horatius Epodon 13. in fine:

*Illic omne malum, vino, cantuq; levato  
Deformis agrimonie,  
Dulcibus alloquiis.*

\* Amanter alloquor, Zanch. Jud. 19. 3. Ruth 2. 13. That which in Job. 11. 19. is said to comfort them, the Syriack translates, *to speak with their heart*, So in 1 Thef. 2. 11.

\* Παραμυθίζωμαι, *Consolor*, Joh. 11. ver. 19, 31. 1 Thef. 2. ver. 12. and 5. ver. 14. Hof. 2. 14. ודברתי על-לבה Et ad cor illius loquar. Idem hoc valet, ac si dicas, *Eam consolabor*, ut Isaiæ 40. 2. quia quos solamur, eos grato sermone alloquimur; unde factum, ut Latine alloqui dicatur pro consolari, Varro lib. 5. de Lingua Latina. Cui Græcum verbum παραμυθεύωμαι consonat, à μύθος ad, & μυθεύωμαι loquor, Livelius in Annotat. in loc.

Παραμύθιον, *Solatio*, Phil. 2. 13. Locutio super cor; so the Syriack there. Hac vox proprie significat alloquium, quo tristes & afflictos consolari solemus; ideo recte pro solatio accipi potest.

Παρανομέω, *Legem transgredior*, Acts 23. 3.

Παρανομία, *Transgressio*, 2 Pet. 2. 26.

Παραπικράω, *Exacerbo*, Hebr. 3. 16. Irrito, & ad iram concito, acerbum & amarulentum reddo.

Παραπικράω, *Exacerbatio*, Hebr. 3. ver. 8, 15. Provocation, or bitter contention.

Παραπίπτω, *Prolabor*, Hebr. 6. 6. cum ædificium male factum prorsus corruit, Pareus. παραπίπτειν aliquid amplius significat quàm πάλειν, ut declarat Apostolus, Rom. 11. v. 11.

id est, ita impingere & offendere ad aliquid ut concidas, quod est Latinis prolabi; ut apud Gallos differunt Chopper, & Broucher.

Παραπλέω, *Praternavigo*, Acts 20. 16.

Παραπλησίον, *Proxime*, Phil. 2. 27.

Παραπλησίως, *Consimiliter*, Hebr. 2. 14.

In hoc Adverbio interdum παρ' detrahbat de significatione, ut quum significat propemodum: hic verò contrā, proximam & prorsus respondentem conditionem declarat; imo, eandem prorsus, quod ad speciem ipsam atinet, nempe ut lac lacti simile dicitur, Beza in loc.

\* Παραπορεύωμαι, *Prætereo, iter facio*

per, adambulando, Matth. 27. 39. Marc. 15. 29. Alibi simpliciter significat, *Iter facere*, Marc. 2. 23. & 9. 30. Hoc pulchre, non quidem vertit, sed explicat Erasmus, qui docet, ex particula παρ' intelligendum illos clam, aut celeriter, & velut obiter fecisse iter per Galileam, ut nec aperirent se usquam, nec commorarentur. Quam explicationem confirmant ipsa verba sequentia in Evangelio: Nec volebat quenquam id scire, Scultetus in loc. Sicut etiam Lxx. Interpretes Transivit, præterivit, usitatissimè per hoc vocabulum exprimunt, Genes. 37. v. 27. Exod. 30. ver. 13.

Παραπίπτω, *Offensa, Lapsus*, often.

The word most properly significeth the very act of falling. It significeth also a fall taken by stumbling, or stumbling at something that lieth in our way. It significeth *Fault* also, as well as *Fall*. De erratis & delictis levioribus usurpatur: habet significationem inde, quod manus in contingendo aliquid aberrat, à παρ' & πάλω. Vel quando quis casu, & ex improvise prolabitur, à πάλω, Polyc. Lyser. Non casus, sed quasi casus: Præpositio παρ' minuit rem cui in compositione jungitur, Cornel. à Lap. Erratum ex imprudentia & ignorantia commissum, Gal. 6. 1. Alibi pro gravissimis peccatis usurpatur, ut, Ephes. 2. ver. 5. & Rom. 5. 17. de Adami transgressionē, ubi Beza lapsum reddidit: Pareus, lapsum totalem interpretatur. Anglice dicimus, *The fall* of

Beza in Matth. 6. 14.

Unâ, & quasi ad latus incedo, vel Adambulando, five Adambulando proxime iter facio, sic Mar. 11. 20. Beza in Mar. 9. 30. παρ' idem hic valet quod apud Latinos præpositio Ad, id est, juxta, in compositione, Id. in Mar. 11. 20.

d Hæc vox Paulo est uſtatiffima, aliis non item; & præcipuè actualia peccata ſignificat, à *παρὰ*, & *πίπτειν*, Etymon ejus ſonat. Præter cadere, cum ſcilicet ultra rectam juſtitie lineam cadimus, *Illyr. in Clav. Scrip.*

of Adam. Peccata etiam actualia vocantur *παρὰπίπτα* d lapsus, ut Matth. 6. ver. 14, 15. Marc. 11. ver. 25, 26. Rom. 5. 16, 17, 18. it is translated *Offence*. The Originall word ſignifieth *Fall*. Col. 2. 13.

it is uſed twice, and translated *Treſpaſſes*: It ſignifieth both a ſuall and originall ſin; any aberration, or declining from the law of God. Non diſtinguit Apoſtolus in hac præſenti diſputatione inter *ἀμαρτίαν* peccatum, & *παρὰπίπτα* delictum; quod vel inde patet: nam inſtrā, cum dixiſſet, Legem ſubintrāſſe ut abundaret τὸ *παρὰπίπτα*, id ipſum ita reſumit, Ubi autem abundavit ἡ *ἀμαρτία*. Quod manifeſtum eſt argumentum promiſcue uſurpationis harum vocum, Eſtius ad Rom. 5. ver. 15. But ſerome ſaith, *παρὰπίπτα* levius eſt quàm *ἀμαρτία*. Beza ſaith they are diſtinguiſhed, Rom. 5. 16, 17, &c. as the cauſe and effect: for *παρὰπίπτα* dicitur ipſa Adami ruina, unde manat ἡ *ἀμαρτία*, id eſt, tum reatus ille, tum corruptio in omnium natura hærens: therefore he tranſlateth *παρὰπίπτα* lapſum, and τὸ *ἀμαρτίαν* peccatum. Eſt quidem ubi *παρὰπίπτα* oppoſitum τῇ *ἀμαρτίᾳ*, ſignificet delicta minora, ut Ephel. 2. 2. Sed & hoc loco, quod præcedentia quoque evincunt, & alibi, ut Rom. 4. 25. Coloff. 2. 13. omnia delictorum genera complectitur, Grotius in Matth. 6. 14.

*Παράρρεα*, Perfluo, Heb. 2. 1. Let ſt'p, like water put into a Colander, or riven diſh. Deſluamus, Syrus Interp. Chryſoſt. Pareus. Vet. Perefluamus. Valla, e Præterfluamus. Bez. Perfluamus. Perfluere dicitur, qui auditum ſermonem non continet, ut Terentianus ille Parmeno, ſe plenum eſſe rimarum dicit, qui hac & illac perfluat: opponitur ergo τὸ *παραρρεῖν* neque enim attendere poſſumus auditis, ſi ſecurè ſinamus illa nobis effluere, Beza. *Παράρρεον* ea dicuntur, quæ excidunt animo; eſq; hæc locutio, non modò apud profanos autores, qui Græcè elegantiffimè ſcripſerunt, uſitata; ſed in ſacris etiam literis uſurpata, ut Prov. 3. ver. 21. Μὴ *παράρρεον*, Nè excidant.

Hic operapretium eſt Metaphora conſimilitatem obſervare: non enim conferitur hominis animus cum vaſe, ideo tantum quoddam debeat retinere viſa, audita, meditata; ſed quoddam debeat eſſe inſtar theſauri, & pyxidis, unde audita, dicta, viſa, meditata depromantur, quando uſus poſtulat, Camer. in Myroth. Evang. Et Reſponſ. ad Quæſt. in Epiſt. ad Heb. cap. 2. ver. 1. Metaphora eſt, quam alii aliò trahunt. Quidam ad res quæ liquantur, & fluendo conſumuntur & evaneſcent, ut cera à facie ignis, glacies à Sole. Alii à rebus perſuſis, & humores inſuſos minimè continentibus ductam voluti, qualia ſunt dolia perforata, rimofa, quæ hac & illac perfluunt, ſic Beza. Alii à vaſe perfluente, alii ab aqua effluente. Theophylaſtus poſt Chryſoſtomum annotat, Apoſtolum alluſiſſe ad locum Prov. 3. juxta verſionem Lxx. Fili, nè effluas, aut nè præterfluas: Eſt enim in Græco idem verbum, & familiare eſt Apoſtolo per totam hanc Epiſtolam ex Interpretatione Septuaginta ſcripturas depromere, Eſtius & Hyperius in locum. Quidam ſic interpretantur, quaſi Metaphora eſſet à papyro perfluida, quæ literas quæ atramento imprimuntur non retinet diſſinctas & perſpicuas, ſed quaſi iſſuere ſinit figuras, ut poſtea legi non facile queant: & ſic nos eſſemus ſimiles tali papyro, ſineremusque verba audita excidere, & tanquam inſundibula, nihil liquoris verbi divini retineremus. Sed rectius retulerimus ad noſtras perſonas, quoddam videlicet periculum ſit, nè nos effluamus, id eſt, nè pereamus, in nihilum redigamur, abſumamur. At Metaphora ſumpta eſt vel ab aquis celerissime elabentibus, & præterfluentibus; f Alii ab aquis citò præterlabentibus etiam ducere ma-  
ſtoms accipit pro  
reamus, viz.  
inſtar aquæ  
dilabentis, ut  
Pſal. 58. 8.  
Bezæ, Aræ.  
Steph. in  
Thiſ.

τὸ *παρὰρρεον*, Inſigne, Act. 28. 11.

*Παραρρεὼν*, Paraſcene. Nomen certi diei, Luk. 13. 34. *Παραρρεὼν* vocabatur, quia in eo ad vivendam ſeptimo die candelæ coquebantur & apparabantur ex Lege, Exodi c. 16. It is uſed alſo Matth. 27. 62. Mark 15. 42. Joh. 19. v. 14, 31, 42.

*Παρά-*



Παραπείλω, *Paro, apparo.* Παρα-  
σάλλομαι, *Pass.* Acts 10. 10. 1 Cor.  
14. 8. 2 Cor. 9. 2, 3.

Παρατείνω, *Produco, Acts 20. 7.*

g Supersti-  
tiosè obser-  
vo, ut Gal.  
4. 10.

g Παρατηρέω, *Obfervo, adfervo.* De  
insidiosâ ac malitiosâ observatione usur-  
patur, Luc. 6. 7. & 14. 1. & 20. 20.  
Est Curiosè intentum esse, astutè,  
& insidiosè observare. Arist. li. 2.  
Rhetor. accipit pro eo quod est ulcif-  
cendi tempus captare; quæ significa-  
tio isti loco, Luc. 20. 20. puerè con-  
venit, Observantes eum, id est, ca-  
prantes; ponitur enim hoc loco in vi-  
tio, Beza. It is used also Mark  
3. 2. Acts 9. 24. Gal. 4. 10.

Παρατήρησις, *Observatio, Luke 17. 20.*  
Significare potest scrupulosam, & super-  
stitiosam observationem, Chemnit.

h Παραθήτω  
est Comm-  
mendare, ve-  
luti com-  
mendatur  
depositum  
servandum,  
ac suo red-  
dendum  
tempore,  
Erasmi, &  
Gerh.

h Παραθήμι, *Appono, propono, ob oculos  
pono, commendo, depono.* Παραθήμεαι,  
*Pass.* often. Significat in genere, pa-  
trocinio, curæ, ac tutela alterius aliquid  
commendare, Act. 14. 23. & 20. 32.  
Luc. 23. 46. παραθήσω τὸ πνεῦμά  
μου, In manus tuas depono spiritum me-  
um, Beza, Tremell. Gr. Commendo, ut  
depositum. Luc. 12. 48. ὃ παρέδεντο  
τοῦ, Cui multa commendârunt,  
Cujus fidei multa fuerunt concedita.  
2 Tim. 1. 18. ταῦτ' ἐν τῷ πα-  
ραγγεῖαν παραθήμεαι σοι, Hoc  
præceptum commendo tibi, velut  
præclarum quoddam depositum; ita enim  
exponitur, 2 Tim. 1. 14. & 2. 2. ita  
Lxx utuntur Deut. 4. 4. Christus  
animam suam, velut præclarum quoddam  
depositum, in manus Patris cælestis, hoc  
est, curæ, tutela, ac præsidio Patris  
commendat, repetiturus hoc depositum in  
resurrectione, quando anima cum corpo-  
re iterum uniatur. Propriè significat,  
apud aliquem pono; & sciendum  
Græcis non esse verbum præsentis tem-  
poris, commendo, sed futuri, παραθή-  
σωμαι, hoc est, commendabo, sive de-  
ponam, quomodo & Hebraica veritas  
& transitio Septuaginta habet in Psal-  
mo 30. unde hæc verba à Christo de-  
sumpta sunt: & optime convenit futu-  
rum tempus, quia sic prædixit se mori-  
turum antequam moriatur, & est sensus,  
Pater, quoniam jam omnia impleta  
sunt quæ impleri voluisti, ego jam

jam in tuas manus commendabo, at-  
que deponam spiritum meum, Fan-  
sen, in loc. Significat παραθήμι,  
In medium afferro, atque etiam Alle-  
go, sive Exemplum cito, & Autori-  
tatem scriptoris promo: quâ signi-  
ficatione utitur Athenæus, & sic usur-  
patur Act. 17. 3. παραθήμεν & ob  
oculos ponens, ita manifestè exponens,  
quàm cernimus quæ spectanda propo-  
nuntur, Beza.

Παρατυχέω, *Obvius fio, Acts 17.  
ver. 17.*

Παραύλη, *Confestim, 2 Cor. 4. 17.*

Παραπέω, *Transfervo, Mark 14. v. 36.  
Luke 22. 42.*

Παραφρογία, *Dementia, 2 Pet. 2. 16.*

Παραφρογία, *Desipio, 2 Cor. 11. 23.*

Παραχειμάζω, *Hyberno.* Acts 27.  
v. 12. and 28. 11. 1 Corinth. 1. v. 6.  
Tit. 3. 12.

Παραχειμασία, *Hybernatio, Acts 27.  
ver. 12.* Si hoc propositum centurio-  
ni Julio fuit, ut in via hybernaret (hoc  
est, hyemem ageret) Paulus, cur cum  
ceteris eum captivis, ut in Italiam citò  
perveniret, navi Alexandina imposuit?  
Hybernare enim, quâ voce hic usus est  
interpret, dicitur, qui hyemem trans-  
mittit, seu in loco certo manet dum cæsa  
navigationem permittit. Adde, quòd  
hybernandi vox propriè militibus tri-  
buitur: quemadmodum cum Augu-  
stus fessas militi cohortes abdidisse op-  
pidus poetæ dicitur Romano. Aliud est  
παραχειμάζειν, cum ad tempestatem  
talem transfertur, Heinsius.

Παραχέω, *Illico, often.* Quando  
de miraculis usurpatur, semper notat,  
i in momento aliquid contigisse, Luc. i Gerh. in  
1. 64. & 4. 39. & 5. 25. & 8. 44, 55. Harm.  
& 13. 13. & 18. 43. Act. 5. 10.  
& 9. 18.

k Πάρδαλις, *Pardus, Rev. 13. 2.*

Πάρεμι, *Adsum.* παρὼν, *Præsens, of-  
ten.*

k Pardalis,  
seu Panthe-  
ra, Plin. li. 8.  
cap. 17.

Παρεπάγω, *Introduco, 2 Pet. 2. 1.* Pro-  
priè significat subintroduco, furim  
clam & subdolè introduco, speciem pie-  
tatis & nomen Ecclesiæ prætendens,  
Gerh. in loc. Fraudulenter aliis  
obterudo sub specie veritatis, Arct.

Παρεπαύω, *Irreptitius, Steph. Beza,  
Piscat.* Qui per fraudem, & pie-  
tatis

tatis simulationem in album fideliū subreperat: nam in his verbis <sup>et</sup> plerumq<sup>ue</sup> ponitur in vitio, Beza. S. nominantur qui, nemine observante seu animadvertente, in ceterum aliquem introducunt, aut sese ipsi insinuant, Piscat. in Schol. Gal. 2. 4. Vulg. Subintroducitos. Erasmi. Obiter ingressos. Tertull. Subintroducitos vocat. Eos intelligit Apostolus, qui, quum lateret quales essent, obiter & surtim exploratorum more, fuerunt introducti, aut ingressi in Ecclesiam. Sumunt enim ferè Græca dictio in malam partem, ejusq<sup>ue</sup> vim diligenter explicat Chrysostomus, Estius ad Gal. 2. 4.

Παρεσδύα, Subrepto, Jude 4. Latenter  
ac velut aliud agendo irrepto, furtim  
intro.

Παρεισέρχομαι, *Introeo*, Rom. 5. v. 20.  
Gal. 2. 4.

Παρεπόμενα, Confessio, 2 Pet. 1. 5.

Παρεξίς, Extra, extrinsecus. 2 Cor.  
II. 28. χωεῖς ἄλλ' παρεξίς. Vulg.  
*Versio*, Præter ea quæ extrinsecus  
sunt; quam reliqui Interpretes sequuntur.  
Chrysostomus ita accipit ac si  
sensu esset, Præter ea quæ ego omit-  
to, siquidem longum fuisset omnia Apo-  
stolum recensere. Sanè παρεξίς est ex-  
ceptiva particula, uti liquet ex Matthi.  
5. 22. & Act. 26. 29. itaq; τὰ πα-  
ρεξίς possunt esse ea quæ excipiuntur  
à reliquorum numero, hoc est, quæ non  
cum aliis enumerantur. Atque ita ego  
simpliciter acciperem ista Pauli verba,  
χωεῖς ἄλλ' παρεξίς, Præter ea quæ  
ego longà serie enumeravi; accedunt  
& ista Græc. Capell. in Spicileg.

Παρεμβολή, Castra, exercitus. Ca-  
stra, Act. 21. 34. Εἰς ἡ παρεμβολῶν,  
Vulg. Erasmus, & Beza, In castra  
Malim ego vertere, In castrum: hæc  
enim sic differunt; ut in singulari Cas-  
trum sic locus muris munitus, aliàs  
Castellum, vel Arx dictus: In plurali  
autem Castra, locus in quo milites ten-  
toria fixere, vel ipsa Tentoria, in quib-  
us milites diverfantur; utrumq; πα-  
ρεμβολή significat, Lud. de Dieu.  
Exercitus, Heb. 11. 34. sic Latine per  
Metonymiam subiecti Castra ponuntur  
per Militibus. Apostolus pluraliter  
dixit παρεμβολάς, eo quod non de uni-

*sed ut minimum de binis diversi tempo-  
ris castris, loqueretur, Estius in ca. 11.  
Epiſt. ad Heb. It is used also*

Acts 21. 37. and 22. 24. and 23. 10, 16, 32. Heb. 13. 11, 13. Revel. 20. 9. *Tentorium, ordo confectus, ordinatione castrensi constans, Gagneius.*

1 Παρενοχλῆω, *Ostendo*, Act. 15. 19. 10f *παρενοχλῶ*,  
 It signifieth properly to trouble, as and *ἐχλῶ*  
 a throng of people. *Παρενοχλῆω*  
*usurpatur à Lxx Interpretibus pro Af-*  
*fligere, arctare, Jud. 14. 17. pro Com-*  
*movere, inquietare, 1 Sam. 28. 15.*  
*pro Molestare, Jud. 16. 16. pro Fati-*  
*gationem ac molestiam parere,*  
*Mica & 3. quæ omnes significationes*  
*satis bene hîc quadrant, Lud. de Dicu.*  
*Παρενόημι* *Ⓢ*, *Hospes, advena.* Heb.  
 11. 13. 1 Pet. 1. 1. and 2. 11.

Παρερχομαι, Praterco, abeo, transgre-  
dior, often. Est non solum prater-  
gredi, & praterire, <sup>m</sup> sed etiam Pla-  
ne abire, Matth. 5. 18. & 14. 15.  
& 24. 35. Luc. 17. 7. παρερ-  
χει, non tantum praterire, sed etiam  
Ire in alterum latus, in latus oppo-  
situm, Lud. de Dieu.

*Πάρεσις, Remissio, ° Rom. 3. 25. unde Gall. Pareffe, & Pareffeux, quæ pigritiam & pigrum significant. Πάρεσις autem, quum proprie relaxationem declaret adstrictiōis oppositam, eleganter ad peccatorum remissionem applicatur, quibus tanquam vinculis arctissimis mundus irretitus tenebatur, & quorum compedes lex adstringebat: itaq; idem hic declarat autem alibi ἀρεσις, id est, liberatio, & quasi emissio, quæ est illius relaxationis effectum. Chryostomus, ut & Græcus Scholastes, hoc interpretantur non de peccatorum remissione, sed de eo statu in quo nascuntur homines per peccatum, viribus nimirum ad bene agendum penitus remissis; nam πάρεσις resolutionem quoque nervorum, ut in paralysi, & animum languidum ac remissum declarat. Sed hæc interpretatio prorsus est violenta, Syrus autem Interpres hanc vocem vel non legit, vel non intellectam prætermisit, ut & aliàs intertendum nonnullis, Beza in loc.*

Παρέχω, *Exhibeo, praebeo, praesto*, often.  
It properly signifieth to exhibite, or  
yeeld.

Παρηγορία,



**Παρηγοία**, Solatium, Col. 4. 11. *Græca vox παρηγοία eam consolationem significat quæ sit amicâ ac suavi colloquutione; tametsi potest extendi ad quamvis consolationem in genere, Estius in loc.* It is rendered there *consolation*, but signifieth also *counsel* and *encouragement*; and so the meaning is, to my comfort, to my counsel, and to my encouragement. **Παρηγοέω** proprie significat hortari, vel consolari.

**Παρθένος**, Virgo, often. From the Hebrew פרוה Porah, Fructifera, or פרוה פארהונו, à reponendo, because virgins should lay up against marriage. Matth. 1. 23: ἡ παρθένος, Virgo illa, that virgin, or a certain virgin. The article is added (saith Beza) to shew that it was a famous Virgin, selected from all eternitie, and whose seed should break the Serpents head. Both the Hebrew עלמה, and the Greek παρθένος signifieth one hidden and unknown to any man.

**Παρθένια**, Virginitas, Luk. 2. 36.

**Παριστάω**, Sisto, Rom. 6. 13, 16.

**Παρίστω**, Adsto, adsum, sisto, represento, præbeo, probō, often. Col. 1. 22. It is translated *present*. This Greek word is very significant, and diversely taken: it signifieth to *assemble*, Acts 2. 26. to *make present*, so Acts 23. 23. to *make ready*, furnish, purge, or *make cleane*, Acts 23. 24. to *make acceptable*, 1 Cor. 8. 8. to *make manifest*, 2 Tim. 2. 15. to *prove evidently*, Acts 24. v. 13. to *assist and stand to*, Rom. 16. 2. 2 Tim. 4. 16. to *offer by way of dedication or gift to God*, 2 Cor. 11. 2. Luke 2. 22. Col. 1. 28. Christ collects us, brings us into Gods presence, cleanseth us, makes us acceptable, assists and defends us, and manifests us to be holy, Ephes. 1. 6. but the last sense is principally here meant, hee presents us by dedication to God, Rom. 14. 10. Rom. 6. 13. παραστήσατε ἑαυτοὺς τῷ Θεῷ, Sistite vos Deo. Exhibete vos Deo, Vulg. Accommodate vos ipsos Deo, Tremell. Give your selves unto God. The Greek signifieth

properly to present our selves unto God, or to tender our service and due unto him. Rom. 12. 1. παραστήσω, present. It hath formerly been read *offer*: present is better, but so present, as to be offered in sacrifice. The Apostle exhorteth to exhibit, present, give up themselves; herein alluding to the rite of the sacrifices which were first exhibited, and presented unto God at the Altar, Beza. This word is used of our blessed Saviour, when they brought him into the Temple, and presented him before the Lord, Luk. 2. 22. <sup>q</sup> Παριστῆσαι, Ut exhiberent, five commendarent, nam utrumque significat Græca vox, Erasmus. Rom. 14. 10. παραστήσατε. Stand, Vulg. Lat. Syriack. Appear, Others. Be presented, Greek. Ephes. 5. 27. παραστήσω, Present. This word is taken from the custome of solemnizing a marriage: first the Spouse is wooed, and then set before her husband, that hee might take her to wife, to be with him. Thus Eve was presented by God to Adam, Gen. 2. ver. 22. and Esther was presented to Ahasueros, Esth. 1. 13. Coloss. 1. v. 28. <sup>r</sup> παραστήσωμεν. It is there also translated *Present*. It is a judiciall word, borrowed from open courts and places of judgment, where men are brought and set before a Judge to be tried and examined: and the Apostles meaning is, that wee may set every man at the great day of the Lord, before his Tribunal and Judgement-seat.

**Παρίστω**, Remissus sit, Heb. 12. 12.

**Παροῦς**, Transitus, transcursum, 1 Cor. 16. 7. ὅς ἐν παροῦσι, is used by the Grecians, as obiter by the Latines, and By the way, by the English.

**Παροῦς**, Advena, Inquilinus, Acts 7. <sup>r</sup> Accola, ab ver. 6. 29. Ephes. 2. 19. 1 Pet. 2. 11. Et accolam, & inquilin-pegrino, qui exulat à patria, & à prom-nium signifi-priis adibus vagus, & sine certo domi-cat, Drusus.

Accola, Vulg. Inquilinus, Beza. Interdum idem est quod παροῦς, qui sedem fixit in aliquo loco, Drusus. Vide Grotium in Luc. 24. 17.

<sup>p</sup> Pau'ò plus significat quàm assistere; præsto, scilicet semper, & paratum alicui assistere, ad mandata ejus obeunda, & Gagneus.

cilio,

cilio, (παρὰ enim significat etiam præter, & sine) ideo παρ' αὐτοῦ, sine domo; Exul ab ædibus suis: aut pro tali peregrino capitur, qui apud alios tamen domicilium invenit, Zanch. in Ezech. 2. 19. A stranger-inhabitant, one that dwelleth in the house continually, but is not of the house.

Παροικία, Commoratio, Act. 13. ver. 17. 1 Pet. 1. 17. Παροικία in S. Scriptura usurpatur maximè ad denotandam commorationem in aliquo loco, non fixam habitationem, quæ παροικία dici solet, Gersom. Bucer. de Gubernat. Eccles. pag. 9. Significat propriè viciniam aliquorum hominum, qui simul in aliquo loco cohabitant. Hinc parœcia pro cætu ad unum templum pertinentium; itemque parochus in Scripturis significat idem quod peregrinatio.

Παροικεῖν est incolam esse, peregrè advenire in aliquem locum habitandi causâ.

Παροικέω, Commoror, Luke 24. ver. 18. Παροικεῖς, Vulgat. & Erasmi. peregrinus es. Idem voluit Syrus, alienigena es: Et Arabs, hospes es. Beza, commoraris. Παροικεῖν à Septuaginta Interpretibus interdum pro Ἰσθι & Ἰσθι habitare, commorari: sapius autem pro Ἰσθι peregrinari usurpatur; ut & παρ' αὐτοῦ, pro Ἰσθι peregrinus, Lud. de Dieu in loc. It is used also Heb. 11. 9.

Παροικία, Similitudo, proverbium. Whence Lat. Parœmia, 2 Pet. 2. 22. Α παρὰ, & οὐκ ἐν via. Est enim propriè vulgare dictum, quo viatores ad cadendum temporis fallendum uti consueverunt. 2. Significat etiam parabolam, vel similitudinem, ut Joan. 10. 6. & 16. 25. Propriè παροικία proverbium significat: Proverbia autem ferè constant similitudinibus. Est igitur Synecdoche speciei, Piscat. in loc. Vide Gerhard. in 2 Pet. 2. 22. Dictum adagium, quasi circumagium, quod (teste Varone) passim per hominum ora obambulat. The Septuagint use it Prov. 1. 1 and 25. 1. and 26. 7. 1 Sam. 10. 12. Ezech. 18. 2. for Ἰσθι, quod propriè significat dominantem sententiam, celebre & authenticum quoddam dictum, proverbii loco ab omnibus usurpatum. Omnem sermonem figuratum significat, Ezech. 20. 9.

Distingunt Græci παροικίαν & παρ' αὐτοῦ: sed Hellenistæ pro eodem usurpant, Grotius. Omnis sermo qui audienti est obscurus, Ezech. 20. ver. 49. Johan. 16. 25. It is used also Joh. 16. 29.

Παρομοίω, Similis, Mark 7. 8, 13.

Παρομοιάζω, Assimilis sum, Marth. 23. ver. 27.

Παροῖν, Vinosus, Steph. Beza. 1 Timoth. 3. 3. An Ale-stake, a common tippler, one that loves to sit by the wine morning and evening, day by day, as Isa. 5. ver. 11. Obnoxius vino, Ambros. Vulg. & Erasmi. Vinolentus; non satis rectè. Vini sectator, Syrus Interpr. Addonè au vin, Fr. Bib. Est quasi vino affixus, & ita deditus, ut sine illo esse nolit, Aret. in Nov. Test. Non is qui aliquoties vino inebriatur, sed qui deditus est vino, etiamsi non sic bibat ut inebrietur. Sonat Affidentem vino, eum qui assiduus est ad vinum, Musc. Α παρ' αὐτοῦ ad, & οὐκ ἐν vinum. It is used also Tit. 1. 7.

Παροϊχομαι, Παρ' αὐτοῦ, Præteritus, Act. 14. 16.

Παροξυνωμαι, Exacerbor, Act. 17. 16. παρ' αὐτοῦ, Incitabatur, Vulg. Irritabatur, Aug. Erasmi. Tremell. Beza. It is used also 1 Cor. 13. 5.

Παροξυσμός, Exacerbatio, item Irritamentum, Heb. 10. 24. Quod Lucas in Actis accipit pro excarescentia in malam partem, hic in bonam usurpavit pro extimulatione, Erasmus. Act. Irrito, pro- 15. 39. ἐγέρετο παροξυσμός, Facta est dissensio, Vulg. non satis expressè. Acris disceptatio, Erasmi. nè hoc quidem Græcis respondet. Sunt exacerbati, vel, Tanta fuit animorum exacerbatio, Beza. Ad verbum, Facta est, (vel Existit) exacerbatio, Piscat. Medici vellentur; Paroxysmum vocant accessionem illam, que in febribus circuitu quodam subinde ad febricitantem redire solet, tanto interdum horrore, ut totum corpus contremiscat. Hoc igitur verbo significat, tam acrem fuisse contentionem inter Paulum & Barnabam, ut ipso quoque corporis tremore iram suam prodiderint: Solent enim, ut febricitantes, ita & vehementer irati, manibus, pedibus, labiis, atque

S f

toto

u Liber Solomoni utroque titulo inscribitur, & sicut apud Mat. 23. 16. παροικία vocatur quæ propriè est παροικία: ita & Joh. 10. 6. & 16. 25. 29. παροικία appellatur quæ propriè est παροικία.



toto corpore horrere, ac contremiscere, Brentius in loc. Nimirum medicus medico verbo acerbitatem & virulentiam dissidii exprimere volens, Id. ib. Significat illam animorum iritationem, quâ duo aut intellectus, aut voluntate, aut utroque invicem dissentiant, quemadmodum hic videtur accidisse, Salmeron. It significeth such a provoking, as when a mans teeth are set on edge. Of  $\alpha\epsilon\gamma$ , and  $\acute{\alpha}\zeta\epsilon$ , acetum. It is used also Hebr. 10.24. Significat vehementem, & quasi acutam, seu acerbam iram.

$\Pi\alpha\epsilon\gamma\gamma\iota\sigma\mu\acute{o}\varsigma$ , Ad iram provoco, Ephes. 6. ver. 4. It is a compound word, and cannot by one English word be fully expressed: the best and nearest is, *Exasperate*. The word significeth an extremity in the use of authoritie, even too much austeritie and severitie, whereby children are provoked to wrath, Dr. Gouge in loc. It significeth to irritate, or stir up to anger any way, to give children any occasion of anger, and that unjust and sinfull anger, such as is spoken of Ephes. 4.26. It is used also Rom. 10.19.

y Græcum vocabulum videtur *Ira exuberantiam* significare.

$\Pi\alpha\epsilon\gamma\gamma\iota\sigma\mu\acute{o}\varsigma$ , Exacerbatio. Ephes. 4.26. unjust and sinfull Anger, Invenite Anger, wrath. Ira, Erasim. Iracundia, Vct. Interp. Exacerbatio, Beza.

$\Pi\alpha\epsilon\gamma\gamma\iota\sigma\mu\acute{o}\varsigma$ , Exstimulo, Acts 13.50.

z Propriè non adocum, sed presentiam declarat.

$\Pi\alpha\epsilon\sigma\iota\alpha$ , Adventus, presentia, often. Presentia non quævis, sed essentialis: à  $\pi\alpha\epsilon\varsigma$ , &  $\epsilon\iota\mu\alpha$ , 1 Thess. 4. v. 15. Zanch. Matth. 24. ver. 3.  $\pi\alpha\epsilon\sigma\iota\alpha\upsilon$  hic interpretor, non judicium, sed regnum Messie, quod illustre fore splendore externo discipuli putabant. Fateor quidem  $\pi\alpha\epsilon\sigma\iota\alpha\upsilon$  voce sæpe illum judicii adventum significari: sed id perpetuum non est. Nam Petrus  $\pi\alpha\epsilon\sigma\iota\alpha\upsilon$  voce efficaciam Christi designans, conjungit  $\delta\omega\iota\mu\iota\upsilon\chi$  &  $\pi\alpha\epsilon\sigma\iota\alpha\upsilon$ , 2 Ep. c. 1. 16. Grotius. Vide Gerhardum in 2 Pet. 1.16. Nuspiam in Nov. Test. de primo Christi adventu, sed semper de secundo adventu usurpatur, Matth. 24. v. 3. 27.37. & 39. 1 Cor. 15.23. 1 Thess. 2.19. c. 3. v. 13. c. 4. v. 15. c. 5. v. 23. 2 Thess. 2.1. & 8. Jac. 5. v. 7. & 8.

v. 1. Joh. 2. v. 28. Significat tum presentiam, & Cor. 7.10. Phil. 2. v. 12. tum adventum, Matth. 24. v. 3. 27. 37. 39. 1 Cor. 15.23. 2 Pet. 1. v. 16. & Cap. 3. v. 4. & 12. Gerb.

$\Pi\alpha\epsilon\sigma\iota\alpha$ , Patina, Matth. 23. ver. 25, 26. Non solum significat opsonium, quo præter panem vescimur; sed vas concavum, in quo opsonia apponuntur. Latini hoc vocabulo usi sunt. Juven. Sat. 3.

Quam multi à magnâ, Paropside cœnat?

$\Pi\alpha\pi\phi\iota\alpha$ , Libertas, libertas loquendi; fiducia. <sup>a</sup> Boldnesse of face, and freedom of speech. Propriè est Libertas dicendi, ex  $\pi\alpha\upsilon$ , Omne, &  $\phi\iota\sigma\iota\varsigma$ , Dictio, Est propriè facultas, & libertas dicendi quidvis, atque etiam ingenua loquendi libertas, quâ omnia necessaria, & utilia liberè proferuntur, Marc. 8. 32. Joh. 7. 13. & 10. 24. & 11. 54.  $\pi\alpha\pi\phi\iota\alpha$   $\lambda\alpha\lambda\epsilon\iota\upsilon$  est aperte, perspicue, & palam loqui, Joh. 7. 26. & 11. 14. Est, 1. Libertas, 2. Fiducia, 3. Evidentia, Cornel. à Lap. Erasimus Eph. 3. vertit Audaciam, at Audacia plerumq; in vitio. <sup>b</sup> Quamlibet interpretatur Oratorum libertatem.  $\pi\alpha\pi\phi\iota\alpha$ , *Palam*, aperte, often. Joh. 7. 4. &  $\pi\alpha\pi\phi\iota\alpha$   $\epsilon\iota\mu\alpha$ , significat celebre esse, Drus. ad loc. Manifestum est, antithesin esse inter hæc duo membra, in occulto facere, & esse  $\epsilon\upsilon$   $\pi\alpha\pi\phi\iota\alpha$ . Itaque non dubito hoc loco  $\pi\alpha\pi\phi\iota\alpha\upsilon$  locum publicum celebratæque significare, esse in luce, celebrari omnium sermonibus, spectari omnium oculis, digno demonstrari. Nam & alibi  $\epsilon\upsilon$   $\pi\alpha\pi\phi\iota\alpha$  pro in aperto, in publico positum legimus; ut hoc ipso cap. v. 13. & Mar. 8. 32. Quare optimè omnium, licet minùs Latine, vertit noster Interpres, in palam esse, Maldonat. ad loc. Vids Bezam & Grotium in locum. Ephes. 3. 12. it significeth open manifestation, and appearance with glorious libertie, which stands in lifting up of the face and countenance, and in freedom of speech. Col. 2. 15.  $\epsilon\upsilon$   $\pi\alpha\pi\phi\iota\alpha$ , *Openly*. The word significeth Boldly. The meaning is, Publicly in the sight of many beholders. *Palam*, Beza. Ambros. In autoritate: so this word is taken, Joh. 7. 13, 26. Others render it Confidently, because he fought valiantly with the Devill. Evidence, 2 Cor. 3. 12. πολλὴ  $\pi\alpha\pi\phi\iota\alpha$ , Multa in loquendo evidentia. Vulg. Multa fiducia. Eras. Multa libertate. Neutra interpretatio (ut opinor) sensum Apostoli expressit.

Neg.



Nec, enim, *παρρησία* hoc in loco loquendi libertatem, sed ipsius prædicationis perspicuitatem, & ἐνέργειαν declarat: quam Cicero Evidentiam interpretatur. Sic etiam accipitur *παρρησία*, Marc. 8.32. & Joh. 12.24. *Libertie in doing*, Phil. 1.20. *Confidence*, 1 Joh. 2.28. Heb. 10.35. *τὴν παρρησίαν*, Libram illam professionem. Vulg. *Confidentiam vestram*. Erasmi. *Fiduciam vestram*. Neuter satis expressè; nec enim hac voce significatur *Fiducia*, vel *Confidentia* in animo duntaxat concepta, sed liberâ & ingenuâ professione testata; & Syrus optimè vertit, *Retentionem facierum*, quod soleant frontem exponere, qui intrepidè & apertè loquuntur, Beza in loc.

*παρρησία* loquar, Liberè loquor. Act. 9.27. 28. & 13.46. & 14.3. & 18.26. & 19.8. & 26.26. Ephes. 6.20. Est liberè, confidenter, intrepidè, quod velis dicere, atque etiam facere, Zanch. *Libertate in agendo* uti, 1 Thess. 2.2. Speak all in presence of God in prayer.

*Πᾶς*, Omnis, very often. 1. *Pro Omnis generis*, All, for All kind, Luke 11.42. and 18.12. Acts 2.17. and 10.12, 35, 43. Rom. 10.12. and 14.2. and 11.32. 1 Cor. 1.2. 2 Thess. 2.9. 1 Tim. 2.1, 4, 6. Tit. 2.11. Heb. 2.9. Math. 4.23. Christ healed all diseases, that is, all sorts of diseases. Acts 7.22. *Moses* was learned, *πᾶσιν γλώσσαις*, in All the wisdom of the Egyptians, that is, in all kinde of wisdom, Logick, Physick, and Astronomie. 2. *Pro Vllus*, for Any, Luk. 1.36. Act. 10.14. Rom. 3.19. 1 Cor. 1.29. Gal. 2.16. 3. *Pro Totus*, for The whole, Math. 3.5. Rom. 10.18. and 11.26. 1 Cor. 13.2. 2 Tim. 3.16. Heb. 13.4. ἐν πᾶσι, quod variegat Theophylactus, In omnibus, ut subaudias *Modis*; aut, In omnibus ætatibus; aut, In omni tempore; denique, Inter omnes, quod quidem potestrem mihi maxime probatur, Erasmi. The Rhemists quarrell at us for translating it, *Amongst all men*. The Syriack Paraphrast turneth it as we doe; their own *Denys* also, and Bruno doe the same; *Oecumenius* and

Theophylact are also for us. \* 2 Tim. 3.16. *πᾶσα*, All Scripture, Omnis, collectivè; non tota, distributivè; that is, the whole Scripture, viz. holy, or Propheticall. *Synecdoche generis*: so the word is taken Math. 2.3. Acts 1.8. and 4.10. 1 Cor. 13.2. Ephes. 2.21. and 3.15. and 4. v. 16. It signifieth as well the whole altogether, as every part severally. It signifieth in that place the whole altogether: 1. because the Apostle, in the verse before, not only useth the plurall number, calling them *holy writings*; but also useth the Article, which hath the force of an universall note, τὰ ἱερά γράμματα, *litteras illas sacras*. 2. Since the Scripture there spoken of maketh the Minister of the Word perfect, and complete to his Ministerie that he exerciseth, therefore it must be understood of the whole body of holy Scripture. Ephes. 6.16. The originall phrase, ἐν πᾶσιν, is diversly translated: as thus Hieron. *In omnibus*, *In all*, as if he had said, *In all things* whatsoever ye doe, use the shield of faith: and thus, *Ad omnia*, *To all*; as if he had said, *To all other graces* addo this: and by Beza, *Insuper*, *Inprimis*, *Moreover*, or *Especially*: or, as Erasmus, *Super omnia*, and as we translate it, *Above all*. Sur tout, Fr. Bib. All these in effect imply one and the same thing, only this latter is more <sup>d</sup> Emphaticall, and as proper as any of the rest. Phil. 4.12. Theophylactus priorem particulam, ἐν πᾶσι, bifariam exponit, aut *In omni tempore*, ut intelligas longam experientiam; aut *In omni negotio*, ut intelligas plurimarum rerum experientiam, in omnibus verò quæ obiter incidunt, Erasmi.

Πᾶς, Pascha, often. In other tongues Pasche. Some of the Fathers (as Tertullian, Ambrose) have derived this word from a Greek word signifying to <sup>e</sup> suffer, because the suffer ipsa commemoratio hujus sacrificii, sive Eucharistie, ut apud Isidorum Pelus. Apud Græcos nomen esse peregrinum ex eo liquet, quod illud nunquam declinent, servant enim eandem terminationem in obliquis, πᾶς, πᾶς, & πᾶς, Rhetor. in Exod. Vide Beza in Act. 1.3.

S f 2 ferings

Vox passiva, sed significatione activa.

b Particula non universalis simpliciter, sed infinita, Beza in Math. 4. Particulæ universales sæpe non in infinitum extenduntur, sed ad materiam subiectam restringuntur, ut 1 Cor. 10.23. & 9.22. nec hæc particula simpliciter sine omni exceptione semper universalis est, Chemnit.



ferings and passion of our Saviour are celebrated about that time. This opinion *Augustine* justly confuteth : for the word is originally an Hebrew word, signifying to *pass* by, to *leap* or *pass* over. The etymologie is Gods own. It is the sacrifice of the Lords *Passover*, which *passed over*, &c. Exod. 12. 13, 27. פסח *Pesach*, from פסח *Pasach*.

Πάσχω, *Patior*, often. Philip. 1. 29. *Non significat simpliciter affligi, sed afflictiones patienter ferre, Zanch.* Matth. 17. 15. Πάσχω dicitur etiam de beneficiis quæ accipiuntur. Herod. πεισισμοὶ ἀγαθὰ, Beneficia accipiuntur. Et Demosth. ἀγαθὰ παθόν, Beneficiis affectus. Congruè verbum quod de injuriis, contumeliis, & tribulationibus dici solet, etiam ad beneficia porrigitur, ut statim disceremus, injurias & oppressiones quas patimur, ingentis beneficii loco nobis habendas esse, Novarin in loc.

† Ingenti pulsatione fieri solet : habet enim vox aliquam onomatopœiam, ut apud Vascos, *Parateia*, Rivet. in Exod.

\* *Lorin*. in Aët. 12. Gerhard.

† Πατάω, *Percutio*. unde est Gallicum vocabulum, *Pataraſſe* pro ictu : malè enim pronuntiatur à nonnullis *Petaraſſe*, *Stephanus*. Propriè significat eo modo percutere, ut ictus sonitum sive strepitum aliquem edat, ut docet *Henricus Stephanus* : posse in genere usurpatur de eo qui quovis modo percutit. \* Aët. 7. 24. accipitur pro *Interficere*. Metaphoricè accipitur A. poc. 11. 6. Aët. 12. 23. It is used also Matth. 26. 31, 51. Mark 14. 27. Luke 22. 49, 50. Aët. 12. 7. Revel. 19. 15.

Πατέω, *Calco*. Πατέω (Pass.) *Calco, conculco*. Metaphoricè pro *Insultare*, contemptui habere. Sicut *Gallidè*, *Fouler aux pieds*. Pedibus conculco, *Hesychius*. Pedibus suis subjicere, plus à quid complectitur, quàm nudam subjectionem ; nam significat magnum contemptum. The Septuagint use it Zech 10. 5. Luke 10. 19. and 21. 24. Revel. 11. 2. and 14. 20. and 19. 15.

‡ Quum de homine dicitur, ita vocatur quasi παῖδας μέγας, pueros servans : at quum de Deo, quasi οὐὶς μέγας, *Eustath.* Because hee præserved all. Alii à πᾶς, *acquirō*, quod pater sibi acquirat filium, Heb. אבב *Abb*, of אבב *Abbah*, to be well affected.

*Pater*, very often. 1. A Father by age, 1 Tim. 5. 1. 2. A Father by office, 1 Cor. 4. 15. 3. It is put essentially for all the Persons of the Trinity, Matth. 6. 9. 4. Personally, for the first person of the Trinity, Matth. 28. 19. Ephes. 1. 3. It properly setteth forth naturall parents, and of them the male kind ; yet it is to be taken Ephes. 6. 4. (as in many other places) in a larger extent.

Πατήρ, (Adjec.) *Qui est pater*, Gal. 1. v. 14.

Πατῆρ, (Adjec.) *Paterius*, Aët. 24. v. 14. and 28. 17.

Πατεργλῶν, *Parricida*, 2 Tim. 1. 9. Ex πατῆρ, & ἀλωδω, propriè trituro, item multis ictibus contundo, verbero.

Πατρίδης, *Patriarcha*, Aët. 2. 29. and 7. v. 8, 9. Heb. 7. 4. Quasi & πατερός δέχων, *Familie princeps*.

Πατριάρχης, (Adjec.) *A patribus traditus*, 1 Pet. 1. 18. *Gregorie Martin* saith, it should be there translated, *delivered by the Fathers*, and excepts against our Translation for soisting in the word *tradition*, and for rendring it *received*, for *delivered*. But their owne *Vulgar Translation* hath also the same word *tradition* in this place : but for *delivered* wee have also *received*. The Apostle saith, they were *delivered from the vain conversation of their fathers tradition* : as it was *delivered by the fathers*, so it was *received by their sons*. Certainly they were *delivered from that vain conversation* which they had *received* : For receiving doth necessarily import *delivering*. *Scapula* sheweth, that this Greek word significeth as indifferently à *patre traditus*, as à *patre receptus*, *delivered and received by the father*, *Fulcr* against *Martin*. It significeth, *Received by tradition*, or *Delivered from the Fathers*.

Πατρίς, *Familia*. Ephes. 3. 15. <sup>h</sup> Notat tribum, familiam, sic Aët. 3. v. 25 ex Gen. 12. 3. Luc. 7. v. 4. Tarnov. *Exercit. Bib.* *Vetus*, ad verbum, *Paternitas*. Hieron. *Parentela*. *Erasm.* & *Tremell.* *Cognatio*, à communi patre : sed *genus*, *Familia*, ut *Stephanus*, *Beza*, *Piscat.*

Piscat. It significeth gentem, a whole stock, or kindred, consisting of many families. Luc. 2. 4. Videtur

πατὴρ pars esse οἴκῳ ut in tribu Juda οἶκῳ sit posterorum Ram. Πατὴρ eorum qui ex Davide: ut Romæ gens Cornelia, familia Scipionum, Grotius.

Πατὴρ, i Patria, Matth. 13. v. 54, 57. Mark 6. 1, 4. Luk. 4. 23, 24. Joh. 4. v. 44. Heb. 11. 14.

κ Παύλῳ, Coërceo. Παύομαι, Cesso, desisto, often.

Παχινομαί, Pinguesco, Matth. 13. v. 15. Aēs 28. 27.

Πέδιον, Pedica, Mar. 5. 4. Luk. 8. 29. A πῶς pes, & δέω ligo.

Πεδῖνός, Campestris, Luk. 6. 17. Significat humilem situm, & opponitur locis montanis, sicut extant exempla Jos. 11. ver. 16. Judith. 15. 3. & Syrus reddidit ὑπὸ, quod planiciem in valle significat, Chemnit.

Πεζῶν, (Adverb.) Pedibus, Matt. 14. 13. Mark 6. 33. Hoc alii interpretantur pedibus; alii pedestres, ut vetus versio. Ex hac interpretatione instrumentum & pars corporis (quæ iter confectum est) declarabitur. Denique modus & ratio quâ iverunt turba, euntq; ibi, qui πεζῶν ire dicuntur: nempe propriis pedibus, non equo. Aliis ista interpretatio planè duplicet, & meâ sententiâ meritò. Neque enim πεζῶν pedibus ire, & proficisci significat, sed terrâ ire, non mari, sive pedibus suis, sive alienis id iter fiat: velut se equo, mulo, asino, vehiculo, terrâ veharâ & eas, πεζῶν sit. In summâ, πεζῶν, qui terrâ iter facit, sive pedes ipse eat, sive eques, sive elephantio, sive vehiculo, vel lecticâ utatur. Sic Interpretor locum Act. 20. v. 13. ubi dicitur Paulus πεζῶν, id est, iter non mari, sed terrâ confecisse, sive equo veheretur, sive mulo, sive pedes ipse irret. Ex quo fit, ut Catabaptistæ nostro tempore, & antea Apostolici heretici pessimè errarint, qui ex hujusmodi sacra Scripturæ locis collegerunt, Apostolos nunquam ad iter faciendum equum admisisse, aut mulum, sed semper suis se pedibus portavisse & itavisse: Hactenus Danæus Quæstionibus in Marcum.

Sententiam ejus format Syrus, qui legit: Abierunt post eum per aridam de civitatibus, Scultetus Observat. in loc.

Πεζῶν, Pedibus iter facio, Act. 20. 13.

Πειθαρχέω, Obedio. Beza renders it Audio, Acts 5. 32. Magistratibus pareo, Erasmi. Complectitur duo, nempe & imperium jubentis, & audientis animi, cum sit persuasum quod præcipitur. It is used also Acts 5. v. 29. and 27. v. 21. Tit. 3. 1. Πειθαρχῆν significeth necessarie subjection; & πειθαρχία significeth a more free and voluntarie obedience; and πειθαρχεῖν significeth, To perform voluntarie obedience, without simulation or coercion. Promptitudinem in parendo significat, Aret. Prompte, libenter, & ex animo obedire, Corneli. à Lap.

Πειθὸς pro πειθῶν, Persuasorius, 1 Cor. 2. v. 4.

Πείθω, Persuadeo, suadeo, illicio, allicio: from the Hebrew Pathah. Πείθομαι, Persuador, pareo, assentior, arbitror, often. Philip. 2. 24. The word significeth, An assured confidence, and is seldome or never used, but when the thing followeth which thus is trusted. Rom. 8. 38.

πέπεισμαι, I am persuaded, or, I am certain; so some render it. The Papists say, it significeth onely a conjecturall persuasion, and not certain. Bellarmine saith, The word is sused Rom. 15. v. 14. 2 Tim. 1. 5. but this is contrarie to themselves; for they say Paul was certainly persuaded of Gods love to him in Christ by revelation. Promiscuum est, & complectitur probabilem certitudinem, sive confidentiam, sed non excludit certissimam, Chamier.

1 It is no where, where the word (indeed) sometimes significeth a persuasion of charitie touching other particular persons, and then it is not so certain: but when it is used of a mans selfe according to an infallible trust and confidence, as Ephes. 3. 12. the word there translated Confidence, is πειθῶν, which is derived from the same word which Paul useth, Rom. 8. 38. and it betokeneth a full and stedfast persuasion, Willet's Synopsis.



to the Word of God, it is then a persuasion of faith, and most certain; and so it is there used by the Apostle. Though the word does not always signify an undoubted and infallible knowledge, and persuasion, yet there is no reason why it may not so signify in those places alledged; for the Apostles had the gifts of discerning of spirits, by the which they might certainly be persuaded of the graces that were in the faithfull. Acts 18.4. *ᾠκεῖν*.

*Plerumque, Esurio*, often. It is sometimes used metaphorically of any desire; so in *Xenophon*: and of a spirituall hunger, *Matth.* 5. 6. *Luke* 1. 53. but it properly signifieth *Esuriere, famem sentire*. Inde forsaſſe *vernaculum nostrum, to pine*.

Πείρα, Experimentum, periculum, Hebr.

II. 29.

<sup>11</sup> Πειράζω, ομαι, *Tento, or; Periculum fa-*

in *Peisw*,  
Græcis tria  
significat :  
*Suadeo*, *Per-*  
*suadeo*, &  
*Obedio*, Eras.  
in Annot.  
Quum signi-  
ficet, *Sua-*  
*dendo flecte-*  
*re*, nonnun-  
quam habet  
accusandi ca-  
sum ; quum  
*Obtemperare*,  
dandi tan-  
tùm, *Id ubi*  
*sup.*

It signifieth  
both *Suade-*  
*re*, to advise,  
and *Persua-*  
*dere*, to per-  
swade, *Lud.*  
*Vives,*

u The word which is the first root, is *πείρω*, to pierce thoro-  
row; and so

this word  
coming of it, is, *to take triall*, because by piercing thorow a  
thing, it is tried what it is within, whether found, or no.

*cio, periculum de me fit, exploro*, often. It is sometimes taken in the best sense, for a good trial, as Genes. 22.1. Psal. 26.2. 2 Corinth. 13. 5. Sometimes in the worst; for a bad one, according to the circumstances of the Text where it is used, as the Latine *exploro*. In the ill sense it is used Matth. 4.3. and 16.1. and 19.3. and 22.35. Mark 8.11. and 10.2. Luke 11.16. Joh 8.6. The Devil is called *ὁ πειρῶν*, (*Participium pro Nomine*) Matth. 4.3. 1 Thes. 3. 5. *the Tempter*, because it is his trade to tempt. He tempts all men, by all means, at all times, and to all evill. Matth. 4.1. *πειρᾶσθαι, quod verbum simulationem & fictionem quandam claudit, ut significet, captiosè tentari atque sollicitari*, Novarin. in locum.

Περὶ, δομαι, Tento, conor. AEs  
9.26. and 24.6. and 26.21.

Πειρασμός, Tentatio, often. Πει-  
ρασμοί, Luc. 22. 28. dicuntur res ad-  
verse per quas constantia exploratur, ut  
Gal. 4. 14. Jacob. 1. 12. 2 Pet. 2. 9.  
Αποκ. 3. 10. Dicitur autem Christus  
πειρασθῆναι, Heb. 2. 18. & 4. 15. quate-  
nus per illa adversa obedientia ipsius  
emittit, Grotius.

Πεισμονή, *Persuasio*, Gal. 5. 8.

Πέλαγος, Pelagus, profundum. Proprie Profundum maris significat, Caplepi. Druf. sic Matth. 18. 6. dicitur enim πέλαγος, quod Latini Altum vocant: Postea verò Pelagus pro ipso Mari captum est usurpari, Beza. Vel ab Hebræo פֶּלַג, Pelag, Diviso, quasi divisum à terra; vel פֶּלַע, Peleg, Alveus aquarum; vel quasi πέλας τῆς γῆς, Prope terram, quoniam

—*Maribus circumfluis orbis.*

It is used also Acts 27.5.

Πελεκίζουμι, *Securi percussio*, Rev. 20. 4.  
The Pelican hath her name from  
πελεκύς, because with her beak, as  
an axe, she fetcheth her blood from  
her self to feed her young.

Πέμπτος, *Quintus*. Revel. 6.9. and  
9.1. and 16.10. and 21.20.

Πέμπω, ομαι, Mitto, or, often. It is  
taken often for ἀποπέμπω, Dimitto,  
as

as in *Homer's* *Odysses* and *Iliads*, in *Heliodorus*, and *Herodian*.

**Πένες, Pauper**, 2 Cor. 9.9. *Pauper*, qui bonam fam. inopiam tolerat, Beza in Matth. 19. *Aristophanes* (as Beza cites him on 2 Cor. 8.9.) doth accurately and elegantly distinguish *πλωχός* and *πένες*.

**Πενδεσς, Socrus**, John 18.13.

**Πενθεγ, Socra**. Matth. 8.14. and 10.35. Mark 1.30. Luke 4.38. and 12.53.

**Πένθος, Luctus**. It imports a funerall sorrow, such as we conceive in the death of a dearest friend most nearly allied unto us, Jam. 4.9. Rev. 18.7, 8. and 21.4.

**Πενθῶ, Lugeo**. Matth. 5. 4. *οἱ πενθοῦντες*. The word imports an exceeding measure of griefe, such as is expressed by crying, and weeping, as Luke 6.25. and being used in the present tense, imports that it should be a constant sorrow. *Πενθεῖν* apud *Hellenistas* respondet verbis *κλαίειν*, *δενεῖν*, & *δολυλεῖν*, adeoq; non tantum denotat luctum conceptum inuis, sed & expressum foris, Spanhem. It is used also Matth. 9.15. Mark 16.10. Luk. 6.25. 1 Cor. 5.2. 2 Cor. 12.21. Jam. 4.9. Rev. 18.11, 15, 19.

**Πεντάκτις, Quinquies**, 2 Corinth. 11. ver. 24.

**Πενήξος, Adject. Pauperculus**, Luke 21. v. 2.

**Πέντε, Quinque**, often. Aët. 7.14. *Calvin* and *Beza* think that the word *πέντε* there signifying *Five* (being in the margin) might (through the error of the writers) creep into the Text for *πάντες*, which signifieth *All*, and so both *Moses* (Genes. 46. 27.) and *Luke* may be reconciled, who both wrote *Seventie*.

**Πεντάκτις τεσσαράκοντα, Quinquies quadragena**, 2 Cor. 11.24.

**Πεντακισχίλιοι, Quinquies mille**, Matth. 14.21. and 16.9, 10. Mark 6.4. and 8.19. Luk. 9.14. Joh. 6.10.

**Πεντηκιστάτος, Decimo-quintus**, Luk. 3. ver. 1.

**Πεντακόσιοι, Quingenti**, Luke 7. 41. 1 Cor. 15.6.

**Πεντήκοντα, Quingenta**, Mark 6. 40.

Luke 7.41. and 9.14. and 16.6. Joh. 8.57. and 21.11. Aët. 13.20.

**Πεντηκστήν**, scilicet, *ἡμέρας*, *Quinquagesima Dies*, *Pentecostie*, (nam & Latini Theologi id vocabulum retinent) *Quinquagesima dies à festo Pascharis*, Aët. 2.1<sup>o</sup>. and 20.16. 1 Cor. 16.8. From the former word, because it is fiftie dayes between Easter and Whitson-tide: *Quinquagenaria Latine dici potest*, saith *Polyd. Virgil*. *subintell* dies.

**Πιστοῖς, Fiducia**, 2 Cor. 1.15. and 3.4. and 8.22. and 10.2. Eph. 3.12. Phil. 3.4.

**Πῆς particula enclitica, vox imperfecta**, quæ aliis orationis partibus annexa solet, & plerumq; significat *quamvis*, Heb. 12.7. *Quidem, modò*, Heb. 3.5. *Interdum respondet Latine terminationi cunque. Sæpe nihil significat, sed adhibetur ut distinguenda expectiva, quod in primis potius gaudent*, *Pafor* in *Manuali*.

**Πέγν, Trans, often. Secus**, Matth. 4. v. 15. *Hebræo* *הנה*, *Heber*, respondet. *Significat autem hæc vox apud Hebræos omnem tractum qui flu- vio alluitur, aut interfluente aquâ dirimitur, sive tractus sit ille citior, sive ulterior. Itaque ꝑ Græca vox πέγν in Pa- latam significationem obtinet, modò citi- orem tractum, modò ulteriorem, modò utramque ripam cum orâ adjacente de- notans. Exemplum verò in quampluri- mis Novi Testamenti locis ostendunt, πέγν eundem tractum, ac non transfluviale denotare, maxime ubi sinuose sunt ripæ, Matth. 14.22. & 16. v. 5. Marc. 6.45. & 8.13. Joh. 1. 28. & 10.40.*

**Πέγν, Terminus, finis**. Πέγντα, *Termini, fines*, Luc. 11. 31. Rom. 10. 18. Heb. 6.16. Matth. 12.42. ἐν ᾧ πέγνται ἡ γῆ. *Quæ ratio loquendi à Thucydide accipitur pro extre- mis seu ultimis terræ finibus, vel limitibus*, *Chemnit.*

**Πέγν, De, often.** In compositione signi- ficationem intendit, ut πέγνται valde seu diu maneo, expecto: πέγνται nimis occupatus, πέγνται valde tristis. *Interdum valet Super, ut Matth. 26.28. Marc. 14.24. Luc. 4.38. & 22.32. Joh. 16.26. & 17. 9.20.* Aët.

See *Deidure* on the place.

*Persuasio cum animi confidentiâ, Fiducia.*

*Spanhem. de Dub. Evang. & alii ad Matth. 4.52. sic sumitur Num. 32.19. & Joh. 1.28. & in Pa- rallel. Hellenis quemvis limitem designat, non ulteriorem tantum, sed & citiorem.* *End de Dieu.*

*y Arist. in 4. Metaphysic. definit Ex- tremum, quod rem quamlibet ambit.*



Aët. 8. 15. Rom. 8. 3. 2 Theff. 1. 11. Heb. 5. 3. & 10. 18, 20. 1 Pet. 3. 18. 1 Johan. 2. 2 & 4. 10. & 5. 16. Interdum valet Propter, ut Luc. 19. ver. 37. Joan. 6. v. 41, 61. & 10. 33. Interdum valet Contra, ut Joan. 6. ver. 41.

\* Designat <sup>2</sup> Περιδω, Circumco, prætergredior. Circumco, Aët. 13. 11. Percurro, Matt. 4. 23. dicitur de Christo: nec significat rectè progredi, sed adire singula (quæ sunt in circuitu) loca. Ita enim Marc. 6. v. 6. explicatur. Hellenistis de loco in locum trahere, aut abducere, ut peregrinantes solent, Ezech. 47. 2. Mat. 9. ver. 35. usurpatur de professione Apostolorum, Evangelium ubiuis locorum in toto orbe prædicantium. 1 Cor. 19. 9. 5. <sup>a</sup> Circumduco, Lead about.

<sup>a</sup> Circumducere secum quodam jure ut suam, non ut alienam, Pareus. Ideo Syrus addidit νόβισιν.

The word implies a power over the partie carried. Matth. 4. 23. περιδύω, Circuibat. Verbum περιδύειν de pedibus propriè dicitur, ut hinc colligamus, Christum non equo aut mulo insidentem circumire solitum, ut Dei verbum populis per varias urbes prædicaret; sed in humilitatis exemplum peditem ivisse, Novarin. It is used also Matt. 23. 25.

<sup>b</sup> Est περιδύειν, separando rem auferre, Lud. de Dieu. <sup>b</sup> Περιαιρέω, εἶμαι, Aufero, tollo, or. Aët. 27. 10, 40. 2 Cor. 3. 16. quasi dicitur, circum circa, vel undique tollo, hoc est, planè tollo.

Περιεσφέντω, Circumfulgeo, Aët. 9. 3. and 22. 6.

<sup>c</sup> In genere significat Circumjicere, circumducere. <sup>c</sup> Περιέδω, Amicio, circumjicio, induo. Περιέδωμαι (Pass.) often.

Περιελέπω, εἶμαι, Circumspicio, circumjacio, circum circa respicere, & in circuitu omnia intueri, Marc. 3. 5, 34. & 5. 32. & 9. 8. & 10. 23. & 11. 11. Luc. 6. 10. The Septuagint use it for a word that significeth Respexit, & Respicendo diligenter advertit, Exodus. 2. 12.

Περιέλαον, Velamen, amictus. 1 Cor. 11. 15. Heb. 1. 12.

Πειδίζομαι, Obvincior, Joh. 11. 44.

Πειρεσάζομαι, Inaniter satago. 1 Theff. 3. v. 11. Μηδὲν ἐργάζομεθα, ἀλλὰ περιεσάζομεθα. Vulgat. Nihil operantes, sed curiosè agentes. Erasim. Nihil operis agentes, sed curiosè agentes. Steph. Nihil agentes, sed curiosè

satagentes. Beza, Nihil agentes, sed inaniter satagentes. Not working at all, but being busie-bodies, workers round about (as the word significeth,) that do nothing but fetch frisks and vagaries thorow the world. Significat Elaboro, adeoque inaniter laboro, ut sit sensus, Audio in vobis esse qui nihil laborent, Bulling. in loc. Felicitè & eruditè Henricus Stephanus banc vocem, servat à quoque Paronomasiâ, expressit. Addidit verò verbum Inaniter, quoniam Satagere apud Latinos non semper in vitio ponitur: περιεργάζεσθαι verò apud Græcos nunquam aliter accipitur, Beza in locum. Elaboro nimis diligenter & superflua, & inutili anxietate operor, etiam Ciscitor, scrupulosè inquirò, percontor, Hyper. in loc.

<sup>d</sup> Περιεργός, Curiosus, Aët. 19. 19. 1 Tim. 5. v. 13.

Περιερχομαι, Circumlego, circumco. Aët. 19. ver. 13. 1 Timoth. 5. 13. Hebr. 11. 37.

Περιέχω, Occupo, conineo. Luc. 5. 9. Θάμβησεν ὁ περιέχων αὐτὸν, Stupor enim circumdederat eum. Totum invaserat, totum impleverat, Maldonat. ad locum. περιέχειν simili significatu reperies apud Septuaginta, Psal. 18. 5. & 116. 1. item 2 Sam. 22. 5. Simile est apud Latinos circumfletit horror. Non dissimilis significatio in voce Hebraica Achaz, Grotius in loc. It is used also Aët. 23. v. 25. 1 Pet. 2. ver. 6.

Περιέδυνυμι, Præcingo, circumcingo. Περιέδυνυμαι (Pass.) Ephes. 6. 14. περιεσάμψουσιν ἡ ὀσφύων. This speech of Girding the loins, is in Scripture taken in a double sense: one for trusting up a mans garments: the other for close and fast-tying his harness together: In the former sense the Metaphor is taken from travellers, or runners: for in those countries they were wont to weare long side-garments, which, if they were not tucked up, would hang dangling about the heels of such as travelled, or ran a race, and so be a great hindrance unto them: in this sense this Metaphor is oft used, 1 King. 14.

ver. 46.

<sup>d</sup> Περιεργός, ματαιός, αὐτοπῶς, περιεργήματα, (id est, curiosum, vanum, absurdum, multa nihil ad se pertinentia satagentem) idonei autores Græci sæpe conjungunt, Beza.

ver. 46. 2 King. 4. 29. Exod. 12. 11. Luke 12. 35. In the later sense the Metaphor is taken from fouldiers, who are wont to knit their armour close and full unto them, and so tie their loins hard, partly to keep their armour from loosing and shaking, and partly to keep their body ready: there in the Ephesians it is to be taken in the later sense. It is used also Luk. 17. 8. Acts 12. 8. Rev. 1. 13. and 15. 6.

*Περίθεσις*, Circumpositio, 1 Pet. 3. 3.

*Περίσφις*, Circumfuso, Cohibeo. 2 Tim. 2. 16. *περίσφισσον*, Pratermitte, Vatab. Rejice, Occumen. Absconde, Erasmi. Devita, Vulg. Gr. significat vitare, fugere, uti ex Luciano annotat Stephanus, & Scapula in Lexico. Itaque hic vertendum est, Devita, id est, fuge, & declina, Corneli. Potest etiam cum Budæo verti propriè, Circumfiste, circumda, ut scilicet prohibeas & comprimas hæc profana vaniloquia. It is used also Joh. 1. 42. Act. 25. 7. Tit. 3. 9.

*Περίσθαρμα*, Purgamentum. 1 Corinth. 4. 13. it is translated Off-scouring. The word signifieth properly the filth or dirt scraped off mens shoes, or from the pavement of the ground. The word signifies the dung-cart that goes thorow the Citie, into which every one brings his filth, and casts in: every one had some filth to cast upon Paul and the rest of the Apostles, Burroughs his Moses Choice. But in Budæus his opinion, the Apostle had allusion unto the expiations in use among the Heathens, in time of any pestilence or contagious infection; for the removall of such diseases, they then sacrificed certain men unto their gods, which men they termed *καθάρματα*. As if the Apostle had said, Wee are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons who were offered up by way of publick expiation. Stephanus etiam docet, *καθάρματα olim dictos fuisse homines facino-*

*rosos, pro patria lustratione & expiatione morti devotos, qui diris execrationibus obruti, magno cum totius populi tripudio interficiebantur. Sunt purgamenta, aut excrementa, seu quicquid de re immunda, quod ea fiat pura, separatur; ut in metallis scoria, in vino aut oleo fæces, Illyric. in Nov. Testam. Addit pondus præpositio περι, quasi dicas, sordes undique everrendo collectæ: sicut sordes circumquaque scopis converruntur ad ejiciendum; ita everrimur ut pestilentissimi homines quocunque locorum venerimus, Pareus.*

*Περίγυσις*, Obcirco, obvolvō. Mark 14. 65. Luk. 22. 64. Heb. 9. 4.

*περικεκαται*, Circumponor, circundor. f To lie about. Whence cometh *περικεκαται* for circumstances, things that lie about. f Sic dicitur, quod totum caput circumquaque muniat, Zanch.

*Περίκεφαλαια*, Galea. Eph. 6. 17. An helmet: which, according to the notation of the Greek word, covereth the head all over. It is used also 1 Thess. 5. 8.

*Περίκεκλις*, Compos, Acts 27. 16.

*Περίκυβητος*, Oculto, Luc. 1. 24.

*Περίκυκλῶ*, Circumcingo, Luke 19. 43. To compass about as a circle.

*Περίλαμπω*, Circumfulgeo, Luk. 2. 9. Acts 26. 13.

*Περίλειπομαι*, Reliquus sum, 1 Thess. 4. ver. 15, 17. Ideo vocat *περίλειπομαι*, quia saviēte ubique Antichristo, & pios trucidante, illi pauci qui vivē inveniuntur, erunt ceu reliquæ quædam Ecclesiæ catholice, Zanch. in loc.

*Περίλυτος*, undiquaque tristis, valde tristis. \* Aristoteles negat *μεγαλὸν λυγρον* esse *περίλυτον*. But Christ, Matth. 26. 38. and Mar. 14. 34 saith, that hee was *περίλυτος* usq; ad mortem, thereby signifying, that his soul, with all the faculties and powers of it, was sad on every side, and as it were beset and besieged with griefe, sorrow went round about him. *Περί* augmentat significationem, declarat animum undiq; maiore obsessum & circumvallatum. Vulg. Tristis. Erasmi. *Maesta*. Beza, undiquaq; tristis. Fr. Bib. Saisie de toutes parts de tristesse. Mark 6. 26. This word is used of Herod, being exceedingly troubled for his wives daughters petition; and Luk. 18.

Job 38. 3. and 40. 2. Dr. Gouge, Whole Armour.

*Περίκαθαρίσματα*, Lustramenta, si ve purgamenta exponunt Ambrosius, Theophylactus, & Beza, Sordes, quæ ex re aliqua immunda & lurida repurgantur. Propriè quicquid scopis collectæ.

\* Lib. 4. Ethic. cap. 3.



Luk. 18. 23, 24. of the rich man being commanded to sell all, and therefore greatly sad: of *Cain*, Gen. 4. ver. 6.

Περίωσις, Expecto, Acts 1. 4.

Περίωσις, Accola, Luke 1. 58.

Περίωσις. Πείριον, Accola, Luc. 1. 65. Qui vicina loca habitabat. So it is used by the Septuagint, Deut. 1. 7. Jerem. 49. 18.

1 Vulgata, 2 Accepabilis, prorsus male. Qui vertunt Possessionem & Peculiaritatem, huc spectarunt, quod ἑστία significat substantiam, id est, facultates, & possessionem, & περι, Circum: ut quod in bonis nostris sit, & in nostro, ut aiunt, περι, id est, periculare dicimus. Rursum qui verterunt Egregium, huc respexerunt, quod περι significat aliquoties eminentiam, & ἑστία, Essentiam, quasi dicas, reliquas substantias antecellentem.

3 Περιωσις Græcè est abundantia, abundans autem ornamenta & quæ sunt pretiosæ, itaque reconduntur etiam, & habentur maiore in pretio quam sunt vulgaris Camera, de Ecclesiæ.

Περίωσις, Peculiaris, Steph. Beza. Exod. 19. 5. proficitur Deus, se Israeliticum populum in peculium suum adscripsisse: ubi exstat verbum Hebræum Segullah. Hoc Græci Interpretes vertunt περιωσις. Hieronymus, in commentariis huius loci, negat se à quopiam secularium perito literarum potuisse discere, quid esset περιωσις. Fateor & ego me diligenter consuluisse scriptores Græcos super huius vocabuli significatu: sed tantundem mihi magistris muti, quantum vocales Græci Hieronymo olim responderunt. Dicamus igitur quod res est: Græci Interpretes, cum Hebraicam vocem Segullah aliter non possent, noto vocabulo à περιωσις derivato interpretati sunt, dixeruntq; περιωσις, pro quo Symmachus ἐξελκυστος, Egregium vel præcipuum, Latine in alio volumine peculiarem dixit, Scultetus in locum. Tit. 2. 4. Peculiaris, & ab aliis quodammodo segregatus, sanctificationis, Bullinger. The Greek word properly significeth something on which a man, for some excellencie in it, setteth his affection more than on others, and therefore layeth it up, and reserveth it for some speciall use and purpose; as if a man should lay up some bright and beautifull pieces of gold, which he will not suffer to see the Sun, as we say. Hoc vocabulum finxerunt Græci Interpretes, quod postea usurpare non dubitarunt disertissimi etiam Theologi, ut Chrysostomus, & Nazianzenus, Beza. De voce περιωσις vide Estium ad Tit. 2. 14.

Περίωσις, Locus, Acts 8. 32. Eras. Argumentum. Melius Vulg. & Beza, Locus. Quod autem Hebræicè id פֶּסַח dici velit, non abs re videtur improbare Cl. Drusus, tum quòd sectio Prophetica

non diceretur פֶּסַח sed הפֶּסַח, tum quòd פֶּסַח magnam diceret sectionem, quales quinquaginta tres universo Pentateuco comprehenduntur. פֶּסַח potius dicerem, quæ caput minorumq; sectionum caput est: aut פֶּסַח potius, quo nomine Syrus hic usus est, significatq; paulam, non modò quæ unum versum finit, sed & quæ integram sententiam, ubi certæ cuiusdam materiæ complexio continetur, & ab aliis absconditur, Ludovic. de Dieu in locum. Περιωσις idem declarat atque Argumentum libri quod vocant, id est, summa eorum quæ in aliquo libro scripta sunt, paucis comprehensa, & τὸ περιωσις tamen quum Lucas ipsa Esaiæ verba citet, res ipsa ostendit, περιωσις dici à Luca, quod Hebræi פֶּסַח, Paraschah, id est, Sectionem vocant, Latini Scriptores Locum.

Cur autem Lucas περιωσις eam significatione usurparit, duplex causa adferri potest: una, quòd fortassis inter Græcos Judæos Hebraisantes vocabulum Hebræum פֶּסַח, Paraschah, in hoc Græcum degenerasset in Synagogis: qualia multa non dubito quin fuerint in populari sermone corruptè observata. Nam mira est affinitas inter פֶּסַח, Paraschah, & περιωσις. Altera ratio huius significationis hæc dari potest, quòd περιωσις, quum propriè significet complexionem, ac quantum uno ambitu contineri potest, optimâ ratione possunt istæ sectiones scietiam vocari, quasi partem dicas certis terminis comprehensam, & à reliquis distinctam, Beza in loc. The Section. The Syriack calleth it פֶּסַח, Pascha.

Περίωσις, Ambulo, incedo, versor, often. It is spoken of all outward conversation, Mark 7. 5. Ephes. 4. 17. and Col. 3. 7. Rom. 6. 4. and 8. 1. and 13. v. 13. and 14. 15. Gal. 6. 16. Respondet verbo הלך, Halach, quod significatur tota vita ratio, ac veluti hominis incesus, tantisper dum huius vitæ curriculum conficit, Beza in Rom. 8. 1. 1 Pet. 5. 8. περιπατέις, He compasseth, or Goeth about on every

k De hoc adhuc dubito: Nam integra sectio hic non citatur: deinde, sectiones sunt Legis, non Prophetarum, Drus. ad loc.

1 Halach, quod hic habet Syrus, frequentissime significat in loco aliquo degere atque versari: id περιπατέις vertunt Hel-

lenista ut Dan. 4. 26, supra 6. 66. infra 11. 54. Grotius in Joh. 7. 1.

file,

*sede*, as an enemy that besiegeth a town. The Apostle seemeth to allude to Job 1.7.

Πέειξ, *Circum, circa*, Act. 5. 16.

Πεπεισθω, *Transfigo*, 1 Tim. 6. v. 10. *Unde transfigo*, Scultetus. *Est πεπεισθω*, Transfigere, & Perforare, Beza. *Circumcirca perforare*, as if one were stabb'd all over from the head to the feet with darts.

Πεπεισθω, *Incido*, Jac. 1. 2. *Significat incidere in mala, non satis prævisa & prospecta*, Aret. It is used also Luk. 10. 30. Acts 27. 41.

Πεπεισθωμαι, *Acquiro*, Acts 20. 28. 1 Tim. 3. 13.

Πεποιόσιν, *Acquisitio*, 1 Thess. 5. 9. *Peculium*, Ephes. 1. 14. *Ecclesia Dei sic vocatur, quæ Petro 1. Ep. 2. 9. Populus acquisitionis. Vocatur autem sic Ecclesia Dei respectu, qui eam acquisivit per sanguinem suum, id est, per mortem cruciatam Filii sui*, Grotius. *Conservatio*, Heb. 10. 39. 1 Pet. 2. 9.

Πεποιόσιν, *A peculiar people*, A people for purchasing, according to the Greek, for so the Verb is used, Acts 20. 28. It is used also 2 Thess. 2. 14.

Πεπεισθωμαι, *Disrumpo*, Act. 16. 22.

Πεπεισθωμαι, *Disrabor*, Luk. 10. 40. to be drawne and wried round and round about.

Πεπεισθω, *Redundans*, often. Hebr. 6. 17. *Juramentum πεπεισθω appellat, datum ex abundanti, non quid esset redundans, vel superfluum; non enim vox illa significat semper quod redundat, sed etiam quod abundat cum laude & fructu*, ut Rom. 3. 1. ubi τὸ πεπεισθω pro privilegio & præstantia usurpatur, Rivetus in C. 22. Gen. exercit. 108.

Πεπεισθω, πεπεισθω, *Amplius, abunde, supra modum, vehementius, ed magis, potissimum*, often. 1 Thess. 3. 10. *ἵνα πεπεισθω exceedingly*, so it is translated. It is more then exceedingly, as you would say, *accessively*, so intimating the fervencie of his affection in begging this blessing of God. *Vulgata*, abundantius. *Erasmus*, supra modum. Beza, quàm vehementissimè. See Beza on Ephes. 3. 20.

Πεπεισθω, *Redundantia*, Rom. 5. v. 17. 2 Cor. 8. 2. & 10. 15. Jac. 1. 21. *Vulgata*, Abundantia; non expressâ Jacobi sententiâ. *Erasm.* Redundantia; nē quidem satis rectē. *Excrementum*, Beza: which though the Jesuite cavill at, yet is proper. *Metaphora à digestionē naturali, quā quicquid in cibo assumpto non præbet utile nutrimentum corpori, tanquam nimium, excrementis deputatur*, Pareus.

Πεπεισθω, *Abundantia, Quod superest*, Matth. 12. 34. *Vulg. & Eras.* Abundantia: non satis expressè. *Redundantia*, Beza. *Hoc peculiariter (inquit ille) à Christo in suorum obloquentum desperatam improbitatem dictum, perinde ac si scriptum esset, Ex eo quod in corde vestro redundat, os vestrum istam blasphemiam evomit. It is used also Mark 8. 8. Luke 6. 45. 2 Cor. 8. 14.*

Πεπεισθω, *omai, Abundo, redundo, supersum, abundantior reddo*, often. *Translativè sumitur, De liberalitate*, Ephes. 1. 8. 2 Cor. 9. ver. 12. 1 Thess. 3. 12. *Redundo, excello*, Rom. 3. 7. 1 Thess. 4. 1. *πεπεισθω μαλλον*, *Magis excellatis, id est, Ita concemini magis ac magis excellere, ac vos ipsos quotidie superare*, & ver. 10. *ita accipitur Matth. 5. 20. Significat exundare, & redundare, sicut fons seaturiens aquam in se non retinet, sed foras emittens exundat ad alios, ut quisvis ejus aquæ particeps fieri possit*, Zanch. in Phil. 1. 9. Rom. 5. 15. *πεπεισθω*, *Redundavit, id est, copiosè effusus est. Metaphora à fluminibus, Piscat. in loc.*

Πεπεισθω, *Columba*, Matth. 3. 16. & 10. 16. & 21. 12. Marc. 1. v. 10. & 11. 15. Luc. 2. 24. & 3. 22. Joh. 1. 32. & 2. 14, 16. *Videtur sic dicta à laborioso volatu, ὅτι τὸ πέπεισθω ἑρπῶς nulla enim avicula tantum suis alis strepitum excitat. Vel παρὰ τὸ πεπεισθω ἑρπῶς, hoc est, supra modum amare. The Dove is a loving and lovely creature.*

Hebrew of a root that signifieth to oppress, being subject to the prey and spoyle of Hawks.

T t 2

Πεπεισθω,

Perperam Beza vertit, Et excrementum malitia; abundantiam enim significat, non excrementum, Cornel. à Lap.

2 Cor. 9. 8. πεπεισθω, Efficere ut redundat, Beza. Translativè sumitur pro abundare facere. 1 Beza.

Columba, à ὄρνις, Op-  
pressio vi  
vel fraude,  
quasi op-  
pressioni &  
præda ex-  
posita, Bux-  
torf, in Lex.  
Hebr.

The Dove  
hath her  
name in the

Or prey upon,

τὸ πεπεισθω id declarat, quod Latinis, *Assere*, & pro suo vindicare, cujus verbale nomen est πεπεισθω, Beza in Ephes. 1.

A people for peculiar possession.

Rom. 3. 1. τὸ πεπεισθω ἢ ἰσχυρῶς; Ibi πεπεισθω id significat quod Hebr. ἰσχυρῶς, cui exacte respondet Eccles. 1. 3. ubi *Vulg.* Quid amplius est homini? ut hic, Quid amplius fuit? est? Et Lxx τὸ πεπεισθω, quæ superabundantia? ut nomen ipsum ἰσχυρῶς propriè sonat. Lat. Superfluum. Gal. 3. 3. Superfluum.



*Πειρίμνω, quatuor, Circumcido, or, often.*  
 a Quasi Cir- *Πειρομή, Circumciso, often.* Phi-  
 cuncifura, *lip. 3. ver. 3. distinguit Concisionem à*  
*αὐτῶν τὸ ἐκ-* Circumcisione: *conciditur enim quod*  
*ἐκτενέει, Cir-* Circumcisione: *conciditur enim quod*  
 cumsecare. *discerpitur, & planè distrabitur: cir-*  
 Latinis est *cumciditur, quod ex politur, resectis su-*  
 Circumciso: *pervacaneis, Erasmi.* The Septua-  
 unde Anglis *gint use this Greek word Gen. 17. 12.*  
 Circumci- *Exod. 4. 26. Jer. 11. 16.*  
 sion, & Gal-  
 lis Circumci-  
 sion, Metony-  
 micos pro  
 Judæis cir-  
 cumcisis, Ro-  
 man. 15. 8.  
 Gal. 2. 7. 8.  
 & alibi.

*Περίβημι, Circumpono, Matth. 21. 33.*  
 and 27. v. 28, 48. Mark 12. 1. and  
 15. 17, 36. Joh. 19. 29. 1 Cor. 12. 23.

*Περίβημι, Adigo, Aët. 26. 24.*

*Περίβημι, Percurro, Mark 6. 55.*

*Περίβημι, Circumfero, or.* E-  
 phes. 4. 14. *περιεβήμι, Driven this*  
 way and that way with every winde  
 of false doctrine. Hebr. 13. v. 9.  
 Metaphora est à rota, quæ continuo mo-  
 tu circumacta, partes summas & imas  
 semper commutat, & nunquam consistit:  
 vel à stipulis, quas ventus hinc inde in  
 gyrum versat, Pareus. It is used al-  
 so Mark 6. 55. 2 Cor. 4. 10. Jude 12.

*Περίβημι, Despicio.* u Tit 2. 15.  
*περιεβήμι dicitur, qui fastu quodam*  
*sibi videtur alio melior, ac sapientior.*  
*Vult Paulus Titum ita vivere, ut*  
*nemo sit qui sibi melior videri possit, E-*  
*rasmi.* Hoc Græcum verbum Lat-  
 ino illi prorsus respondet: itaque τὸ  
*περιεβήμι nihil aliud hinc declarat,*  
*quàm τὸ καταπεβήμι, quomodo Græ-*  
*cus Scholiastes rectè exposuit: neque*  
*in hoc verbo duntaxat, sed & in a-*  
*liis & ita accipitur. Interdum tamen*  
*τὸ περιεβήμι significat Circumspice-*  
*re, & in aliquo contemplando occupatum*  
*esse, Beza in loc.*

*Περίχωρος, Circumjacens regio.* Mar.  
 3. ver. 5. *περίχωρος, Regio circum,*  
 Vulg. Erasmi. Tota regio undique fi-  
 nitima, circumjacens, Beza. Wee  
 must understand in the Greek, Ter-  
 ra; and Continens is used pro Con-  
 tinento. It is used also Matth. 14.  
 ver. 35. Mark 1. 28. Luk. 6. 55 and  
 3. 3. and 4. 14, 37. and 7. 17. and 8.  
 v. 37. Aët. 14. 6.

*Περίχωρος, Sordes.* 1 Corin. 4. 13.  
 It is translated Filth. Laracure. Sor-  
 des & purgamenta, detergendo, defri-  
 candoque, seu deradendo detracta, Ste-  
 phan. in Thes. Scobem, aut ra-

mentum, & quicquid limando de-  
 teritur, exponit Budæus. Alii, So-  
 leæ supactum corium; Alii, Pul-  
 verem quem calcamus, interpretan-  
 tur, Bullinger, Hyperius. Quisqui-  
 liæ, & sterquilinum, Erasmi. Lau-  
 rentius Valla dicit, *περίχωρος* esse  
 pulverem vestigiorum: Græca Scho-  
 lia, *περίχωρος* esse reticulum, quo su-  
 dantes se abstergunt. Alii, Deterfori-  
 um. Alii, Id quod in mare abjici-  
 tur, ut navis sit incolumis. Quibus-  
 dam vocatur omnis scoria. Suidas  
 dicit ita vocari solere hominem omnibus  
 malis obnoxium. Hesychius dicit,  
 Græcis ita vocari precium quo vita cu-  
 juspiam redimitur. Syrus reddidit,  
 Ventris purgamenta. Kdæque &  
*περίχωρος* significant idem quod piacu-  
 lum Latinis, id est, Rem talem qua  
 (nisi è medio tollatur) totas gentes  
 polluit, & iram Dei adversus totas  
 gentes irritat, Victorin. Strigel. in  
 Nov. Test.

The Apostle al-  
 ludeth unto the expiation in use a-  
 mong the Heathens, saith Budæus.  
 Certaine condemned persons were  
 brought forth with garlands upon  
 their heads, in manner of sacrifices:  
 these they would tumble from some  
 steep place into the sea, offering  
 them up to Neptune, using this form  
 of words, *Sis pro nobis Peripsēma*: as  
 if he had said, Be thou a reconciliation  
 or propitiation for us: As if the Apo-  
 stle had said, Wee are as despicable  
 and odious in the sight of the people,  
 as those condemned persons, who  
 were offered up by way of publick  
 expiation. Sordes, Beza. Vulg. Pe-  
 ripsēma. Erasmi. Rejectionem. Ad  
 verbum, detergiones; *περίχωρος* τὸ  
*περίχωρος, quod detergere significat: videtur omni-*  
*no Apostolus alludere ad locum Thren.*  
 3. 45. inquit Beza.

*Περίχωρος, Perperam ago.* 1 Cor.  
 13. 4. 8. *περίχωρος, Alii vertunt, Non*  
 est præceptum. Nihil temerè, & incon-  
 sideratè, & precipitanter agit cum pro-  
 ximo. Alii vertunt, Non est levis, &  
 inconstans. Alii, Non adulator.  
 Alii, Non garrulus. Syrus, Non tu-  
 multuatur. Beza, Non agit perpe-  
 ram. Et putat Græcam vocem hanc à  
 Latina vacat.

Circumquaq;  
 abstergere.  
 y Vox sum-  
 pta à perpe-  
 ris fratribus  
 procacissimis,  
 Corn. à Lap.  
 Et Latinum  
 etiam verbum  
 Perperam, ut  
 notat Era-  
 smus.  
 Plura de hac  
 voce ejusque  
 origine Sui-  
 das, quem vi-  
 de, si vis, & si  
 vacat.

Latina derivatam esse, & tum quidem fuisse familiarem. Clemens, Non est fucata. Erasmus, Non est procax, ut & Nyssenus exponit, amotatas novam esse vocem. Arabs (Interprete Junio) vertit, Nihil improbe facit. Hesychius, Non offentat se. And wee, **Μαυνηθη** not it self. Chrysostomus exponit **ἡμετέρας**, precipitantes & inconsultis aliquid facere. Theodoret. Curiose scrutari res alienas. Alii, Insolentem esse. Sic Tertull. Nec protervum sapit. Oecumenius quoque **ἡμετέρας** interpretatur temerarium, aut protervum: Theophylactus vero levem, stolidum, mentis inopem. Basilus, Regulā 49. inter breviores, Quid est (inquit) **ἡμετέρας**; Respondet, Omne quod non ob usum necessarium, sed διὰ καλλωπισμὸν, id est, ornatus superflui causā assumitur, **ἡμετέρας** accusationem habet. Et ante illud eodem modo Clemens Alex. lib. 3. Pædag. cap. 10 Apparet igitur Apostolum ex specie genus indicasse, ut hac parte omnem arrogantiam & ostentationem à charitate alienam esse significet. Sunt tamen qui existimant Græcam vocem è Latina fluxisse, & ex ea interpretandam esse, quod fecit noster Interpres, Estius ad loc.

2 Semper legitur in plurali numero. *Volucres*, Bez. Vulg. & Eraf. *Volavilia*. Aliud est *aves*, aliud *aves*. The first *Rupes*, aut *Saxum* *ingens*: The last, *Parvus lapis*. This difference is not in the Latine, where *petra* is only in the feminine Gender, *Aleſed*. Quidam dicunt *aves* esse vocem Græcam, & ſignificare *saxum*, quod

Πετρώδης, *Petrosus*.      Matt. 13.5, 20.  
Mark 4.5, 16.

Πήξανον, Ruta, Luk. 11. 42. Ruta  
 πῆξανον dicta est à πῆγνυμι, quia ca-  
 lida est, & exsiccando condensat atque  
 compingit, Polyc. Lyser.

Latine *Pagus*: because about springs or fountaines villages commonly were first placed, and to them all the neighbours came for water. And from the Latine *Pagus* came *Pagans*, which properly signifie *Country-people*, and therefore said *Perfusus* of himselfe.

— Ipse Semipaganus,

*Ad sacra vatum carmen offero nostrum.*

*Semipaganus*, saith an Interpreter, id est, *Semirusticus*, & *rudis Poëta*. When

Religion first of all took place in cities, Pagans in common speech came to be used for Infidels and Unbelievers, such as are usually called the Heathen.

Πῆχυμα, *Figo*, Heb. 8. 2.

Παράλιον, *Gubernaculum*, Acts 27. 40.  
Jam. 3. 4. *Proprie significat temo-*  
*nem, vel temones, tum in navi, tum in*  
*aratro aut curru, Lor. n.*

Πηλίκῳ, *Quantus.* Interrogativa  
 particula, de quantitate continua, ut πῶ-  
 σθ' de quantitate discreta, Steph. in  
 Thes. Ling. Græc. Galar. 6. v. 11.  
 πηλίκῳ, *Vulgata, Qualibus, Quam*  
*longis ; ad verbum, Quantis.* In  
 quo explicando, miror (inquit Beza)  
 cur se tantopere torqueant Interpretes ;  
 dum alii ad sublimitatem sen'entiarum,  
 ut Hilarius ; alii ad ipsa literarum e-  
 lementa, quæ & grandiuscula fuerint, ut & Paretus.  
 Hieronymus ; alii ad & formatem  
 charaffe-



characterum, quasi Paulus imperitus fuerit pingendarum literarum, ut exposuit Theophylactus, Chrysostomum sequutus. Syrus autem Interpres hanc vocem aut non legit, aut non intellexit. Sunt autem sanè longiores h. Epistole Romanis & Corinthiis inscriptæ, sed alienâ manu exarata. It is used also Heb. 7. 4.

Πηλός, Lutum, Joh. 9. 6, 11, 14, 15. Rom. 9. v. 21.

Πηξ, Pera, Matth. 10. 10. Mark 6. 8. Luk. 9. 3. and 10. 4. and 22. 35, 36. Repositorium, comneatus: usurpatur plerumque de sacco quem mendici gestare, inque eum panem ostriatim collectum immittere solent, Ger. in Harm.

Πῆχυς, Cubitus. Matth. 6. 27. Luke 12. 25. Joh. 21. 8. Rev. 21. 17. Est spatium à cubito usque ad summum medium digitum, pedis unius, & dimidii, teste Polluce & Suidâ; seu mensura digitorum quatuor & viginti, Gerh.

i Hoc vocabulo uti solet Joannes pro eo quod reliqui Evangelistæ usurpant τὸ πᾶρτεν. Dicitur autem proprie de iis quos fugientes arripimus, ut Prehendere apud Latinos, manu viz injectâ, Beza in Joh. 7. 30.

Πιάζω, prehendo, capio, or. Verbum Joanni in Evangelio familiare, ut videre est Joh. 7. 30, 32, 44. & 8. 20. & 10. 39. & 11. 57. & 21. 3, 10. Proprie significat, Ex fugâ trahere, comprehendere, & in captivitatem ducere, Joh. 7. 30, 32, 44. & de iis dicitur, quos fugientes sibi elabi volentes arripimus, & manu injectâ apprehendimus, & in nostram potestatem, cui ante prehensionem non sunt subjecti, redigimus, Paulus Tarnovius in Joh. c. 7. Manum alicui injicere, Cap. 8. 20. & 10. 39. Act. 12. 4. Apoc. 19. 20. ὁ πιάζων τὸ θῆριον, Bestia capta, comprehensa est, quasi loris constricta, Pareus in loc. The Septuagint use it for a word which significeth Fortiter apprehendit, & apprehensum detinuit, Cant. 2. 15. This word is used also Act. 3. 7. 2 Cor. 11. 32.

Πιέζωμαι, Premor. Luc. 6. 38. πιεσσομένων pertinet ad materiam quæ cedit impressioni, Sculter. Pressam, Beza. Vulg. & Erasmi. Confertam, à consequenti, videlicet: nam Epitheta hac omnia petita sunt ab eorum consuetudine, qui res aridas, ut frumentum, vel legumina, vel aliquid ejusmodi, liberatiter metiuntur: solent enim id ipsum

quod admetiuntur comprimere; deinde, modium succutere; postremò etiam, cumulare, adeò ut supra <sup>a</sup> justam mensuram aliquid redundet. Beza in loc.

Πιθανολογία, Sermonis probabilitas. Col. 2. 4. Significat probabilitatem, & orationem persuasibilem, Bullinger. Est oratio ad persuadendum comparata, id est, ad faciendum, ut id quod dicitur probabile, & verum esse videatur, sive illud sit verum, sive falsum, Zanchius. Ex πιθανός, persuasivus, & λόγος, sermo.

<sup>1</sup> Πικρός, Amarus, Jam. 3. 11, 14.

Πικρός, Amarè, Matth. 26. 75. Luke 22. 61. It is used by the Lxx, Isai. 22. 4. and 33. 7.

Πικρία, Amarulentia. Act. 8. 23. Rom. 3. 14. Ephes. 4. 31. Heb. 12. 15.

<sup>m</sup> Πικελία, Amaritudinem assero. Πικελιωμαι, Amarefco, amarulentus sum, amarus fio. Col. 3. 19. Rev. 8. 11. and 10. 9, 10.

<sup>n</sup> Πίμπωμαι, Intumescio, Act. 28. 6. Quamvis non ignorem quæ ad Nican-

drum notantur eruditi, causam tamen solidam satis hactenus non video, quare intumescendi potius quam inflammandi vocabulo usi sunt interpretes. Nam quod aiunt, ita voce eâ usum esse autorem illum, nè id quidem affirmare ausim. Neq; sequitur, quia intumescunt partes quas echidna affectit, ideo non inflammari: cum non sit una tumoris species; ut neque causa. Aliud, quippe ὁ ἰσχυρὸς simpliciter sic dictum, quod molle & doloris expers: aliud φρεγμων, quam Inflammationem dicunt, in qua dolor. ut nec Dioscorides nec Aëtarius, quos eruditus adduxit interpres, pro opinione ejus ac sententia loquantur. Interpres vetus, At illi existimabant eum in tumore converterendum. Recentior, Illi verò expectabant dum intumesceret. Cum auctoris mens sit, Illi autem fore expectabant ut inflammaretur, parte jam affectâ, scilicet. Erasmius, At illi existimabant fore ut incenderetur: melius quam illi, nisi incendiendi voce usus esset: quasi incendium sit φλεγμων, de qua jam dixi, Heinsius in loc. It significeth to be inflamed, or

<sup>1</sup> Tum de sapore, tum de odore dicitur apud Homerum: transfertur quoque ad alia. Terentius, Amara Mulieres sunt, non facile hac ferunt. <sup>m</sup> Ad verbum, Amarifico. <sup>n</sup> Quum istud verbum tam incendi, quam intumescere significet, hoc secundum prætulimus, quia Dio coridas, li. 6. cap. 38. viperæ mortis totius corporis tumorem significat, Beza in loc.

or to swell. Beza and the *Vulgar* interpret it to swell: *Erasmus* and the *Ethiopic* to be inflamed.

Πίναξ, *Patina*. *Tabula*, item, *Quadrata*, *Patina*, *Matth.* 14. 8. It is used also *Matth.* 14. v. 11. *Mark* 6. 25, 28. *Luk.* 11. 39.

Πίναξις, *Tabella*, *Dimin.* (*scil.* *cerata*, in qua olim stylo scribebatur, *Sa.*) *Luke* 1. 63. *Syrus* vocem retinet *Græcam* *Penkitha*.

Πίω, & πίωμα, *Bibo*, often.

Πωθῶμαι, *qua*, *Vendo*, or. *Matth.* 26. 9. *Mark* 4. 5. *Acts* 2. 45. and 4. 34.

Πίτω, *Cado*, *procido*, very often. *Matth.* 2. 11. *πρόντες*, *Proidentes*, *Beza*, *Vulg.* *Eras.* *Prostrati*: significatur autem adorantium gestus: sic o *Latine*, *Accidere alicui dicitur, qui prostratus alicui supplicat*.

Πίσις, *Fides*, very often. It significeth a *Persuasion*. Our English word *Faith* comes from the *Latine Fides*, which is as much as *Fiat dictum*, *Be it so, as is spoken*. It is taken, 1. For *Fidelitie*, *Rom.* 3. 3. *Matth.* 23. 23. 1 *Tim.* 5. 12. *Tit.* 2. 10.

2. For *Externall Profession*, whereby *Christians* differ from others, *Acts* 14. 22. *Rom.* 1. 8. *James* 2. 14, 24.

3. The doctrine of faith, \* *Acts* 6. 7. and 14. 27. *Rom.* 12. 6. *Gal.* 1. v. 23. and 3. 2. 1 *Tim.* 3. 9. and 4. 6.

*Tit.* 1. 12. and 2. 2. *Jude* 3. *Rev.* 2. 13.

4. For *Miraculous Faith*, 1 *Cor.* 12. 2. *Luke* 17. 16. 5. For *Christ himselfe*, *Galat.* 3. 23. 6. *Historicall Faith*, *James* 2. 14. 7. *Temporarie Faith*, 2 *Tim.* 2. 18. 8. *Saving, and Justifying Faith*, *Rom.* 3. 28. 1 *Cor.* 13. 13. 2 *Thess.* 3. 2. *Rom.* 12. 3. *Gal.* 2. 20. *Tit.* 1. 1. *Luke* 17. 5. *Rom.* 1. 17.

Doctrina de fide per Metonymiam subiecti, *Rom.* 10. 16, 17. *Act.* 17. 31. Sumitur pro argumento ad persuadendum, seu confirmandum aliquid adhibito, Vide *Bezam* in loc.

Πιστός, *Fidus*, *fidelis*, often. *Credulus*, *Drus.* Πιστοί dicuntur non tam qui fidem datam servant, quam qui cre-

dant *Dei promissis*, *Beza* in *Matth.* 6. 31. *Constantin* in *promissis*, 1 *Cor.* 4. 2. 1 *Thess.* 5. 24. 2 *Thess.* 3. 3. 1 *Tim.* 1. 12. *Heb.* 3. 2, 5. & 11. 11. 1 *Joh.* 1. 9. *Fide dignus*, 1 *Tim.* 1. 15. *Tit.* 1. 9. *Pro Christiano*, 1 *Tim.* 6. 2. *Negare videtur* *Henricus Stephanus*, *lingue Græcæ sine ulla controversia peritissimus vir*, πιστὸν ἀσθὶνὰ significatione inveniri, pro eo inquam, qui credulus est, seu credens, aut qui fidem adhibet; sed passivâ tantum, pro eo, nimirum, qui fidelis est, id est, dignus cui credatur, aut fides adhibeatur: Ego verò, quamvis doctissimi viri autoritate permultum movear, in contrariam tamen sententiam vi veritatis ire cogor: quotiescunque enim vocabulum πιστὸς pro homine Christiano seu pio usurpari occurrit, (quod innumervis locis evenit) toties necesse est fateamur πιστὸν ἀσθὶνὰ poni, eumque denotare qui credit, aut fidem adhibet *Deo*, ut *Joh.* 20. 27. *apertissimum exemplum*, *Fuller.* *Miscell.* lib. 1. cap. 19. *Fidus*, seu *Verus*, 2 *Tim.* 1. 13.

Πιστὸς, *Credo in aliquem*, & *Credo me*. Πιστὸς, *Concreditur mihi*, often. It hath divers significations: 1. To know the Scriptures to be true barely and speculatively, *Jam.* 2. 19. 2. To know a thing experimentally, *Joh.* 17. 21. 3. To put confidence in the doctrine which we know, and assent unto it, making application of it unto our selves, *Mark* 16. 16. *Joh.* 3. ver. 18. Most commonly in Scripture it significeth to beleieve, to assent to, to be persuaded of, *Rom.* 10. 9.

\* Πιστός, *Adject.* factum ex πίω, *Steph.*

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In quâ voce siquis crucem Grammaticis fixam dixerit, nihil alienum à veritate dixerit, *Gerh. in Hist. Ham. Evang.*

Hieronymus, eundemq; secu-

ti, *Theophylactus* & *Euthymius*, deducunt à πιστός ut *Nardus πιστός*, sit fidelis, germana, pura, minimè que vitiosa: facile enim adulterari *Nardum* monet *Plinius*, li. 13. ca. 1. *Stephanus*, *Casaubonus*, *Beza*, *Tossanus*, *Maldonatus* vertunt *liquidam*, πιστός τὸ μίαν, à ποτando; potabilia enim liquida sunt. Sed à πιστός est, non πιστός, sed πιστός, potabile. Amplesimur igitur *Augustini* sententiam, quòd *Nardus πιστός* dicatur à loco, *Gerh.* ubi supra. *Liquidus* pro *πιστός* per *apheresin* τὸ ο μιν, ab *πιστός*, *πιστός*, quod est nomen urbis prope *Babylonem*, unde optima *Nardus* adhò dicitur fuisse exportata. Sic optimus pannus in *Germania* dicitur *Londinensis*, *Pavor* in *Manali*, & *Sculterus* in *Observat.* in *Mar.* 14. 3. vox sanè insolens, & in qua habuisse *Nonno* aqua videtur, ut ex ejus paraphrasi *Joh.* 12. 3. est intelligere, *Mammianus* in *Lexico Philolo.* 120. Vide *Grotium*.

Cur.

o Beza.

p Budeo, & p Stephano videtur hoc nomen ortum παρὰ τοῦ πιστός, To be persuaded, Bonâ fide, that is, Faithfully, and that exclamation, Vestram fidem. \* Πιστός nonnunquam sonat fidem præstantis, aut promittentis, nonnunquam probationem per quam persuademus, Eras.

q Hæc vox Græcis fidem aut constantem significat. At nostris etiam eum qui credit.

Itaque hic videmus opponi πιστός, ut & 2 *Cor.* 6. 5. & hoc sensu sæpe occurrit, ut *Act.* 10. 45. & 15. 1. 1 *Tim.* 4. 3, 4, 10, 12. & 5. 16. & 6. 2. *Grotius* in *Eph.* 1. 1. & *alibi*.



*Cur in Græco appellatur πικνὴ, non est una omnium sententia: Alii à loco in quo plantata creverit, dictam putant; in qua opinione, præter Augustinum, est Camerarius: Alii à πικνός, quòd cum fide fuerit præparatum & sincerum illud unguentum, ita Theophylactus, quem redarguit aliquot argumentis Maldonatus in Matth. 26. 7. Paulus Tarnovius. Alii pisticum derivant à πικέω, id est, premo, quasi pisticus sit πικνὴ, id est, pressus, expressus: Pistici idem est quod spicati, ut habet Marcus, cap. 14. ver. 3. Arabicus vertit nardin optimam: talis autem est nardus spicata, Cornel. à Lap. in locum. Tantum non excruciat Grammaticos, Medicos, & Theologos, vñ & πικνὴ apud Marcum & Joannem. Grammaticorum enim alii πικνὴν à πικνὴν derivant, ut nardus potabilis intelligatur: Alii à πικνός deducunt πικνὴν. Omnia frustra. Nam à πικνὴν unde venit πικνὴν: Quod si à fide dicta sit, πικνὴ seu πικνὴ dicenda, non πικνὴ fuerat. Latina exempla mirè variant: nam apud Joannem constanter scribunt pistici, apud Marcum, spicati. Causam erratitii hanc esse putant, quòd Marcus ex Syrorum opinione Evangelium suum Latine scripsit: Latinus verò Interpres, ut erat in Græco transcripsit in Joanne, Scultetus. Liquidus, Marc. 14. 3. Shee brought a box (vñ & πικνὴς) of liquid Nard; it should be translated, of upright, and perfect Nard, weems Divin. Exercit. It is used also Joh. 12. 3.*

Πλάτν, Error, Matth. 27. 64. Rom. 1. 27. Ephes. 4. 14. 1 Theff. 2. 3. 2 Theff. 2. 11. Jac. 5. 20. 2 Pet. 1. 18. and 3. ver 17. 1 John 4. 6. Jude 11. Inde aberratio à recta via, quam natura ipsa demonstrat, Beza in Rom. 1.

Πλανέω δομάς, Seducor, Erro, offenso. It is put transitively, and significeth to seduce, or cause to erre, Matth. 24. 4. Mark 13. 5. John 7. 12. 1 John 1. 8. and 3. 7. Πλανέω enim significat non solum errare; sed etiam alios in errore secum ducere, 2 Tim. 3. 15. Gerbe. in 2 Theff. 2. 15. And it is so used by the Septuagint,

Dan. 7. 25. Judg. 16. 10, 16. Tit. 3. 3. πλανώμενοι. It is a word borrowed from travellers that are in a wrong way, that goe by ghesse, who are out of the way, and will not be called in. Jam. 1. 16. Μὴ πλανῶσθε, Wander not after the manner of wandring stars: for of this word come the Planets, & apud Latinos Planus pro Impostore. Horatius cuiusdam scurræ irrifori hominum imponit nomen Plani.

Πλάνος, (Adject. & Substant.) Planus, seductor, deceptor, impostor, præsursor. One who doth profess an art of cozening men, etiam ipsi spectantibus, although they look on him, Eustath. on Hom. Non solum errans, sed etiam alios errare faciens, 1 Tim. 4. 1. 2 John 7. It is used also Matth. 27. 63. 2 Cor. 6. 8.

Πλανήτης, Erraticus, Jude 13.

Πλάξ, Tabula, 2 Corinth. 3. 3. Heb. 9. 4. Proprie quæ est lata, & ex lapide, quasi πλάταξ, à πλάτος latus: In sacris autem literis πλακὲς dicuntur Tabulæ καὶ ἐξοχλῶν, in quibus Deus Legem inscripserat. Unde Gallicè Plaque.

Πλάσσω, Fingo. Πλάσσωμαι, Formor, Rom. 9. 20. 1 Timoth. 2. 13. Ἀδάμ πρῶτος ἐπλάσθη. Paul alludeth to that Genes. 2. 7. God formed and figured the body of a man, as a Potter doth his vessell out of the clay of the earth.

Πλάσμα, Figmentum, Rom. 1. 20.

Πλάστis, Fictus, 2 Pet. 2. 3.

Πλάτος, Latitudo, Ephes. 3. 18. Revel. 20. 9. and 21. 16. Whence Plato had his name, because of his broad shoulders; and therefore Plato's Scholars, to please their Master, did stretch out their shoulders.

Πλάτος, (Adject.) Latus. ὁ Πλάτειος, At Apoc. 11. 8. videtur non plateam, aut vicum, sed singulari numero posita, ejus generis rem designat, cujusmodi unicam urbem habet, non plures, Mede in Apoc. 11. Quid hic aliud dicemus, quàm πλάτειος nomenclaturâ regionem & territorium universum urbis ditioni subiectum designari? Id. Ibid.

Πλατῶν,

Πλατύνω ομαί, Dilato or, Matth. 23. 5. 2 Cor. 6. 11, 13.

Πλεῖον, & πλεον, Amplior, copiosior, often.

Πλέκω, Contexo, connecto. unde est Latimorum plico, Steph. usurpatur proprie de vitilibus artificiosis connexis; nec solum de vitilibus sumeis, sed in genere usurpatur pro nexu & textura ex quavis materia. Lxx. utuntur pro verbo Hebræo עָבַע, Densavit complicando, sicut solent fumes, seu frondes complicatione densari, Exod. 28. 14. Gerh. in Harm. It is used also Matth. 27. 29. Mark 15. 17. Joh. 19. 2.

Πλέγματα, Cincinni. 1 Tim. 2. 9. The word signifieth to plat, to crisp, to broyd, to sold, to bush, to curle, or to lay it curiously: whereby all pomp and wantonness is condemned, which women use in trimming their heads. Πλέγμα de reticulo criminum, & fuco crispandi pilum proprie dicitur, Aret.

Πλεονάζω, Augeor, exubero, Rom. 5. 20. and 6. 1. 2 Cor. 4. 15. and 8. 15. Phil. 4. v. 17. 1 Thess. 3. 12. 2 Thess. 1. 3. 2 Pet. 1. 8.

Πλεονέκτης, Avarus, 1 Cor. 5. 10, 11. and 6. 10. Ephes. 5. 5.

\* Πλεονέκτης, Quasi habeo. 2 Cor. 12. ver. 17, 18. 1 Thess. 4. 6. Est, Plus quam æquum sit possidere, exigere, & meliore seu superiore velle esse conditione: ideo pro fraudare, & circumvenire accipitur, 2 Corinth. 7. 2. Proprie de avaris & ambuosiis dicitur, Beza in Ephes. 4. 2 Corin. 2. 11.

Πλεονεκτεῖν ὁ αὐτὸς, Metaphora est ab avaris mercatoribus sumpta, qui omnes fallendi, vel circumveniendi occasiones captare solent, Vorstius. Πλεονεκτεῖν est Recedere in contrariis à legitima æqualitate, Exercere injusta aucupia pecuniæ, Victorin. Strigel. in Nov. Test. Suidas notat, Πλεονεκτεῖν quum plus habere significat, cum Genitivo casu construi: quum verò injuriam facere, cum Accusativo, Gersom. Bucer. de Gubernat. Eccles. pag. 358.

\* Πλεονεξία, Avaritia. Ephes. 4. comparavit commoda, ut 2 Corinth. 7. ver. 2, 12. Beza in 2 Corin. 2. 10. Ex vi nominis significat studium semper plus habendi, Gerh.

v. 19. ἐν πλεονεξίᾳ. It is translated Greediness, and signifieth also Covetousness, or, word for word, an Having more.

Significat Immodicam acquirendi cupiditatem, etiam cum aliorum detrimento, Beza in Luc. 12. 15. An unlawfull desire of having more, Rom. 1. 29. there it signifieth an inordinate desire of having more wealth than the Lord allots us.

2 Pet. 2. 14. πλεονεξία non significat nudam habendi plura cupiditatem, sed talem quā quis aliena per vim ac fraudes rapit; unde Erasmus hunc locum reddidit per rapinas. Ideo verò Apostolus utitur numero plurali, ut ostendat, seductores illos non uno avaritiæ morbo laborare, nec unam duntaxat artem calere, divitiis per fas nefasque congerendi, ac simpliciores pecuniā emungendi, Gerhard. in loc. Of πλεονεχεῖν, Having much. So the Latines have derived Avaritia, ab aveo, & aurum, aut æs. Avarus, quasi avidus æris, Aut. Gell. lib. 10. c. 5. Or, quasi avens aurum. 2 Cor. 9. ver. 5. Per Metonymiam efficientis significat donum ægypti collatum, qualia sunt omnia avarorum hominum munera. It is used also Mark 7. 22. Ephes. 4. 19. and 5. 3. Coloss. 2. 5. 1 Thess. 2. 5. 2 Pet. 2. 3.

Πλέγμα, Latus, Joh. 19. 34. and 20. 20, 25, 27. Act. 12. 7. Whence the Pleurise. Quæ vox & latus, & costam significat, & Gallicè eadem etiam vox est, nisi quod accentu nonnihil variato efferant costæ, & costæ, Mercer. in Genes.

Πλέω, Navigo, Luk. 8. 23. Acts 21. 3. and 27. 2, 6, 24.

\* Πληγή, Plaga, often. Our English word the Plague seemeth to be taken from the Latine plaga, and that comes from this Greek: It is usually put for a stroke, a blow, a stripe, a wound.

Πληθύνω, Multitudo, often.

Πληθύνω ομαί, Multiplico or, often. Πληθύνωμαι (1 Pet. 1. 2.) significat multiplicari, dilatarī, incrementum largissimum capere, adimpleri; ut sic tum de multiplicatione in quantitate discreta, tum de augmento in quantitate

Vu continua



*continua accipitur* Matth. 24. v. 12. Añ. 6. v. 1. & 7. Cha. 7. v. 17. Cha. 9. v. 31. Chap. 12. v. 24. 2 Cor. 9. 10. 2 Pet. 1. 2. inde quidam reddunt multiplicetur, quidam verò impleatur, Gerh. in loc. Πληθ the Noun, from whence it is derived, in the whole New Testament is translated *multitude*; and the Verb which cometh of it, throughout this whole book of the *Acts*, when applied to the Church, is only so used, and accordingly translated. Nor can it, being applied to persons, be otherwise understood. It doth properly signify *to increase in number*, and not in measure, and accordingly is translated *multiply*, Añ. 6. 1. 7. and 7. 17. and 9. 31. Yet, when it is spoken of sinnes and graces, as Matth. 24. 12. 1 Pet. 1. 2. it may signify an *increase in measure*, not number, though there the word is capable of the construction of *multiplying*, as might easily be proved, *The Assemblies answer to the Reasons of the seven dissenting Brethren*, p. 79.

Πληθω, ομαι, Impleo, or, often. Πλήθης, Percussor, 1 Tim. 3. 3. Tit. 1. 7. Pugna. Antiores Latini percussorem vocant, qui aliquem occidit, maxime si ad hoc conductus fuerit. Hic autem πλήκτης est qui facile ac libenter percutit; sive, ut cum Syro loquar, cujus manus currunt ad percutiendum, cujus manus est præceptum ad percutiendum, Drus. ad 1 Tim. 3. 3. Quidam exponunt Convitiatorem, Jurgatorem, qui lingua ferit.

Πλημύς, Inundatio, Luc. 6. 48. Quando scilicet vehementiori pluviam colligitur inundatio, vel quando flumina aut stagna, pluvialibus aquis aucta, ruptis aggeribus exundant, & obvia quaque sternunt, Chemnit.

Πλήω, Adverb. Præterquam, Añ. 27. v. 22. Præter, cum Genitivo, Marc. 12. 31. Sed, Luc. 6. 24. & 12. 31. & 23. 28. Attamen, Phil. 1. 18. Quin-

a Est vir Martii caloris, & militaris ferociae, & πλῆθος, à percutiundo.

b Illativa particula est, pro eo quod Galli dicunt Mais poterant, Luc. 6. 35. Ephef. 6. 33. Beza.

Luc. 10. 14. πλῶ. Vulgat. & Eras. Veruntamen, quod nescio an πλῶ unquam significet. Syrus, & Arabs, Verum: Id probat: nam præterquam quod πλῶ hoc passim significet, ut Matth. 18. 7. & 26. 39. Luc. 6. 24. 35. hoc loco optime quadrat, Lud. de Dieu. Vide illum in Luc. 19. 27.

etiam, Matth. 11. 20, 24. Imò, Luc. 11. 41. Caterum, Luc. 22. 21. Adversatio est, Luc. 6. 24. E contra verò, v. divitibus; sicut Lutherus recte reddidit.

Πλήρης, Plenus, often.

Πληρω, εομαι, Impleo, or, often. Matth. 3. 22. Impleo, Beza. Vulg. Adimpleo. Perficio, Eras. Cicero usurpat Implere & Præstare: ita ibi accipitur, & Matth. 3. 15. Perficio, Rom. 8. 4. Ad Galatas, Cap. 5. 14. Plenis velis navigo. Rom. 15. 19. πεπληρωμένοι τὸ εὐαγγέλιον, I have replenished, Vulg. Lat. Or Fully Preached, Great Eng. Bib. and last Translation. Fulfilled the Gospel, Gr. Fulfilled the preaching of the Gospel, Syriack. Or, The office of preaching, Beza. Coloss. 4. 12. πεπληρωμένοι The Greek word (saith one) is a Metaphor from a ship that sailes with the help of windes; that is, (as the word in the Originall signifieth) when a man is filled with the commandement, as the saile of a ship is filled with winde.

Πλήρωμα, Supplementum, plenitudo, completio. Plenitudo, Joh. 1. 16. Supplementum, Matth. 9. 16. Impletio, perfectio, Rom. 13. 10. Significat tum id quod implet, ut Joh. 1. 16. Col. 2. 9. tum id quod impletur, ut Rom. 11. 25. & 15. 29. posteriore sensu rectius Ephef. 1. 23. accipias, Grotius.

Πληροφασία, Persuasio, plena certioratio, Col. 2. 2. Heb. 6. 11. and 10. ver. 22. 1 Thess. 1. 5. Significat summam certitudinem mentis, tamque certam persuasionem argumentis ac rebus ipsis comprobata, ut dubitare amplius non possit, Hyperius in locum. A speech borrowed from a full saile. Such as have this Plerophorie, are carried with a full saile to holy duties. Potissimum dicitur de certitudine notitiæ practicæ, ac ei conjunctæ fiducia, aut spei, ut Rom. 4. 21. Πληροφασίς, id est, firmâ & constanti fide statuens. It is truly translated Assurance, 1 Thess. 1. 5. Certa persuasio, not Plenitudo multa, Col. 2. 2. Heb. 6. 11. it is taken for a certain faith, and assurance. It seemes not well to be

c Πληρῶς de gaudio dicitur Joh. 3. 29. & 15. 11.

& 17. 13. 1 Epist. 1. 4. 2 Epist. 12. Phil. 2. 2.

πληρῶς aut συμπληρῶς proprie dicitur de certo tempore quod expectandum est ut Lev. 25. 20 Num. 6. 5. Añ. 2. 1.

Gal. 4. 4. Luc. 21. 24. Grotius.

Πληρῶς & συμπληρῶς Hellenisticis, ut mala Hebræis, interdum terminum, interdum tempus à termino non nimis remotum significat ut Luc. 9. 51. Gen. 25. 24. Idem.

d Vide Estium ad Rom. 15. 19.

e Metaphora à navibus, cum plenis velis incitata feruntur. πλήρης φασίς, id est, plena comprehensio, certus intellectus, & firma notitia, Aræ.

be translated *Perswasum*, for that is a work of the minde; but faith is especially a work of the heart and will, Rom. 10. 10. *Quo vocabulo denotatur firma illa & certa adhesio, rebus creditis orta ex interna operatione Spiritus irradiante intellectum, inclinante voluntatem, fortiter sigillante ipsum animum caractere verum creditarum.*

**Πληροφροῦμαι, Plenam fidem facio.** Πληροφροῦμαι, Pass. Rom. 4. 21. and 14. 5 f. 2 Tim. 4. 5, 17. Luk. 1. 1. β. πεπληροφροῦναι, Fully persuaded. The Greek word is a Metaphor borrowed from ships which are carried with full saile, and signifieth a most certaine perswasion of the truth. Rom. 4. 21. The word in the Originall is πληροφροῦναι, Plenē persuasus, vel Persuasissimum habens, ut loquitur Columella, li. 12. cap. 1. vel Persuasionis plenus, quem admodum loquitur Suetonius in Tiberio. Being persuaded, or assured. Not Plenissimē sciens, as the Vulgar, Fully knowing. First, it being a Participle of the Passive, cannot properly be translated by an Active. Secondly, there is not a letter, or syllable in this word included, whereby knowledge is signified or expressed in the Greek tongue. Thirdly, the Vulgar Translatour doth read otherwise in other places, translating this word πληροφροῦναι, and the derivatives thereof, by these Latine words, *Imple, Complete, to Fill, or Fulfill*, as Luke 1. 1. [Beza better there expresseth the Greek word, then some of our English Interpreters, which say, *Fulfill thy Ministerie*; whereas the Apostles meaning is, that he should approve the credite and dignitie of his ministerie unto other men, Dr Fulk.] 2 Tim. 4. 5. [Τὴν διακονίαν σου πληροφροῦναι] Vulgatus malē vertit, Ministerium tuum imple. Nec multo melius Castalio, Tuo munere perfungere. Optimē Beza, Ministerii tui plenam fidem facito; & Erasmus, Ministerium tuum ad plenum probatum reddito.] In which pla-

ces, though the Translatour expresse not the full meaning of the word, yet he varieth from his reading in this place, which sheweth the imperfection of the Translation, agreeing not with it selfe. Fourthly, this Translation, *Plenissimē sciens, Fully knowing*, which seemeth to define faith by the fulnesse of knowledge, impugneth the Jesuites opinion, who denieth as well that *Fides* is *Notitia*, Faith is a Knowledge, as that it is *Fiducia*, Assurance: therefore he should not gaine much by this reading. Fifthly, that this word πληροφροῦμαι, signifieth, as we reade, to persuade, *Plenam fidem facere*, to make a thing certain, or assured, it may appeare by comparing other places of Scripture where this word is used; as Luke 1. v. 1. πεπληροφροῦναι, the Vulgar translateth of things, *Quae in nobis completae sunt, which are fulfilled in us*; in very ignorantly, not distinguishing between the Greek words πληροφροῦναι, and πληροῦν the first signifieth to certifye, or persuade; the second to fill: and πεπληροφροῦναι i. τελεγεματα, are such things, which are so evidently proved, that there remaineth no more doubting, as Mr Beza \* sheweth out of *Ulpianus*. Sixthly, this is proved by the etymologie, or denomination of the word: for πληροφροῦναι is, as if we should say, πληρὸν τίςιν εἶπα, *Plenam fidem affero*, I bring, or give certaintie, or assurance to a thing. Seventhly, that it is so to be taken in this place, for a full assurance, the words foregoing declare: *He doubted not of the promise*. What is that else but to be assured? Dr Willets *Synopsis*.

<sup>b</sup> Budæus, in commentario linguæ Græcæ, verbum πληροφροῦναι vult idem esse quod completum habeo, certissimē novi. Erasmus in annotatione super præfationem Evangelii secundum Lucam πληροφροῦναι exponit plenam facere fidem.

<sup>i</sup> Πληροφροῦναι signifieth in Scripture style, not only the certaintie of the things done, but also the certain belief that they were so done. See Rom. 4. 21. and 14. 5. Colof. 2. 2.

<sup>i</sup> Thess. 1. 5.

2 Tim. 4. 5. Heb. 6. 1. The Lxx once use it in a bad sense, Ecclef. 8. 11. for settlement in evil, Mr Lightfoot in his *Harmonie*. \* Πιεδ ἢ πεπληροφροῦναι εἰ μὴν τελεγεματων, Earum rem nam quarum plena fides facta est. Ad verbum, De rebus quae inter nos fuerunt prorsus certificate, vel certiorate. Πληροφροῦναι quum ad personam refertur, significat certiorum ab aliquo fieri, ita ut de re quapiam nulla sit amplius dubitatio: sin autem ad res ipsas accomodetur, πεπληροφροῦναι τελεγεματα dicuntur, quæ certis testimoniis ita sunt comprobata, ut de iis ambigi non possit, nisi quis velit apertam veritatem inficiari, Beza in Luc. 1.

Vu 2

<sup>k</sup> Πλησίον,

f Vide *Estim* ad locum, ubi de hac voce fuisse agit. g Videtur propriè dici πληροφροῦναι is, qui quasi plenis velis sic fiduciā suā fertur ad eam rem quā confidit, ut sit Metaphora à navibus, *Piscat.* 2 Tim. 4. 5. intelligitur de Impletione, aut plenā quadam, perfectāque absolutione operis, *Illyr.*



ἱ Πλησίον ad-  
verbium esse,  
ex Joh. 4. 5.  
patet. Usur-  
patur autem  
nominaliter,  
uti & Matth.  
22. 39. Rom.  
13. 10. Glaf-  
sus Philol.  
fac. lib. 3.

Tract 1.  
1 Our En-  
glish word  
Neighbour  
hath some af-  
finity with  
the Hebrew  
רֵעָה Cha-  
bar, which si-  
gnifieth to be  
joyned in so-  
cietie. See

Hebræis, & ἱ  
Πλησίον Græ-  
cis, & Latine  
proximus, est  
proprie is  
qui tibi qua-  
libet ratione  
conjunctus  
fuerit, f. an-  
f. in Concord.  
Evangel.

m Quodcum-  
que navis ge-  
nus, Beza in  
Matth. 8. 23.  
Est parvum  
navigium  
impulsum  
remis, quo-  
rum crebrior  
est usus in a-  
mnibus &  
fluviiis, παρὰ  
τὸ πλεῖν, à  
navigando.

n Gallis, Ne  
flume.

o A Πλῆτος,  
Divitiarum  
Deus, quasi  
πλοῦτος, cui  
multæ opes  
ad diviti-  
as.

\* Dives, quasi  
Dignus, He is  
a pettie god  
to his under-  
lings. It is a  
French Pro-  
verb, Silver  
doth all.

L'argent fait  
tout.

p A Plutone: sicut Divitiæ apud Latinos dicun-  
tur à Dipe, Alsted.

k Πλησίον, Prope. ὁ πλησίον, Proximus.  
Πλησίος, Propinquus, often. Ἀπλάω,  
πλήσω, accedo, appropinquo; Latine,  
proximus, quia proximè, id est, nullo  
mediante ad nos accedit. Πλησίον  
aliquando significat Socium, & Ami-  
cum; aliquando generaliter alium quem-  
libet, Casaub. in Matth. 5. 43.

It comes of πλησίον the Adverb, signi-  
fying nigh unto, or neer: In <sup>1</sup> He-  
brew it is רֵעָה Reang, of רָעָה Ra-  
gnab, to feed, signifying one that is  
brought up, and eateth and drinketh  
together with us. The Septua-  
gint have accordingly translated it,  
sometime πλησίον, a neer neighbour;  
sometime ἐταῖρον, a fellow; some-  
time φίλον, a friend.

Πλησίον, Satisfactio, Col. 2. 23.

m Πλοῖον, Navis, Navigium, often. Na-  
vis, dempto(n) Avīs; both do flie, one  
with wings of nature, the other of  
art, Velis quasi alis volare docuit.

Πλοιάριον, n Navigiolum, Navicula,  
Mark 3. 9. and 4. 36. and 6. 22, 23.  
and 21. ver. 8. a Cock-boat, or Small  
Bark.

Πλῆξ, Navigatio, Acts 21. 7. and 27.  
v. 9, 10.

o Πλέσιον (Adjec.) \* Dives, often.  
Locuples, quasi loculorum plenus,  
vel quasi loci, id est, agri plenus, O-  
pulentus ab ope. Ephes. 2. 4.  
God is said to be πλέσιον, id est,  
Qui abundat. Non modò apud He-  
bræos, sed etiam in aliis Linguis, dives  
dicitur aliquis ejus rei cujus magnam  
habet copiam, Beza.

n Πλεσιος, Copiosè. Col. 3. 16. Copi-  
osè, Beza. Vulg. Abundanter. E-  
rasm. Opulenter. It notes two things.  
1. The measure, and so it is well  
rendred plenteously. 2. The worth  
of the knowledge of the word, and  
so it is by some rendred richly. It  
is used also 1 Tim. 6. 17. Tit. 3. 6.  
2 Pet. 1. 11.

p Πλῆτον, Divitiæ, often. Solet trans-  
latitè usurpari à Paulo, quoties in-  
gentem alicujus rei vim & copiam vult  
intelligi, sicut observavit Erasmus, ut  
Rom. 9. 22. 2 Cor. 8. 2. & alibi sæpe.

p A Plutone: sicut Divitiæ apud Latinos dicun-  
tur à Dipe, Alsted.

Πλέω, Dives sum. Πλεῖς, Dives,  
often.

Πλεῖζομαι, Ditor, 1 Cor. 1. 5. 2 Cor.  
9. 11.

Πλώω, Lavo, Rev. 7. 14. Peculiariter de  
vestimentis.

Πνέω, Flo. Τῇ πνεύσει, Ad venti flatum,  
Matt. 7. 25, 27. Luk. 12. 55. Joh. 3. 8.  
and 6. 18. Acts 27. 40. Rev. 7. 1.

q Πνεῦμα, Spiritus, Spiritus sanctus, Spi-  
ritus vitæ, often. Matth. 5. 3.

πνεῦμα animum significat, ut Isa. 66.  
ver. 2. infra, 26. 41. Johan. 11. 33. &  
13. 21. Rom. 1. 9. 1 Corinth. 2. 13.  
& 7. 34. Ephes. 4. 3. Sunt ergo πνεύ-  
χοι ἀνθρώποι hi qui non fortunâ tan-  
tium, sed & animo sunt pauperes. Gro-  
tius pro anima rationali, Matth. 26.  
ver. 41. Rom. 8. 16. 1 Corinth. 2. 11.  
& 6. 20. Alibi verò totum animum  
significat, comprehensit etiam affectibus,  
ut Act. 19. 21. Idem. Spiritus no-  
men est πολλοσημον. It hath various  
acceptions: 1. It is taken for the  
winde, Joh. 3. 8. So Chrysostome,  
Cyrill, Theophylact, Augustine, Beza in-  
terpret that place. The Latines al-  
so take Spiritum pro Vento, ut Virgil.  
Æn. id. 12.

Significat flamen, flatum, spiri-  
tum, peculi-  
riter in ani-  
mantibus an-  
helitum. Vox  
πνεύματος si-  
ne articulo  
Spiritus san-  
ctum, Joh. 3.  
v. 5. 1 Cor.  
12. 11. Jud.  
v. 19. & cum  
articulo ali-  
quid inter-  
dum denotat,  
Ephes.  
4. 30. 1 The-  
s. 5. 19. 1 Joh.  
4. 1. In to-  
ta valedictio-  
ria concione  
articulus ali-  
quoties addi-  
tur, Joh. 14.  
v. 17, 26. &  
16. 13. Glaf-  
sus.

———— Boreæ cum Spiritu alto  
Intonat Ægeo. ————

Some would have it likewise to be  
taken (Jam. 2. 26.) for the Breath,  
since this word doth more properly  
signifie the breath which a man  
draweth and sendeth forth againe,  
then the soule, which is the princi-  
pall part of man. For the word Spi-  
rit, both in the Hebrew, Greek, and  
Latine tongue, doth signifie breath:  
à πνέω Spiro, ut spiritus à spiran-  
do. The Hebrew רוּחַ Ruach signi-  
fieth ventum & spiritum, not spiri-  
tus, id est anima, but spiritus, id est,  
hælitus, & respiratio, Polan. in Syntag.  
And thus the comparifon is exact,  
As the body without breathing is  
dead, so faith without works. Whence  
those phrases among the Latines,  
Animam ducere, to breathe: Animam  
continere, comprimere, to hold ones  
breath: Anima illius fœtet, his breath  
stinks: Animam agere, efflare, expi-  
rare, to die: And so our Saviour  
Christ

Christ is said to have given up the ghost, Matth. 27. v. 50. And this being the more proper signification of the word, ought (unless other circumstances overthrow it) to be taken; the rather for that he useth a word for the body, which is general and common to all living things which have sense, without restraint of that which is proper to men.

2. For the soul of man, Joh. 19. 30. Luk. 23. 46. Act. 7. 59. 1 Pet. 1. 2. and 3. v. 19. 3. For the heart, and inward affections, Rom. 1. 9. 4. For the regenerate part of man, Gal. 5. 17, 25. Rom. 8. 1. 5. It is given to the Angels, 1. Good, Heb. 1. 14. Acts 8. 39. 2. Evil, Ephes. 2. v. 2. Matth. 12. 43. 6. It is spoken of God in general, Joh. 4. 24. In speciall, of the divine nature of Christ, Rom. 1. 4. 1 Pet. 3. 18. of the holy Ghost, Matth. 28. 19. and 12. 31, 32. John 7. 39. and 14. 26. and 15. 26. and 20. 22. 7. It is taken for the <sup>r</sup> gifts of the Spirit,

1. In general, 1 Thess. 5. 19. 2. In speciall, the Spirit of wisdom, Ephes. 1. 17. the Spirit of meeknesse, Galat. 6. v. 1. Divines distinguish between *Soule* and *Spirit*, and so doth the Scripture, 1 Corinth. 15. 45. The first man Adam was made a living soul, the last a quickning Spirit. *Soule* is that by which we live naturally: *Spirit* is that by which we live through grace supernaturally: or, (as *Calvin*) *Soule* signifieth the Will, and *Spirit* the Understanding, Heb. 4. ver. 12. The *Soul* and *Spirit*, that is, the Will and Understanding. So *Mary*, saying (Luke 1. 46, 47.) *My Soule*, and *my Spirit*, doth intimate, that shee did praise the Lord with attention in her understanding, and devotion in her affection. 1 Thess. 5. 23. and in all <sup>r</sup> places where the spirit and soul are mentioned together, by *Spirit* is meant that noble and eminent facultie of mans soul called the Understanding or Minde. Under this is the Conscience included, which being renewed, is called also by the name of *Spirit*, Rom. 8. v. 16. Ephes. 4. 23.

Πνευματικὸς, *Spiritualis*. Πνευματικὰ, *Spiritualia bona*, often. *Spiritualis*, Rom 7. 15. *Per Spiritum sanctum regeneratus*, 1 Cor. 2. 15. *Præditus donis spiritualibus*, 1 Corin. 4. 37. *Gloriosus*, 1 Cor. 15. 14. *Aliquando opponitur rebus profanis*, Ephes. 5. 19. 1 Cor. 2. 13. & 12. 1.

Πνευματικῶς, *Spiritualiter*, 1 Cor. 2. 14. *Item non proprie, sed per Metaphoram*, Apoc. 11. 8.

Πνεῦ, *Flatus, balitus*, Acts 2. 2. and 17. 25. Πνεῦ ad omnia ea Spiritus significata pertinet, quæ vel aërem, vel vitam hanc communem denotant: πνεῦμα vero ad ea solum, quæ vel hominis animum & mentem, vel Spiritum Dei, vel Deum ipsum significant, *Danæus* I. sag. Christ. lib. 1. c. 54. *Augustinus* lib. 13. de Civ. Dei cap. 24. putat πνεῦμα generalem vocem esse, quæ etiam tribui pecudibus possit; πνεῦμα vero proprie soli homini tribui, non etiam brutis animantibus. At Eccl. 3. 21.

Lxx. de brutis utuntur voce πνεῦμα. Πνίγω σμα, *Suffoco* or, Matth. 18. 28. Mark 5. 13.

Πνικτὸν τὸ, *Suffocatum, res suffocata*. Act. 15. 29. and 21. 25.

Πόδις, *Talaris vestis*, Apoc. 1. ver. 13. *A πὺς pes, inquit Lyranus, & hæreo, quid hæreat talis; potius ex πὺς pes, & ἀγὼ nec to, apto. Vestis promissa, ad ipsos usq. pedes dependens*, Eras. It signifieth a Garment coming down from the neck to the foot, whereupon the target that covered all the body, even to the feet, is so called.

Πόδε, *unde*, often.

Ποίω, *Facio, edo, præsto*, very often. Joh. 8. 34. πᾶς ὁ ποιῶν, *Hee that maketh sin*, that is, he that doth it as his work, Rom. 13. 14. Joh. 3. 9. ἀμαρτάνῃς ποιεῖς, *hee doth not commit, or make sin*, that is, he doth not make much of sin; or, he doth not make it his work to sin; or, he doth not ποιεῖν ἀμαρτίαν, that is, not industriously adorn it, and curiously set it forth with all art and skill, as the word ποιεῖν properly importeth. The phrase we meet with Joh. 8. 34. and the same sense of the verb ποίω occurs John 3. 21. and 1 John 1. 6.

though

<sup>r</sup> The propheticall interpretation of Scripture, 1 Cor. 14. 32. The doctrine of the Gospel, 1 Joh. 5. 6. 2 Cor. 3. 6.

<sup>r</sup> Dr. Taylor.

Πνεῦμα pro statu & vento interdum ponitur, ut Joh. 3. 8. πνεῦμα tamen pro Spiritu sancto nusquam quod sciam; quod etiam alicubi observavit, August. Beza in Act. 2. 2.

Proprie significat, Rem aliquam certis qualitatibus orno: dicitur enim à nomine ποιῶς qualis.



though rendred by another word in English, Dugard. De malis alicui

illatus interdum accipitur, Matth. 21. 36, 40. Ποιεύ conjunctum cum Dativō, de beneficiis potius quàm maleficiis usurpatur, Matth. 7. 12. & 20. 32. Marc. 10. 36. Generalem habet significationem, sed quando ponitur cum nominibus pecuniam vel lucrum significantibus, ut Luc. 19. 18. tunc describit lucrum ex negotiatione acquisitum, & ita apud Demosthenem; & sic Latinum verbum facio accipitur. Eligo, Marc. 3. 14. & 1 Sam. 12. 6.

Ποιεύ, Opus. Ephes. 2. 10. Factura, Hieron. & Valla. Creatura, Syriac. Opus, Beza. It is used also Rom. 1. 20.

Ποιούς, Opus, James 1. 25. Quasi dicas Factio, quando quis aliquid opus producit secundum præcepta artis propriè dicta, ut quum quis Orationem secundum præcepta Rhetorica scribit, aut habet, Keck. in Ethic.

Ποιητής, Poëta, Act. 17. 28.

Ποιητής, Qui præstat, effector. ut Justinus Martyr existimat in lib. exhortat. ad Gentes, melius atque significantius Deus in sacra Scriptura ποιητής appellatur, quàm à Platone & Philosophis ἰσχυρογύος. Est enim ποιητής, qui ex nihilo aliquid facit: at ἰσχυρογύος, qui ex inordinato aliquo tantum illud ordinat, & construit, Danæus Ifag. Christ. li. 1. ca. 26. It is used Rom. 2. 13. James 1. 22, 23, 25. and 4. v. 11.

Ποικίλ, Varius. Gen. 37. 7. Varii coloris, seu Versicolor. The Hebrew word is צבעוני, Passim, Varieties. The Greek ποικίλον, Various, or Manifold, viz. in threads, and colour; an embroydered coat, such as Kings daughters used to wear, 2 Sam. 13. 18. Hereby is signified the varietie of wisdom, and manifold graces given to Gods people, Ephes. 3. 10. and 1 Pet. 4. 10. It is used also Matth. 4. 14. Mark 1. 34. Luk. 4. 40. 2 Tim. 3. 6. Tit. 3. 3. Heb. 2. 4. and 13. v. 9. Jam. 1. 2. 1 Pet. 1. 6.

Ποιμήν, Pastor, often. This word Pastor, taken from Shepherds, is applied to Teachers, Matth. 9. 36. and

26. 31. Christ is ὁ ποιμήν, The Shepherd of speciall note. ὁ ποιμήν ὁ ἡγλαῖς, Joh. 10. 11, 14. The good Shepherd, The great Shepherd, Ἀρχιποιμήν, 1 Pet. 5. 4. The chiefe Shepherd of our soules, are his honourable titles. a Metaphoricè transfertur ad Magistratus.

b Ποιμαίνω, Pasco, rego, often. It is applied, not only to Teachers, as Joh. 21. 16. Acts 20. 28. 1 Corinth. 9. 7. 1 Pet. 5. 2. but the same is spoken also of Kings, Matth. 2. 6. Rev. 19. 15. so it is used by the Lxx, Psal. 2. 9. where we translate rule. But a word of double signification is to be understood according to the subject matter spoken of: as Joh. 21. 16. it being spoken of a spirituall Pastour, it cannot be so meant, of ruling as a King; but is to be understood of feeding, as a spirituall Pastour, by doctrine and life. It signifieth properly to feed as a shepherd, and metaphorically to governe: Feeding importeth governing. The more proper translation Act. 20. is to feed: yet the Greek word will bear rule also; but feeding as a shepherd doth his sheep comprehend both. The same word Joh. 21. our Saviour Christ limiteth rather to feeding: For, by lording and ruling, Peter should not so well testifie his love towards Christ, as by painfull feeding. And there your own Vulgar interpreteth Pasce, and your selves feed; though in the margent you would faine pray aide of the Greek, to establish your Popes tyrannicall rule, Dr Fulke against Martin.

Ποίμν, Grex. Grex ovium, Luc. 2. 8. Metaphoricè dicitur de grege ovium Christi, seu cœtu fidelium, Matth. 26. 31. Joh. 10. 16. It is used also 1 Cor. 9. 7. twice.

Ποιμνιον, Grex, Act. 20. 28, 29. 1 Pet. 5. 2, 3. Parvum gregem significat, & maxime ovium, Janfen. in Concord. Evang. Luke 12. 32. there are two diminutives in the Originall, μικρὸν ποιμνιον, the word translated flock, signifieth a little flock: but, that the exceeding littleness of it might appeare, Christ addes another word, so

v Gerh. in  
Hist. Har-  
mon. Evang.

z Pastor, &  
propriè  
ovium, qui  
& dicitur  
Opilio, Steph.  
Scap.

a Ποιμήν  
λαῶν, Hom.  
Il. 1.

b Ποιμαίνω  
non ad unam  
tantum Pasto-  
ralis officii  
partem, sed ad reli-  
quas omnes  
partes cu-  
randi gregem  
extenditur;  
quæ sunt  
ducere & re-  
ducere, de-  
fendere, sana-  
re, moderari,  
dirigere, Ger-  
hard. Est &  
τὴν πᾶσιν μέ-  
νειν, Manere  
in herba vi-  
ridi; Offici-  
um boni Pa-  
storis est, ut  
divinis Ora-  
culis gregem  
suum assidue  
pascat, Cas-  
aub. in Ex-  
ercit.

Significat  
non simpli-  
citer Regere,  
sed Pascere,  
& Regere  
quomodo  
Pastor gre-  
gem, Janfen.  
in Concord.  
Evang.

so the words are, *Fear not little little flock*, Burroughes his excellencie of a Gracious Spirit.

Ποῖον, *Quis, qualis*. Often used in the New Testament, and ever translated *what*, and *which*, one place (1 Pet. 1. 11.) only excepted.

c Bellum of c Πόλεμος, *Bellum*, often. *Bellum*, quasi *minime bellum*, vel quasi *bellum*. A πόλις, *Multus*, & αἷμα, *Sanguis*; because much blood is shed in warre: Or, of ὄλλωμι, *Perdo*; because it doth *Multos* perdere: Or, ὅτι τὸ πολεῖν, *À* Vertendo, quòd omnia vertat & turbet.

Πολεμῶ, *Pugno, praelior*. Rev. 2. 16. and 12. 7. and 13. 4. and 17. 14. and 19. 11, 19.

d Quo nomine apud Græcos non urbs modò significatur, sed hominum cœtus, quorum unum est corpus, etiam per varios pagos habitent, Beza in Luc. 4. 26. *Bucan. in loc. com.*

d Πόλις, *urbs*, often. *Interdum pro ipsa urbe muris cincta, vicibus, & ædificiorum serie distincta; interdum pro ipsis civibus, quemadmodum & Latinum vocabulum Urbis. Nam civitas dicuntur propria signis. ipsi cœtus jure sociati, secundum Cic. ut, Nec hæc urbs, nec in ea civitas. Item, & prætor ille esset, & Roma urbs, & eam civitas incoheret, Stephanus in Thes. Græc. A πόλις, *Multus*, quia *Civitas* constat è multitudinem Civium. A πόλις (inquit Aristophanes) quia facile venit. Civitas, quasi Civium unitas. 1. A place compassed with walls for the people to dwell in, Math. 9. 35. 2. The people which dwell in such a place, Acts 19. 29. a Metonymie. 3. Heaven, Heb. 11. 16. a Metaphor. A Citie is called in Hebrew גִּנּוּר, *Gnir*, of גִּנּוּר, *Gnir*, to raise, or rise, because it is raised with houses and walls.*

Πολίτης, *Civis*, Luc. 15. 15. & 19. 14. Act. 21. 39. *Municeps* (à Munere, quasi *Manus* capiens) proprie dicebatur, qui in civitatem Romanam receptus, munus participes fiebat, Cornel. à Lap.

e Πόλις τῆς πόλεως. 1. *Civilitas*. 2. *Respublica*. 3. *Gubernatio*.

\* Πολιτεία, *Civitas, respublica*. *Respublica*, Ephes. 2. 12. *Civitas*, ius civium, aut civitatis, Act. 22. 28. *Civitatis status*. *Respublica, reipublice ad-*

4. *Conversatio*, Cornel. à Lap. *Πολιτεία* in abstracto significat, 1. *Statum Reipublicæ*. 2. *Regimen & administrationem Reipublicæ*. 3. *Jus Civitatis in Republica*. 4. *Institutum, ac rationem vitæ quæcumque, Gerh. in loc. Theolog.*

*ministratio*. Generaliter dici potest *Administratio, vel Disciplina*, Gall. *Police, Discipline*.

Πολιτάρχης, *Præfectus urbi*, Acts 17. ver. 7.

f Πολιτεύομαι, *Verbor.* Phil. 1. 27. f Non est πολιτεύεσθε, *Vos gerite*. Let your conversation be. The word used in the Originall implyeth, that they were Citizens of a Citie which is above, and enforceth this construction, Only ye, as Citizens of an heavenly Jerusalem, carrie your selves, &c. Generali sensu accipitur de moribus, & actionibus externis, Piscat. It is used also Acts 23. 1. πεπολιτῶμαι τῷ Θεῷ. Syrus, & Vulg. *Conversatus sum coram Deo*, *Laudarem, si consuetudo cum Dativo id ferret*. *Magnus recessit Arabs, quum venit*, *Institutus & educatus sum coram Deo*. *Budæus*, *Munere meo functus sum Deo*. *Beza*, *Servivi Deo*. *Malim*, *Vixi Deo, sicut Phil. 1. 27. Laud. de Dieu*.

Πολίτῳ, *Vita civilis, civitas*, Phil. 3. 20. Ἡμεῖς τὸ πολίτῳ ἐν ἡγεμονίᾳ ὑπαρχοῦμεν, *Nos ut Municipis colorum nos gerimus*, *Steph. \* Beza*, *Piscat. Ad verbum*, *Nostri civilis vita in cœlis est*. *Vulgata*, *Nostri conversatio in cœlis*. *Hieronymus*, *Municipatum verterit*. *Syrus Interpres* *nimium generaliter*, *Opus nostrum; ut si Gallicè dicas*, *Nostre besongne*. We carrie and behave our selves in this life, as free Denizens of the Citie of Heaven: For so the words in the Originall are, as if we should thus read them, *Our Citie wherof we are Citizens, and whereunto we have right, is Heaven*.

Πολύκις, *Sæpe, frequenter, multoties*.

Πολύς, *Multus*, often. *Apud probatos autores*, *Thucydidem*. *Homerum*, *aliosq.*, *πολύς pro Magnus, amplius, excellens, præstans usurpatur, teste Budæo: Apud Lxx autem Interpretes, nil iustitius, ut Gen. 15. 1. Psal. 36. 6.*

Græci explicarem, periphrasin quævis; est enim regnum Cælorum Civitas ista, cuius municipali jure omnes Sancti reguntur, Beza. *Municipium* potius, quàm *Conversatio* significat; Gallicè, *La Bourgeoisie*. *Italicè*, *In ciuitate*, id est, *Jus Civitatis nostræ in Cælo est, seu Cives sumus Cæli, non terre: quæ igitur in Cælo sunt, querere debemus, Zanchus*.

Dan.



Dan. 11. ver. 44. 1 Reg. 4. 29. sic accipitur Luc. 16. ver. 10. Ludovic. de Dieu.

Πολλαπλασιαζα, Multiplicia, Luk. 18. ver. 30.

Πολυλογία, Loquacitas, Matth. 6. 7.

Πολυμερῶς, Multis vicibus, Steph. Beza.

Heb. 1. 1. πολυμερῶς, & πολυβόπως, Multifariam, & multimodè, Vulg. & Eras. πολυμερῶς Multis vicibus, significat gradus & incrementa doctrinae Propheticae: πολυβόπως multis modis, significat diversas patefactionum formas, Pareus. πολυμερῶς, By many pieces, Not entirely. πολυβόπως, After sundry fashions, Not uniformly.

Vox prior à partibus dicta est, posterior à modo: siquid interest, illa referri potest ad varias partes redemptionis humanae, hac ad varietatem figurarum & oraculorum, Eras. Prior vox sonat, quasi dicas, per varias partes: alia significat variis modis. πολυβόπως homo variis dotibus, & mirà dexteritate præditus, qui in omnem partem, & ad omnia posuit se componere; quā appellatione Homerus honestavit Ulyssē: proinde sic nonnulli distinguunt duas voces hic positas, ut per priorem signari putent temporum frequentiam; per posteriorem diversos modos: quandoquidem Deus & valde crebrò, & diversis modis voluntatem suam manifestavit, Hyperius in locum. Latine reddi possit, quasi diceres, Multis partibus, hoc est, per gradus & momenta, non simul & semel, Cameron. in Myroth. Evang.

That is, At sundry times, or, By sundry parts, (now one piece, then another) the word is indifferent for either sense. They that translated this Epistle into Hebrew (for it is extant in Hebrew) are for the former, but the Syriack and Arabick are for the later: the word will bear both, and both are consonant to the circumstances of the Text, Bish. Smith.

Πολυποικιλια, (Adjec.) Multiformis. Ephes. 3. ver. 10. πολυποικιλια, Coctio, Ad verbum, Plena

varietatibus, Tremell. It hath curious varietie in it. Multiformis illa Dei sapientia, seu Multisaria, Multimoda, Steph. in Thes. Vet. Interpres, Multiformis; sic Beza. Eras. Vehementer varia. Alius, Valde multiplex. Plena varietatum, Syrus. Multipliciter varia, Zanchius. Magna, & admirabili varietate distincta, quae nunquam exhaustiri potest, Non simpliciter ποικιλια, varia dixit, sed πολυποικιλια, vehementer varia, Chrysost.

Πολύπασχυτος (Adjec.) Abundans i Ex πολλο

intima misericordia, Jam. 5. 11. multum, & πολυπασχυτος, Pretiosus. Sumptuosus, magnificus, Marc. 14. 3. Tamen personae potius convenit quam rei. It is used also i Timoth. 2. 9. i Pet. 3. ver. 4.

Πολύτιμος, Magni pretii, Steph. Beza. Matth. 13. 46. Vulg. & Eras. Pretiosus. It is used also, Joh. 12. 3.

Πολυβόπως, Multis modis, Steph. Beza. Hebr. 1. 1. that is, In divers forms, or similitudines, as the Syriack and Arabick Paraphrasts would have it, (that is, sometimes in the likeness of a man, sometimes of an Angel, sometimes of fire, sometimes of a wind: but this is rather πολυμorpheus) Or rather, as it is generally taken, In divers manners of utterance, and manifestation; as sometimes in a vision, and by dreams, and sometimes in dark words, and sometimes plainly and familiarly, Bish. Smith.

Πόμα, Potus, i Corin. 10. 4. Heb. 9. 10. whence pomum, for an apple; because a kind of drink is made of apples.

Πονηρῆς, Malus, often. Τὸ πονηρὸν, Malum. Diabolus per quamdam Antonomasian vocatur ὁ πονηρῆς. Hoc

πονηρῆς, intelligitur Satanas, Chemnit. in Orat. Dom. Verbum ambiguum est, ad afflictum & sceleratum, utpote à labore dictum, Eras. De industria malus, malignus, homo ad malè agendum exercitatus, 1. Est malus, 2. Malignus, 3. Versutus, 4. Mifer, 5. laboriosus, Corn. à Lap. Ubi articulus ἡ adjecus, ἀπὸ ἡ πονηρῆς, demonem ipsum significat, qui ὁ πονηρῆς appellatur. Quare cum ea oratio proponatur ad universum vitæ nostræ usum, satis docet nos demoniorum tentationibus esse obnoxios, Rainold. de lib. Apoc. rom. 1. c. 61.

i Ex πολλο multum, & πολυπασχυτος, Pretiosus. Sumptuosus, magnificus, Marc. 14. 3. Tamen personae potius convenit quam rei. It is used also, Joh. 12. 3.

k Ex πολλο multum, & πολυπασχυτος, Pretiosus. Sumptuosus, magnificus, Marc. 14. 3. Tamen personae potius convenit quam rei. It is used also, Joh. 12. 3.

n Syder. ο Πονηρῆς secretum à substantivo, pro Damone ponitur, Scult. Exerc. l. 2. c. 33. In Scriptura N. Test. quando sine adjuncto Substantivo cum articulo nominatur ὁ

g The Greek word signifieth by sundry degrees and parts, now more, now less, now one thing, & now another, Deodare in Heb. 1. v. 1.

h A πολλος multus, & ποικίλος varius, multipliciter varius, Aret. Multum variegatus; de textura aut pictura dicitur.

ita notum, ut nihil magis. Occurrit autem ea phrasis aliquoties in Novo Testamento: Nescio an etiam in Veteri. Autor Latine Vulgate non uno modo semper reddit. Nam reperio apud illum in declaratione τῆς πονηρίας, cum hoc modo sumitur, Malus, malignus, & nequissimus. Malus legitur Mat. 13. v. 19. Malignus, 1 Johan. 2. 13. & 5. 18. Nequissimus, Ephes. 6. 16. Duo priora usurpat etiam Tertullianus, Druf. Observat. Sac. lib. 13. c. 16. Sic Matth. 6. ver. 13. Ἀπὸ τῆς πονηρίας, Ab illo malo, id est, à Satana: nam πονηρίας potius de persona, quam de re dicitur, & articulus masculinus adjunctus, omnem dubitationem tollit, Interprete ipso Johanne, 1 Joh. 2. 13. & Tertulliano, qui malignum interpretatur, Beza. from πόνος, Hec troubleth and vexeth the godly by his wickedness. Significat aliquid amplius quam κακός, nempe eum qui sit in omni scelere exercitatus, & ad injuriam cuius inferendam totus comparatus, Beza in Matth. 5. 37. It is taken, 1. Pro malo pœna, the evill of punishment or trouble, as Ephes. 6. 13. Ἐν τῇ ἡμέρᾳ τῇ πονηρῇ, The evill day. There is in the Originall an article adjoynt to each word, That day, That evill day. Beza translates it, Tempore adverso; and our Translation reads it, In the time of trouble. 2. Pro malo culpa, or sin, Matth. 5. 37. and 9. 4. John 3. 19. Rom. 12. 9. 1 Pet. 3. 11. 2 Thes. 3. ver. 2. πονηρῶν, Men desirous of trouble, after the Grammar Etymon, procuring it to others; or men of vicious life, notorious lewdness. This title evill is given to the world, 1 John 5. 19. Gal. 1. 4. to the flesh, Matth. 12. 35. Therefore it comprehends all our spirituall enemies, M<sup>r</sup>. Perkins.

Πονηρία, Malitia, scelus, pravitas. Rectè admonet Theophylactus πονηρίαν, nequitiam, aliquid peius esse quam sit κακία, malitia. Malus enim (inquit) est quisquis malè agit: Nequam autem qui meditatè & cum dolo malè agit. unde Diabolus, ad malè agendum versutissimus, πονηρὸς pas-

sim appellatur in Scripturis, Estius ad 1 Corinth. 5. 8. A studie, or desire to doe mischief, Pareus. Rom. 1. ver. 29. πονεῖα. Which our English renders wickedness. Not so fitly there, it being the purpose of the holy Ghost to set down a particular vice: it may rather be translated, according to the Etymon, troublesome, or a desire to procure trouble and molestation to another: therefore it is given to Satan, The troubler of the Saints of God. Hec is often called ὁ πονηρὸς, That troublesome one, D<sup>r</sup>. Sclater.

9 This word significeth an unquiet working wickedness, that will take pains to doe a shrewd turn, commonly the effect of malice, 1 Corinth. 5. 8. Inveteratam malitiam declarat, omnium scelerum matrem, Beza in Mar. 7. 22. Some derive it from πόνος vexatio, and ἔργος amor: because the love of sin brings torment. It is used also, Matth. 22. 18. Luk. 11. 39. Acts 3. 26. Ephes. 6. 12.

Πόνος, Labor, Dolor. It significeth Labour and pain; they goe together: whence wee say, hee that labours takes pains, and a woman is said to be in labour, when shee is in the pain of child birth. In Novo Testamento ter legitur, & dolorem, cruciatum, seu passionem significat, Pastor. Apoc. 16. 10, 11. & 21. 4.

Πορεία, Iter, via, Luk. 13. 22. James 1. ver. 11.

Προσδομαί, Proficiscor, eo, abeo, discendo, vado, pergo, iter facio, often. Est in hoc verbo Metaphora usitata, quæ vitæ humanæ cursus per professionem sive iter describitur, Luc. 1. ver. 6. Ac πνεύματα in peccatis dicuntur, qui vitam in peccatis transigunt: sic 2 Pet. 2. ver. 10. & 3. v. 3. Judæ 1. 16, 18. Gerhard. in 1 Pet. 4. 3. Pro professione ad mortem usurpatur, Luc. 13. ver. 33. de morte Christi usurpatur: complebitur ejus resurrectionem, ascensionem, & sessionem ad dextram Dei, Johan. 14. ver. 2, 3, 12, 28. & 16. ver. 7, 28. Gerb. in Harm. ut plurimum usurpatur de loci mutatione per

X x

profectio

Qui alius laborem ac molestiam facit suâ nequitia, Beza. Sin in Hebrew, is called מְעַלְמֵי, Gmatal, and in Greek πονεῖα, both which words signifie labour, and travail, to note the great labour that wicked men take in committing sin.



† *A* *ἄνδρω*, Incendo, translatis duabus literulis, quod incendiis populatur hostis videtur, Eras. *Διῖπιο*, populor, vasto, id est, incensis omnibus ad vastitatem redigo. Erasmus *τὸ πῶς* nihil aliud significare putat quam Expugnare, aut Capere. Sed hoc certe non puto ullius idonei testis auctoritate posse confirmari: imò verò dici potest aliquis eam urbem *ποπθίζου*, quam nunquam oppugnari, ut Romæ accidit à Gallis; & vicissim expugnatur multæ urbes, quas tamen militi non liceat diripere: Hoc enim est *ποπθίζω*, quod Latinis Diripere, populari, & vastare, incensis domibus ad vastitatem redigere, *παρὰ τὸ ἀπῆλθαι*, id est, ab incendiando, quod & ipse Erasmus annotavit. At enim dices, hoc plus est quam Expugnare. Id verò pernego, nisi expugnatio præcesserit. Possunt enim agri & urbes, salvâ Republicâ, vastari, ut Hannibali accidit tandem à Romanis superato, Beza in Gal. 1. Metaphora à re militari: nam *ποπθίζω* proprie dicitur de vastationibus ac populationibus agrorum & urbium, Pifcat.

profectionem aliâ susceptam, Matth. 2. 9, 20. & 10. 7. Non perpetuò spontaneam profectionem significat, sed quandoque talem quam quis invitus suscipere cogitur, Act. 1. 25. Virro, Luc. 1. 6. & in Epistolis Petri, & Judæ sæpe.

† *Ποπθῶν*, Vasto, populor, AAs 9. 21. ὁ *ποπθίζων*, Perdidit, vel popularus est. Sed Perdendi verbum mihi magis placuit, velut ab ipso Græco *πέσσω* desumptum. Vulg. Expugnabat, durè. Plus aliquid hoc verbo significatur, nempe everso, Beza in loc. It is used also Gal. 1. 13, 23.

† *Ποσειδῶν*, Quasi, 1 Tim. 6. 5, 6. Pietatem appellat hoc loco Paulus non tantum *πόσει*, id est, redditum quandam & veltigal, quod semel tantum in anno, vel in tota vita percipiatur: sed *ποσειδῶν* esse ait, i. e. fundum & perennem, sive inexhaustum fontem, qui semper summos uberrimosque proventus fundat nobis, & producat. *Ποσειδῶν* enim plus est quam *πόσις* & *πόσις*, Danaus in locum.

† *Πόρν*, Meretrix, often. *Ἀφρῶν*, to sell: because whores make sale of their bodies. In the Germane tongue *Hur*, ex *Huren*, Conducere. Meretrix, à merendo, teste Vallâ. Hac etiam Prostibula dicitur, sive à Prostrando, They prostitute their bodies for gain: sive (ut alii putant) quòd Pro stabulis, id est, ante diversoria soleat habitare, Calep. Vide Amamæ cens. in Levit. 21. 7. Jac. 2. 25. ἢ *πόρν* Perinde est sive Meretricem, sive Præfectam meritorio hospitio vertamus, Vossius.

† *Πορνεύς*, Scontatio, Steph. Beza, often. Fornicatio, Vulg. The Latine word Fornicatio is derived à Fornicibus, of the vaulted houses, where such strumpets use to prostitute themselves, Haymo, & Beza in Matth. 19. 9.

† *Πορνεύω*, *πορνεύω*, id est, ab incendiando, quod & ipse Erasmus annotavit. At enim dices, hoc plus est quam Expugnare. Id verò pernego, nisi expugnatio præcesserit. Possunt enim agri & urbes, salvâ Republicâ, vastari, ut Hannibali accidit tandem à Romanis superato, Beza in Gal. 1. Metaphora à re militari: nam *ποπθίζω* proprie dicitur de vastationibus ac populationibus agrorum & urbium, Pifcat.

Math. 5. 32. ponitur pro Adulterio, sicut Adulterii & Stupri nominibus Latini quoque interdum promiscuè utuntur. Act. 15. 20. Scontationem vertunt, quam melius cum veteri interprete fornicationem dixissent. Est enim actus professionis meretricia in fornice stantis viri, vel mulieris mercede pactâ prestituta, & omnium libidini patentis. Hac fornicatio à *πορνεύω* quidem apud gentes fuit, & publicè licita ac permessa, non item Judæis, Salmastius de Fœnore Trapezit. li. 2.

† *Πορνῶν*, Scontor. Dicitur de uxore que palam omnibus prostat, uno & altero adultero non contenta, quomodo usurpavit Dion. de Messalinæ & Silii nuptiis loquens, Beza in Matth. 5. 32. 1 Cor. 6. 18. and 10. 8. Rev. 2. 14, 20. and 17. 2. and 18. 3, 9.

† *Πόρν*, Scontator, 1 Cor. 5. 9, 10, 11. and 6. 9. Ephes. 5. 5. 1 Tim. 1. 10. Hebr. 12. 16. and 13. 4. Revel. 21. 8. and 22. 15.

† *Πόρρω*, Procul. *Πόρρωτέρω*, Longius. Matth. 15. 8. Mark 7. 6. Luke 14. 32. and 24. 28.

† *Πόρρωθεν*, Procul, è longinquo, Luk. 17. 12. Heb. 1. 13.

† *Πορφυρέα*, Purpura. Videtur esse vox f Accipitur pro panno Phœnicia. Chald. *ܩܪܦܪܐ* est frangere: quia frangi solebat nobilis coloris causâ: aut, quia ipse purpure linguâ suâ conchas frangere queunt. Purpura à puritate lactis, Martin. in Lex. Philolog. The name of a shell-fish called the Purple; it is like an Oyster, and hath in it a liquor, which is used to make the purple die, of great esteem. Purple and Scarlet are put sometimes one for another; They clothed him with purple, Mark 15. 17. They put on him a scarlet robe, Matth. 27. 28. for which another saith, They put on him a purple robe, Joh. 19. 2. The Greeks and Latines have applied the purple colour to blood, and bloody death, as *πορφυρέα* *θάνατος*, Purple death, in Hom. Iliad. 5.

Purpuream vomit ille animam,— He vomited out his purple soule, that is, his life-blood, Virg. Aneid. 9. *Verbis purpurea*, Marc. 15. 17. de qua Martialis,

Martialis, quod esset antiquitus insigne Romanorum magistratuum, canit :

Divisit nostras purpura vestra togas.

It is used also Mark 15.20. Luk. 16. v. 19. Rev. 17.4. and 18.12.

Πορφυρεῖς, & contracte πορφυρῆς, Adject. *Purpureus*, Joh. 19.2.5.

Πορφυρεῖς πωλῆς, Act. 16.14. *Purpuraria*, Vulg. *Quæ purpuram vendebat*, Beza. Ideo singulari numero dicere malui *Purpuram*, nè quis de *Purpuris Pifibus* agi putet, Id. ib. *Purpuræ* venditricem interpretatur Hieronymus.

Ποσῆς, *Quoties*, Matth. 18.21. and 23.37. Luk. 13.34.

Πόσις, *Potus*, Joh. 6.65. Rom. 14.17. Col. 2. v. 16.

Πόσος, *Quantus*, often.

Ποταμὸς, *Fluvius*, often. *Quasi ποταμὸς*, *Potni aptus*. Apud Homerum sæpe dicitur de Oceano.

Ποταμοφύη, *Qui à flumine rapitur*, Rev. 12.15.

\* Ποταπὸς, *Qualis, quantus*. It is used of *Quantitie* 1 Joh. 3.1. but most usually of *Qualitie*, so Matth. 8.27. Ποταπὸς ὄν ἔτος; *Qualis est hic? Qualis & quantus?* Græca vox per utramq; illam Latinam exprimi solet. Luc. 1.29. *Qualis & quanta πόλις* id est, *quàm honorifica atque magnifica*, ac proinde supra sortem suam posita? Pifcat. Sic Luc. 7.39. Habet *emphasin quasi admirationis de excellentia seu enormitate*, Chemnit. Both significations agree to that place, Mark 13.1. Ποσῆς ποὶ λίθοι, *Quales, & quanti lapides!* Quàm pulchri, & quàm grandes! Gerh. in Harm. Pifcat. How faire, and how great! Interrogatio admirantis. It hath not a simple interrogation, as ποῖος, but an admiration rather, on the good part. 2 Pet. 3.11. *what manner of people!* Even to admiration. Usurpavi solet in admiratione de insigni alicujus rei vel personæ qualitate. Matth. 8.27. de Christo maris tempestatem uno verbo sedante usurpatur. *Emphasis ergo est in voce ποταπὸς, ut sit sensus, Quàm piè, quàm prudenter, quàm accuratè vos oportet conversari!* Quàm sanctos &

pios vos esse convenit! *Quale & quantum in vobis vigere debet pietatis & virtutis studium!* Gerh. in 2 Pet. 3.11.

Πότε, *Quando*. Adv. interrogandi, Luc. 21.7. Joh. 6.25. & Πότε, aliquando, dictio enclitica, solo accentu discriminatur, often.

Πότερ, *Uter*, Joh. 7.17.

\* Ποτήριον, *Poculum*, often. Dicitur ποτήριον, quasi τὸ πῶτον τῆς βίης quoddam potum contineat. Poculum in genere significat, cujuscunque tandem illud materię aut formę sit. Resc. à viris doctis annotatum est per Cus Hebræum, cui respondet hoc Hellenistarum ποτήριον, significans sortem prosperam aut improperam, quæ Deo inspiciente ac moderante, cuique obtingit. Pro adversa autem sorte, ut in Psalmis, Esaiā, & Jeremia aliquoties; ita in his libris non hoc tantum loco, sed & infra, Matth. 26.39, 42. Marc. 14.30. Luc. 22.42. Joh. 18.2. & in Apocalypsi sumitur, Grotius in Mat. 20.22. 1. A kinde of pot, or goblet, whereby of old time they did measure a portion of drink to each person in the family, Luk. 22.17. 2. Taken metonymically, for the wine contained in the cup, Matth. 26. v. 27. 3. The crosse, or portion of affliction measured and distributed to every one of the faithfull, Matth. 20.23. Vide Grotium in loc.

\* Ποτίσας, *Do potum, duco aquatum, rigo*. Est Potare, five Potum prabere, Gerh.

Πότης, *Compotatio*, 1 Pet. 4.3. Denotantur hoc nomine cum κοίμοις conjuncto luxuriosæ compotationes, in quibus ad numerum bibitur, & potando certatur, Esai. 5.11. & 22. Lyranus ut distinguat ab ἀνοφελυγίας accipit de potationibus inebriativis sine vino. Sed concinnius est ἀνοφελυγίας de vitioso habitu & affectu, πότος de potandi actu accipere, Gerh. in loc. Frequent and immoderate bibbing. Inexhaustam illam notat ingluviem eorum qui ad numerum bibunt, Bullinger.

Πῆ, *ubi?* often. Adverb. interrogandi: item, sine accentu, πε circiter; est dictio enclitica Rom. 4.12. item indefinitè accipitur 1 Joh. 2.

Πῆς, *Pes*, often.

X x 2

Πῆς

c Whence *Dorphyrus* had his name, u *Purpurarum venditrix*, à nomine πορφυρῆς, *Purpura*, & πωλῆς, *Vendere*: nam *Purpurarii* magis videntur dici, qui colligunt purpuras, hoc est Utrinatores, aut qui tingunt, Eras.

x Non simpliciter qualitatem significat rei vel personæ, sed cum emphasi quadam admirationis, *Estius*.

y The Disciples might well wonder at these stones: for they were goodly, and fair, and (as *Josephus* writeth) fifteen cubits long, twelve high, and eight broad.



<sup>b</sup> Nomen Latinum quod Præfēs Romanus una cum potestate ac jurisdictione in provinciam Judæam secum attulerat, illud igitur ut vulgatum ac notum Evangelista retinuit.

<sup>b</sup> Prætorium, Matth. 27. 27. Mark 15. 16. John 18. 28, 33. and 19. ver. 9. Acts 23. 35. Philip. 1. 13. Id est, Cæsaris regia: latè enim patet Prætorii appellatio, unde & Milites Prætoriani.

<sup>c</sup> Per areolas, Marc. 6. ver. 40. vel uno vocabulo, Areolatim; dicuntur enim *ἀρεολαὶ* hortorum areolæ. Græcè est, Areolæ areolæ, id est, per Areolas singulas. They sat downe rankes rankes, that is, sundry ranks. The Greek word signifieth such beds as are made in a garden, so that the company which were there set, might seem as rowes, or borders of beds in a garden: ranks of people sitting down to be fed of Christ.

<sup>c</sup> Facio, exigo, utranque habet significationem, Fan-  
sen.

<sup>c</sup> *Πράσσω*, sive *ἀεζίνω*, Facio, ago, exigo, exerceo. Luc. 3. 13. *ἀεζώμεθα*. Vulg. Lat. *Faciatis*: but the Greek is to be translated *Exigite*, *Exact*, or require, as Erasmus first of all noted.

<sup>d</sup> Sed si derivatio spectetur, sonat propriè res facta à quo-  
piam.

<sup>d</sup> *Πράγμα*, Res, negotium, opus, often. Rem significat, & propriè rem factam, & quæ jam est in opere, ut ita loquamur, Jun. in Parallel.

<sup>e</sup> Negotiationes lucro-  
sæ, Gerh.

<sup>e</sup> *Πεπραγμένα*, Negotia, 2 Tim. 2. 4. *Πεπραγµένων*, Negotiorum, Luk. 19. 13. In se ac per se est verbum generale, significans res & negotia gerere, rebus & negotiis gerendis occupari, conari aliquid efficere, Xenoph. Demosth. In specie hîc usurpatur de negotiis quæstuosis; ut significet, Negotiari in aliqua re ad lucrum, Eudæus.

<sup>e</sup> *Ἐξήλω*, Exactor, Luc. 12. 58. Exactor multarum. Operator, exactor, quæstor, qui multas exigit, Erasmi. Budæus. A *ἀεζίνω* exigo. Significat cum qui homines angustiat exigendo, & adigendo ad solutionem æris alieni, Chemnit.

<sup>e</sup> *Πεποίη*, Factum, actio, Matth. 16. v. 27. Luk. 23. 51. Acts 19. 18. Rom. 8. 13. and 12. 4. Col. 3. 9. Some render it *actus*; but *actum* is more usu-  
all in this sense, saith Valla. Budæus tam *actus* quàm *acta*, rectè dici tradit. Lucan saith of Cæsar,

— Licet ingentes abruperit *actus*.

*Actum* rerum, dixit Plinius, quam vocem usurpavit & Suetonius. Qua

vox Latine non potest exprimi uno vocabulo, sed geminâ voce appellatur *Actio* moralis, quando quis agit secundum præcepta bonorum morum, Keck. in Ethic.

Prodicus apud Platonem ita distinguit *ἀεζίν* & *ωρίων*, ut dicat *ἀεζίν* semper esse honestam, *ωρίων* autem etiam turpem interdum: *ἀεζίν* propriè de moralibus actionibus dicitur, *ωρίων* verò de operibus & affectionibus.

Act. 1. 1. Interdum Græcam vocem Latini servant: Hilarius ad Matthæum; Nam sicut libro Praxeon continetur. Interdum *acta*, & passim *actus* dicunt: & quidem singulariter, nonnunquam; ut apud Prosperum De prædict. parte 3. ut testatur *Actus* Apostolorum, Nubes eum suscepit, & sublatu est à discipulis. Fulgentio, Liber quem de *Actibus* Apostolorum Lucas conscripsit. Item, Liber appellatur, qui Apostolorum *Actibus* ascribitur. Item, Liber, qui Apostolica continet gesta, Heinsius in loc.

<sup>e</sup> *Πεπράσσω*, Vendo, Matth. 13. 46. and 18. ver. 25. Joh. 12. 5. Acts 5. 4. Rom. 7. ver. 14.

<sup>e</sup> *Πεζῶ*, Mitis, Matt. 27. 27. Quasi *πέζω*, quoddam qui donati sunt hac virtute, omnibus se faciles ac placidos reddant, Beckman. In lingua Græca significat lenem, mansuetum, humanum, placidum, & est nomini virtutis. Parvus came from this Greek word. Qualem prisca ætas detestabatur, omnia in fortitudine sita esse putans, eamque solam esse virtutem. The Septuagint have rendered it an Hebrew word,

that signifieth afflicted, by this, as Psal. 36. 11. Adversa enim hominem mansuetum reddunt, & malis vera mansuetudo conspicitur & probatur, Chemn. *Πεζῶ* Græcis etiam dicitur, qui moderate potest ferre.

<sup>e</sup> *Πεσότης*, Mansuetudo, lenitas. 1 Corinth. 4. 21. 2 Corinth. 10. 1. Gal. 5. ver. 22. and 6. 1. Ephes. 4. 2. Col. 3. v. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2.

<sup>e</sup> *Πεζῶς*, Mitis, lenis, Matth. 5. ver. 5. and 21. 5.

<sup>e</sup> *Πεσότης*, Mansuetudo, Jam. 1. 21. and 3. 13. 1 Pet. 3. 16.

<sup>f</sup> Because of the small difference that there is betwixt *Πεζῶ* pauper, or afflicted, and *Πεζῶ* mild, Mansuetus.

*Πεπρωτες*,

Πρέπει, *Decet*, Matth. 3. 15. Τὸ πρέπειον non significat hoc loco externam speciem decore, sicut 1 Cor. 11. ver. 13. sed quod ex Dei ordinatione, & juxta voluntatem ejus fieri convenit, & debet, sicut usurpatur Heb. 2. ver. 10. & 7. ver. 26. Chemnit. in Harm. Πρέπειν est, Servare in sermone & gestu convenientiam, id est, non discedere à natura, & personæ, ac locorum ordine, Victorin. Strigel. It is used also Ephes. 5. 3. 1 Timoth. 2. 10. Tit. 2. ver. 1.

Πρεσβεία, *Legatio*, Luke 14. 32. and 19. ver. 14.

Πρεσβύτης, *Legatione fungor*, 2 Corin. 5. v. 20. Πρεσβύτης] We translate it, *we are Ambassadors*: whereas it is but one word in the Original, and of a precious emphasis; for the word of action signifying the office, tells us, that those officers must be men of action. The same Apostle, Ephes. 6. 20. useth the same word to the same purpose.

Πρεσβύτης, *Senex*, Luk. 1. 18. Tit. 1. 2. Philem. 9.

Πρεσβύτης, *Anus*, Tit. 2. 3.

Πρεσβύτερος, *Senior*, Presbyter, often. Presbyter Græca vox est, quæ Hebraicæ Zaken respondet, & non solum ætate seniores (qui propter ætatem venerandus est) significat, sed etiam eum qui in Reipub. dignitate & auctoritate præstat; estq; honoris vocabulum, quo honoratiores & magistratus in Veteri Testamento nuncupantur: & inde translatus est, ut Rectores Ecclesiarum Christi in Novo Testamento significet, Hadrianus Saravia. Hæc enim vox de politia Novi Testamenti usurpata, ubi quæ Ministros verbi denotat, A. 6. 11. v. 30. & 14. 23. & 15. 2, 6, 22. Scultetus. Πρεσβύτερος, Presbyters,

whence our tongue, following the French [*Presbres*], long since derived *Priests*, B. Bilson, Deodate. For, though the word *Priest*, by Popish abuse, is commonly taken for a Sacrificer, the same that *Sacerdos* in Latine: yet the holy Ghost never calleth the Ministers of the new Testament *Isees*, or *Sacerdotes*; therefore our Translatours (to make a

difference between the ministers of the Old Testament, and them of the New) call the one, according to the usuall acception, *Priests*; and the other, according to the originall derivation, *Elders*: which distinction the Vulgar Latine alwayes rightly observeth, *Fulke against Martm.* James 5. 14. Our Translation is true, and proper to the Greek word, which signifieth *8 Elders*, and therefore is rendred *Seniores* of the Vulgar; but of the Rhemists *Ancients*, not so properly as of *Elders*; for both the Latine *Seniores*, and the Greek Πρεσβύτεροι significeth with comparision; the positive and superlative degree of the same word do significeth *Old*, and *Elders*: these Officers were so called, because, for the most part, they were chosen from the elder sort of men. *Senior*,

Luc. 15. v. 25. Est etiam nomen officii, Tit. 1. 5. quæ ratione etiam Apostoli hac voce denotantur, 1 Pet. 5. 1. Confer A. 6. 4. & 20. 28. 1 Tim. 5. 17, 19. & Episcopos Vocem πρεσβυτέρων Chrysostomus & Theophylactus ad ætatem referunt; Ambrosius relictis ad muneris dignitatem, Scultetus in locum. *Aliter* Hyperius censet, tum quod mox adjicit per Antirbesin de junioribus; tum quod postquam de viduis egit, subjecit de Presbyteris. Vide Salmast. de Episcopis & Presbyteris, pag. 152. 154. 155. Vide Wallzum in locis Communibus, & Laurentium in Jac. 5. ver. 14. & 1 Pet. 5. 1.

Πρεσβυτέριον, *Seniorum ordo*, Presbyterium. It significeth a company of Elders. Presbyterium in Latine is used by Cyprian, lib. 3. Epist. 11. & l. 2. Epist. 8. & 10. for a Consistory of Elders. 1 Tim. 4. 14. \* It doth signify (saith one) not onely a company of Presbyters, but also the office and function of a Presbyter. Hieronymus, Ambrosius, Primasius, Haimo, Lyranus dicunt, Presbyterium hic est dignitas vel officium Presbyterii: quibus & Calvinus ad stipulatur. Chrysostomus, & Theodoretus, & qui horum vestigiis insisterunt, Occumenius ac Theophylactus, per Presbyterium.

8 The Greek word significeth so, and is used both of profane and ecclesiasticall Writers in that sense.

Presbyteri vox Græca est, Græcè enim πρεσβύτερος vocant, qui jam ætate provecior est.

Sæpe Presbyteri nomen, & Pastores, & Episcopos continet generali significato, uti 1 Pet. 5. 1. A. 6. 17, 18.

\* Vide Beza.



byterium non nisi Episcopos intelligunt. Itaque si demus (inquit Scultetus in locum) *πρεσβυτέρων* hic cœtum seniorum significare, erunt seniores illi, Apostoli, Evangelistæ, Prophetæ, & Lxxii discipuli, quos Scripturæ docent de presbyteriis fuisse in prima Ecclesia; non Laici seniores, quorum Scriptura nusquam meminit, & qui hoc ipso loco à Presbyterio, velut ex professo, excluduntur. Presbyterium enim hoc munus ministris ordinandis imposuit. Nulli autem Laicorum seniorum manus ministris imposuerunt: Hoc postremò habendum; solos pastores manus imposuisse ministris, Calvinus, li. 4. Instit. ca. 3. So Jerome and Anselme expound Presbyterium by Presbyteratus, or Episcopatus, that is, the office of a Priest, or Bishop: and Lyra, Presbyterium est dignitas vel officium Presbyteri. Yea, their owne Rhemists confesse so much, in that they translate the word Presbyterium in this place, Priesthood, which doth not signifie a company of Priests, but the office and order of a Priest. Yet

<sup>h</sup> others seem to be of a contrarie opinion. *Πρεβυς, Præps.* Acts 1. 18. The Greek words signifie thus much, that Judas fell down flat, and was rent in funder in the midst, with a marvellous huge noyse. Haud incommodè dici potest, quòd Judas, fracto laqueo, in terram ceciderit, Gerhard. Beza & Bullingerus vertunt, Præcipitavit. Occumenius, Erasmus, & Valartius, ad verbum vertunt Præps, vel dejecto capite, & in terram prono, qui est gestus suspensorum, Jansen. Cornel à Lap.

*Πρὶν, Priusquam*, often.

*Πέλομαι, Dissacor*, Heb. 11. 37. Proprie, serrà dissacor.

*Πρὸ, Ante*, often.

*Προάγω, Præo, præcedo, produco*, often. Matth. 21. 31. Aliquando significat Deducere, producere; in qua significatione accipitur, A. 16. 30. & 25. 26.

<sup>h</sup> Significat Collegium Presbyterorum, qui prærant Ecclesiæ Christianæ; nunquam significat Officium, sed Collegium, ut Luc. 22. 66. Vide Piscat. & A. 2. 2. 5.

*Camer. in Myoth. Evang.*

*i Ex πρὸ, Ante & πρὸς, Nunc,*

*Vergo.* Vergit enim deorsum, qui vultu est in terram dejecto, Erasmus. Proprie non significat suspensum, sed pronom, ac præipientem in caput: exprimit habitum ac gestum laqueo præfocati, qui est vultus, in terram dejectus, ut monent Erasmus.

Potest igitur sic intelligi, quòd Publicani, & Meretrices exemplo suo deducunt Sacerdotes in regnum celorum. Significat etiam τὸ προάγω, Antecellere, Præstantiorem esse; in qua significatione vivuntur verbo Antea: potest hæc significatio etiam huc accommodari; Publicani & Meretrices vobis longè præstantiores sunt, quamvis vobis primi in regno Dei videamini: verum, quoniam additur, in regnum, ideo simplicius est Vulgati verbis significationem (quæ usurpatur pro præcedere, præire) hic retinere; quo sensu accipitur, Matth. 14. 22. & 26. 32. Marc. 10. 32. & Syrus habet verbum præcessit, antecessit, anteverit, Matth. 26. 32. Gerh. in Harm. Matth. 2. 9. προήγειν. Præibat, antecedeat, Vulg. Præcedebat, Erasmus. Quod & ipsum Latinus significat, ita præcedere, ut sis dux viæ: sed illud proprius abest à Græco, Beza.

*Προαιρέομαι, Præopto*, 2 Corinth. 9. 7. From the Preposition προ, which significeth Præ, & à verbo αἰρέομαι, Eligo, Præ aliis eligo. προαιρέω, Præoptat, id est, ultro seligit ac constituit apud se: Livius autem sic Græcum hoc vocabulum expressit libro Punici belli 8.

<sup>k</sup> *Προαυτιόομαι, Antecriminor*, Rom. 3. 9. *προειλασµένους*, we have already proved. Some translate the Greek word, *Criminati sumus*, we have accused, Beza, Pareus. Plenior erit sensus, si dicas, Jam antè probavimus allegatis criminibus. Nam Græcum verbum, & simplex, & compositum, significationem habet accusandi. *Crimina audivimus Gentilium*, Cap. 1. *Judeorum*, Cap. 2. Estius ad loc. The best Interpretation is this, *Evicimus*, we have proved before, Occumen. Genevens. we have sufficiently shewed by reason, that all are under sin: so also the Syrian Interpreter readeth, *Pronunciavimus*: and Gloss. Interlin. *Rationibus ostendimus*, we have shewed by reason. The French Bible, *Nous avons cidevant convaincu*. Eras. *Ante causis redditus ostendimus*.

*Προακούω, Prius audio*, Col. 1. 5.

*Προμαρτυρόω, Ante pecco*, 2 Cor. 12. 21. and 13. 2.

<sup>l</sup> *Προαύλιον,*

1 Vestibulum aule, Area ante aulam: à *ᾠθ* Ante, & *αὐλῆ*, Aula.  
 m Propono, objicio, in questionem adduco.  
 Gallicè, *Proposer, & mettre en avant*: hinc *ᾠθελήματα*, quæ proponuntur, & in questionem adducuntur, quæ explicanda proponuntur.  
 n *ᾠθελήκη*, Ovis, à nomine *ᾠθελαν*, Ovis, quod ibi in testina ovium immolandarum abluerentur, *Gagneus*.  
 o A *ᾠθελαν*, Progre-  
 dior.  
 p Facio pro-  
 dire, Meta-  
 phoricè,  
 Propono,  
 ob oculos  
 pono.

1 *ᾠθελαν*, Vestibulum, Mark 14.68.  
*ᾠθελαν*, Progre-  
 dior, provehor, procedo.  
 Matth. 4.21. Mark 1.19. Luk. 1.18.  
 and 2.36.  
 m *ᾠθελαν*, Emittere, propello. *Ἀλ-  
 λυ* sive transivēdē ponitur Act. 19.33.  
*Ἀλ-  
 λυ* Absolutè & intransitivè Luc. 21.30.  
*ᾠθελαν* ubi variè vertitur *ᾠθελαν*. Vulg.  
 Producent fructum. *Erasim.* Protru-  
 dunt gemmas. *Beza*, Emiserint folia.  
*Syrus* simplicissimè, germinant.  
 n *ᾠθελαν*, subaudi *πύλην*, Porta pecua-  
 ria, Joh. 5. v.2. Some understand  
*ᾠθελαν* market; some say the sheep-gate,  
 which is most probable, because  
 mention is made of such a gate nigh  
 the Temple, Neh. 3.1. where the Se-  
 ventie translate it so, using the same  
 word, Vide *Bezam*, *Drusum*, *Piscat.*  
 & *Cornel.* à *Lapide* in locum. Vel ab  
 ipsa porta, vel ab ovium quæ sacris de-  
 sinatæ erant ablutione, porta id cognomi-  
 nis hæsit, *Heins.* in *Exercitat. Sac.*  
 See *Deodate* on the place.  
 o *ᾠθελαν*, Ovis, often. *ᾠθελαν*  
 & *Ἀγρίον* promiscuè usurpantur, ut  
 apparet ex collatione locorum, *Matth.*  
*10.16.* *Luc. 10.3.* *Grotius*.  
 p *ᾠθελαν*, *ᾠθελαν*, Produco, or, Act. 19.33.  
 Matth. 14.8. *Præmonita*. *Pagn.* Prius  
 instructa. *Syr.* Edocta. *Adamus Con-  
 zenz*, Inducta, incitata. *Fr. Luc. Per-  
 suasa*. *Novarin.* Subornata. *Mald.*  
*Impulsa*, *Insigata*. Non enim admoni-  
 tionem solam, sed persuasionem, incita-  
 tionem, vim insuper quandam significat.  
 Ar. *Mont.* *Præinstructa*. Hæc omnia  
 fert vox *ᾠθελαν*, à verbo *ᾠθελαν*  
*ᾠθελαν* quod verbum in sacris literis  
 de ea instructione maxime dicitur, quæ  
 parentes filios Dei verba, Dei Le-  
 gem docent, eosq; de rebus divinis infor-  
 mant; sic *Deut. 6.7.* accipitur. Hinc  
 ergo istius matris impietas evadit, ut in-  
 fanda scelera ita filiam doceat, tanquam  
 si in Dei Lege eam erudiret, *Novarin.*  
 in loc. Dubito utrum rectè τὸ *ᾠθελαν*  
*ᾠθελαν* doctissimus interpretes vertat,  
 producta: Hæc enim vox non expri-  
 mit vim propositionis *ᾠθελαν*, quæ hoc loco  
 tempus respicit: neque etiam vim verbi  
 simplicis, quod instructionem sive insti-  
 tutionem subornationemque significat.  
 Feliciores igitur hic Vulgatus &

*Erasinus*: quorum illi, *ᾠθελαν* *ᾠθελαν*  
 est, præmonita; huic, prius instructa.  
*Casaubonus* etiam in notis, quod *ᾠθελαν*  
*ᾠθελαν* in his libris solet significare  
 adstruere dicendo, sive docere, signi-  
 ficationis illius vestigia hic quoque reti-  
 nenda censet. Confer *Deut. 6.7.* *Schul-  
 tetus* observat, in *Matth.* & *Marcc.* 38.  
 Est Græcis *ᾠθελαν* promovere, sive  
 instituere patrum causam acturum,  
*Salmeron.*

*ᾠθελαν*, *ᾠθελαν*, Provideo, *Heb. 11.40.*

*ᾠθελαν*, Antecedo, *Rom. 3.25.*

*ᾠθελαν*, Antea nosco, prænosco, præscio.

*Rom. 8.29.* It is not *ᾠθελαν*, He

knew before; but *ᾠθελαν*, Præ-

cognovit, He acknowledged before.

2 *Tim. 2.19.* and *Rom. 11.2.* that is,

loved, approved. Thus *Peter Martyr*,

*Bullinger*, *Pareus*, with others; and

*Pererius* laith, Significat Scientiam ap-

probationis. It is used also *Acts*

26.5. 1 *Pet. 1.20.* 2 *Pet. 3.17.*

*ᾠθελαν*, Præcognitio, *Acts 2. ver. 23.*

1 *Pet. 1.2.*

*ᾠθελαν*, Parentes, majores. 1 *Tim.*

5.4. 2 *Tim. 1.3.* Singulare non habet

hæc significatione. Nam *ᾠθελαν* est

privignus, *Drus.* ad 2 *Tim. 1.3.*

*ᾠθελαν*, Antè scribor, Prius de-

pingor, prius describor. *Gal. 3.1.*

*ᾠθελαν*, Antè scriptus, *Hieron.*

Publicè quasi in scripto, aut in tabellâ

propositus est, *Theophylact.* Prius de-

scriptus, *Steph. Beza.* Coram depictus,

*Piscat.* *Anselm.* *Vet. Interp.* & Alii

legunt, Præscriptus. Optimè maxi-

meque genuinè (laith *Cornelius* à *Lap-*

pide) Præscriptus, id est, Præ oculis ve-

stris scriptus: Et, ut *Syrus*, Pingendo

depictus est. But if we grant that

the word significeth to paint forth

a thing, it is to be understood of

a Theologicall, not an artificial

painting, as the Papists would have

it, to warrant Crucifixes. *Jude 4.*

*ᾠθελαν*, Enrolled, billed, re-

gistered; or as it were, written down

by the name in a book. Prius jam

olim descripti, *Beza*, *Piscat.* Id est,

Ab æterno prædestinati: Metapho-

ra ab iis, qui memoriæ causâ in co-

dicillis describunt & configant quæ sibi

proposuerunt ægere, *Piscat.* in *Schol.*

q *Rom. 11.2.*  
*ᾠθελαν*,  
*Præscribit*,  
*Vet. Interp.*  
*Erasim.* *Præ-*  
*cognovit*,  
*Præscientiâ*  
*sua sibi dele-*  
*git*, *Steph.* in  
*Theol.*

r Est Græca  
 vox com-  
 munis &  
 scriptura, &  
 pictura; nam  
 ᾠθελαν &  
 pingere est,  
 Erasim.  
 à *Lap-*  
 pida non  
 tantum de re  
 coloribus  
 expressâ di-  
 citur, verum  
 de omni co-  
 videnti &  
 perspicua  
 demonstra-  
 tione: unde  
 Rhetores di-  
 cuntur rem  
 aliquam de-  
 pingere suis  
 coloribus, &  
 graphicè de-  
 lineare, *Hy-*  
*perius*.



It is used also Rom. 15. v. 4. Ephes.

3. ver. 3.

Προδῆλ. Ante manifestus. 1 Tim.

5. 24. 25. Heb. 7. 14.

Προδίδωμι, Do prior. Rom. 11. 35.

Nova est ista significatio verbi προδίδωμι, pro Ante dare : Reperio tamen (inquit Beza) in illa significatione apud Aristot. lib. Oecon. 2.

Προδότης, Proditor. Luk. 6. 16. Acts

7. 52. 2 Tim. 3. 4.

Quem præmittere solemus speculatum, vel apparatus ali-

quid.

Προδραστήριον, Praefator, Heb. 6. 20.

Προεῖδω, Praescio, praevideo, Acts 2. 31.

Gal. 3. 8.

Προελατίζω, Prior spero, Eph. 1. 12.

Προεῖπω, Praedico, Act. 1. 16. Gal. 5. 21.

1 Thess. 4. 6.

Προερχομαι, Ante incipio, 2 Corin. 8.

ver. 6. 10.

Προεῖλω, Praedico. Matth. 24. v. 25.

Mark 13. 23. Rom. 9. 29. 2 Cor. 7. 3.

and 13. 2. Galat. 1. 9. Hebr. 10. 15.

2 Pet. 3. 2. Jude 17.

Προερχομαι, Progredior, praevenio, prae-

cedo, praeo, prior venio, Mat. 26. 39. Mar.

6. 33. and 14. 35. Luk. 1. 17. and 22.

ver. 47. Acts 12. 10. and 20. 5, 13.

2 Cor. 9. 5.

Προπαράσχωμαι, Ante promitto, Rom.

1. v. 2.

Προποιοῦμαι, Praeparo, Rom. 9. 23. Ephes.

2. 10. Verbi vis non est negligenda,

προποιοῦσαι, ante praeparavit, quod

antegressionem diuturnam indicat actus

divini ante opera bona, & vocationem

ad ipsa.

Προδραγγελλίζομαι, Ante evangelizo, Gal.

3. ver. 8.

Προερχομαι, Præcello, Rom. 3. 9.

Προηγχομαι, Præeo, Rom. 12. 10.

\* Quasi

Dei

hoc est, ante

fata ab aeter-

no.

Προβέβη, Propositio, propositum. Tri-

pliciter Deo tribuitur : 1. Latè, signifi-

cat Dei consilium de gubernatione uni-

versali rerum omnium, Ephes. 1. 11.

Sic totam providentiam & prædestina-

tionem continet. 2. Strictè, Dei con-

silium de hominibus misericorditer fide

salvandis, vel justè propter peccata

dammandis, sic ad solam prædestina-

tionem, tam electorum, quàm reproborum

pertinet, ut Rom. 9. 11. 3. Strictissi-

mè, consilium Dei de solis electis, vo-

candis, iustificandis, & glorificandis, ut

Rom. 8. 28. Parens. It is used also

Matth. 12. 4. Luk. 6. 4. Acts 11. 23.

and 27. 13. Ephes. 3. 11. 2 Tim. 3. 10.

Heb. 9. 2.

Προθεσμία, Tempus præfinitum, Gal. 4.

ver. 2.

Quà voce dies præfinita,

aut ipsa ad aliquid agendum destinatio

declaratur, Beza. Significat diem di-

ctum, seu præfinitum, cuiuscunque acti-

onis, Camerar. Significat diem præ-

scriptum ad quem jus alicujus duraret,

ultra quem non liceret agere ; tale est

jus Tutorum, Erasim.

Πρόθυμ. Promptus, Mat. 26. 41. Mar.

14. 38. Rom. 1. 15.

Significat animum

promptum & alacrem.

Προθυμ. Prompto animo, 1 Pet. 5. 2.

Vulg. reddidit : Voluntariè : Erasim.

Animis propensis : Alii, Prompto a-

nimo : Syrus & Lutherus, Ex toto

corde vestro.

Προθυμία, Alacritas, promptus animus,

Acts 17. 11. 2 Corinth. 8. 11, 12, 19.

and 9. 2.

Προϊσχυρίζομαι, Praeo, præsium. Tit.

3. v. 8.

Καλῶν ἔργων προΐσχυρίζομαι.

The Greek word is a military word,

taken from such as set themselves in

the foreward or front of the battell,

and manfully march before the

rest, so encouraging the whole Band

following with the like valour and

diligence, as they see in their Le-

aders. The Apostle would have

Christians ardent, forward, and the

first in good works, to goe before

others as leaders, captains, and ex-

amples. Προΐσχυριζ. idem hic de-

clarat, quod Latinis verbum præstare,

pro antecire, Beza. Haud scio, an ul-

lius idonei Scriptoris autoritate probari

possit, προΐσχυριζ. idem esse aliquando

quod præstare sive antecire. Itaque

Vulgarum hic retinendum censeo, quem

Erasmus quoque secutus est. Quin Be-

za ipse hoc verbum 1 Tim. 3. v. 5. sic

reddidit, Scultetus in loc. Tit. 3.

ver. 14. Καλῶν ἔργων προΐσχυρίζομαι, Bo-

nis operibus præesse, Vulg. To excell

in good works, Rhemists. We trans-

late it, To maintain, or Shew forth

good works. The Rhemists brag that

their Translation is the better. The

Greek-signifieth all three indiffer-

ently, to Maintain, or Shew forth,

and

\* Bene agen-  
do prære, id  
est, sanctæ &  
rectæ vitæ an-  
tistites esse.  
Vulg. & E-  
rasim. Bonis o-  
peribus præ-  
esse, obscure  
admodum :  
quamvis προ-  
ΐσχυριζ. sic ac-  
cipitur, 1 Ti-  
moth. 3. 4.  
Beza in loc.

\* Jura vestra  
tueri & de-  
fensitare.

and Excell, D<sup>r</sup>. Fulk. \* Budæus,  
a man of singular skill in the  
Greek tongue, doth so translate it  
as wec have done. Demosthenes also  
useth the word in the same sense.  
The sense is good, whether it be  
translated, to excell in good works,  
or to maintain, or shew forth good  
works. Rom. 12. 8. ὁ ἀριστεὺς  
ἔστω, qui præstet, He that ruleth: This  
term, and ἀριστὺς is given to mini-  
sters sometimes in the New Testa-  
ment, from whence comes our Priest  
and Prelate, saith Par on the place.  
The Greek Fathers (saith Saravia  
against Beza) use the former word  
almost alwayes for Bishops, which  
the Latines also to the same purpose  
stile Præpositos, & Præfectos. It  
is used also 1 Thess. 5. 12. 1 Tim. 3.  
v. 4, 5, 12. and 5. 17.

Προκαλέομαι ἑμᾶς, Provoco, Galat. 5.  
ver. 26.

Προκλάγγελλω, Prænuccio. Acts 3.  
v. 18, 24. and 7. 52. 2 Cor. 9. 5.

Προκλάττω, Prius absolvo, 2 Corin.  
9. v. 5.

Πρόκειμαι, Proponor, Heb. 6. 18. and 12.  
ver. 1, 2.

Προκηρύσσω, Ante prædico, prænun-  
tior, Acts 3. 20. and 13. 24.

Προκόπω, Proficio, procedo. Rom.  
13. 12. προέκοψεν, præterit, Hieron.  
Transiit, Cyprian. & Syrus Inter-  
pres. Præcessit, Vulg. Processit, Be-  
za. The Greek word properly si-  
gnifieth *Precedo*, provebor, to goe for-  
wards, to proceed; and so reade Chry-  
sostome, and Theodoret. Far spent,  
say wec; that is, well gone for-  
ward, and proceeded in, and neer  
spent; growing towards the day.  
2 Timoth. 2. 16. προέκοψον, proce-  
dent. Vulg. & Erasim. Proficient.  
Ego illud malui, quoniam Græcum vo-  
cabulum in vitio hic ponitur, quod illi  
Latino non convenit, Beza. 2 Ti-  
moth. 3. 13. προέκοψον, Proccedent.  
Vulg. & Erasim. Proficient. At-  
qui non est hoc propriè proficere, nec  
progredi, sed magis ac magis vegredi.  
Simpliciter igitur hoc accipiendum est,  
quo significatur, fore ut illorum impro-  
bitas quotidie augeatur: ita tamen, ut

certi sint illis limites constituti, quos non  
possint prætereire, Beza. Propriè  
sonat, ante alios scindere, cadere,  
vel succidere: nempe in itinere faci-  
endo (quod succisis arboribus, cate-  
risq; ejusmodi, quibus obseptum erat,  
peritum quis reddidit & commodum)  
alios omnes antecedere, Fullerus Mi-  
scel. Sac. lib. 2. cap. 15. It is  
used also Luk. 2. 52. Galat. 1. 14.  
2 Tim. 3. 9.

Προκοπή, Profectus, Philip. 1. 12, 25.

1 Tim. 4. 15.

Πρόκειμα, Præjudicium, 1 Tim. 5. 21.  
Χωρίς προκρίματι, Absq; eo, ut unum  
alteri præferas, Steph. Dicitur enim  
Græcis προκρίνειν, qui aliquem ut exi-  
mum & selectum habet. Debet autem  
Judeus in judicando omnes istas opinio-  
nes deponere, ut qui non de personis,  
sed de causa judicaturus sedeat, Beza.  
Sine præjudicio, Vulg. Erasim. Si-  
ne precipitatione judicii, id est, causâ  
non bene ac diligenter cognitâ: quâ si-  
gnificatione nusquam memini legere τὸ  
προκρίνειν, quamvis ita explicet Græcus  
Scholiastes, Beza.

Προκυρόομαι ἑμᾶς, Ante sancior, Galat.  
3. 17.

Ἐγὼ προλαμβάνω, Occupo, præoccupo, Mark 7. A majori-  
bus accipio,  
14. ver. 8. 1 Corinth. 11. 21. ubi  
& quasi per  
Interpres reddidit, occupat, Græcè ha-  
betur προλαμβάνειν, quasi dicitur præ-  
tium accipio.  
accipit, ante vertit, festinando præ-  
occupat, quo verbo significatur, tumultu-  
anter admodum, & nullo prorsus or-  
dine omnia illic gesta, Hyperius in  
locum. Whence Prolepsis, opinio  
anticipata.

\* Προλέγω, Prædico, 2 Cor. 13. 2. Gal. 5. 21. 1 Thess. 3. 4.

Προμαρτυρέομαι, Prænuccio, 1 Pet. 1. 11.

Προμελέω, Præmeditor, Luk. 21. 14.

\* Προμεμενῶς, Ante sum sollicitus.

Marc. 13. v. 11. Μὴ προμεμενῶτε,  
Nè sitis ante solliciti. Ne anxii cum  
solicitudine præcogitatis, neque Medi-  
temini, nec vobis nimio opere cura sit,  
quidnam artificiosâ dicendi ratione ho-  
stibus sitis responsuri, Gerh. Non  
prohibetur cogitatio, sed sollicitudo illa  
& anxietas, quæ à dissidentia proficisci-  
tur, Beza. Nè præanxiemini, Nè  
antè solliciti & anxii sitis, Nè anxie  
Y y præco-

\* Præmoneo;  
profiteor,  
hinc Prolo-  
gus.

\* Plus signi-  
ficat quàm  
præmeditari,  
nempe cum  
cura, & anxia  
solicitudine  
præcogitare:  
itaque non  
cogitatione,  
aut meditati-  
onem prohibe-  
bet, sed soli-  
citudinem,  
Fanf. m.  
Conc. Evang.



*præcogitetis*, Cornel. à Lap. See yee give place to no distrustfull, or distracting thoughts, or doubts; for so the word significeth.

*Πρόνοια*, Cura, Providentia, Aët. 24. 3. Rom. 13. 14. which we translate Providence. Vox Græca, ut & Latina Providentia, tribus modis usurpatur: vel de interno opere mentis, & tum significat; 1. Cognitionem, per quam futurum aliquod videtur antequam fiat, & sic ad intellectum refertur, Aët. 2. 23. 2. Curam prospiciendi alicui, atque sic ad voluntatem spectat, Aët. 24. 3. 3. De externo opere, & significat actum curam habere alicujus, & prospicere ei, Gen. 22. 8, 14. Rom. 12. 17. 1 Tim. 5. 8. It significeth both Knowledge, and is referred to the Understanding, and Care, and is referred to the Will, and Affections. It is divided by the Philosophers into *Memorie*, *Knowledge*, and *Care*. *Memorie* of the past, *Knowledge* of the present, and *Care* of the future.

*Προνοέω*, *ἐπιμαί*, *Procuro*, *provideo*. Rom. 12. 17. The word he there useth is worthy the observing: *προνοέω*, As if he had said, Cast for this before hand, take care of this, that you doe nothing that is dishonest, that you faile not in any point of honestie by no means, Mr Hilderham on Psal. 51. 7. Provide, better than Procure, as some translate, and more naturally agreeing with the word; from whence comes *πρόνοια*, Providence. It is used also 1 Tim. 5. v. 8.

*Προσέχω*, *Prospicio*, Aët. 2. 25. Significat, Certo consilio & deliberato animo constituere, Prævidere quid ex quoque consequatur, Aret.

<sup>1</sup> Prædestinare in aliquam rem, ut fines omnes & terminos constituas, Bucan.

Verbum Syriacum (Ephes. 1. 5.) propriè significat Signavit, & Notam inussit: estque Metaphora sumpta ab iis, qui ex rerum magnâ multitudine certas quasdam deligunt, quas ut à reliquis dignoscant, notâ aliquâ insigniunt, Tremell. Significat, prius definire, & veluti centro spaciòque circumscribere, Aët. 4. 28. Gryman.

1 Cor. 2. 7. vel usurpatur de prædefinitione divini consilii, & providentia Dei circa actiones hominum, quæ cum insigni scelere etiam conjunctæ sunt, ut Aët. 4. 28. 2º De personis, & sic de sola gratuita electione sumitur, ut Rom. 8. 30. Ephes. 1. 5, 11. Valæus in loc. com. Ephes. 1. 5, 11. significat non simpliciter Prædestinare ad aliquid, sed, Ita Prædestinare ad aliquam rem, ut etiam fines & terminos constituas, quibus ad rem consequendam certò deducatur in quem prædestinasti; putà media omnia, tempus, loca, & alia id genus, Zanch. It is used also Rom. 8. 29.

*Προσέχω*, *Ante patior*, 1 Thes. 2. 2.

*Προσέχω*, *οικω*, *Deduco*, or, *Prosequor*. Quo verbo Aët. 15. 3. significatur honorifica deductio: sic Aët. 20. 38. & 21. 5. accipitur, Chamier. Rom. 15. 24. Deducere, Græcè *προσέχω*, est honoris causâ ducere, & prosequi abeuntem; subministratis etiam, si sit opus, rebus ad iter agendum necessariis, Estius in locum. It is used also 1 Cor. 16. 6, 11. 2 Corinth. 1. 16. Tit. 3. 13. 3 Joh. 6.

<sup>c</sup> *Προσέτης*, *Præceps*. Ex *πρὸς* & verbo obsoleto *πίρω*, cado, pro quo in usu est *πίπλω*, Aët. 19. 36. Adverbialiter capitur, Præcipitanter, præcipiti consilio. It is used also 2 Tim. 3. v. 4.

*Προσέδωκεν*, *Præo*, Luke 1. v. 76. Aët. 7. 40.

*Προσέχω*, *Præcurro*, Luk. 19. 4. Joh. 20. v. 4.

<sup>d</sup> *Πρὸς*, *Ad*, often. Interdum notat Eventum, ut Matth. 5. 28. Joh. 5. 16. Marc. 13. 22. 1 Joh. 5. 16. Interdum Comparisonem, ut Rom. 8. 18. Gal. 2. 14. Interdum Finem, seu Scopum, ut Matth. 6. 1. Joh. 14. 4. Interdum valet Contra, ut Luc. 20. 19. Heb. 12. 4. Interdum valet De, ut Heb. 1. 5, 7. 8. Hebr. 4. 13. Aët. 28. 25.

*Προσέσκατον*, *Ante-sabbathum*, *Prosabbathum*, Mark 15. 42.

<sup>e</sup> *Προσάγομαι*, *Compellor*, *salutor*, *cognominor*, Heb. 5. 10.

*Προσάγω*, *Adduco*, *appropinquo*, *pertraho*, usurpatur verbum *προσάγω* frequentissimè de adductione victimarum ad sacrificium,

<sup>c</sup> Dicitur tenerarius, inconsideratus, sumptu Metaphorâ ab avium pulis, qui implumes dum volare conantur, humi decidunt, Aret.

<sup>d</sup> Præpositio *πρὸς* intentionem significat desiderii, quemadmodum in *προσέχω*, *προσέχω*, quod significat & amplexum, & vehementer amorem. <sup>e</sup> To be spoken unto, ad verbum.

crificium, Lev. 4. 4, 14. Cap. 8. 14. Cap. 14. 2. Num. 6. 12. 2 Paral. 29. 31. Mal. 1. 8. It is used also Luke 9. 41. Acts 12. 6. and 16. 20. and 27. 27. 1 Pet. 3. 18.

Πεπαγωγῇ, *Aditus*, Ephes. 3. 12. It signifieth Manuduction, or leading by the hand to God. 1 Pet. 3. 18. This word imports two things: 1. Accessio to God. 2. The manner, by leading, or manuduction. Rom. 5. 2. Adductionem habuimus, *ad verb.* ut intelligamus nos non sponte & ultro in gratiam hanc adisse seu accessisse, sed huc adductos esse, *Piscat.* Ephes. 2. 18. an introduction or bringing in to God: he alludes to Princes Courts, one must not presse into the Presence-chamber, but be brought in by some Courtier, *Vide Estium ad locum.*

Προσῆλθω, *Mendico*, Mark 10. 46. Luke 18. 35. Joh. 9. 8.

Προσναβαίνομαι, *Ascendo*, Luk. 14. 10. *Vide Ludov. de Dien.*

Προσαναλίσκω, *Antea impendo*, Luke 8. v. 43.

Προσαναπληρῶ, *Suppleo*, 2 Cor. 9. 12. and 11. 9.

Προσαναλίσθημι, *Confero*, Gal. 1. v. 16.

Προσπεριδεύω, *Præterea contuli*, Beza. *Vulg.* Acquivi, non satis commode. Προσπεριδεῖν significat, Arcanum suum familiariter, quasi in sinum amici deponere, ut explicat doctissimus Budæus: & puto sumptam esse hanc significationem ab eo quod curas nostras ac difficultates in quibus versamur, quasi onus aliquod, in amicos exoneremus. Præpositio verò πρὸς addita est, ut testetur Apostolus, se quasi non contentum iis quæ ex Domino acceperat, præterea contulisse cum aliquibus, ut novi quippiam disceret, Beza in loc. *Vide etiam Piscat. in loc.* Græcum vocabulum significat, Communicare de re quapiam consultandi gratiâ. Valla parum attentus fuit, quod putat hic Contulerunt idem esse quod Addiderunt, *Eras.* Græcum est (inquit Hieronymus) Ea quæ novimus conferre cum amico, & quasi in sinum ejus, in conscientiam reponere, ut pari consilio vel probanda sint, vel improbanda. Si-

gnificat, Secretum suum alteri credere, & quasi in sinum deponere, quod *Vetus reddidit*, Non acquievi. *Improprie quidem; sed accommodatè: quia plus est Non acquievi, quam Non contuli: potest enim quis conferre cum carne & sanguine, nec ei acquiescere, Pareus.* Our Translation renders it, Gal. 1. 16. *Conferred.* Gal. 2. 6. *In conference added nothing.*

Προσπαύλωμαι, *Addo minas*, Acts 4. v. 21.

Προσδαπανῶ, *Præterea insumo*, Luke 10. 35. *Insuper insumo; vel, sumptibus sumptus addo. Interpres Latinus verbo supererogo reddidit, quod ad verbum fig. adinsumo, præterea insumo, sive plures sumtus facio. Aliud autem est supererogare, nempe, jam antea erogatis addere, non autem antea acceptis, ut apud Lucam, Rivetus Cathol. Orthod.*

Προσδέομαι, *Insuper egeo*, Acts 17. ver. 25.

Προσδέχομαι, *Expecto, excipio*, often. It signifieth properly to receive, as a stranger is received into an Inn. Of πρὸς and δέχομαι, Accipio peregrinos.

Προσδοκῶ, *Expecto*, often. Luc. 3. 15. προσδοκῶντες ὅτι τὸ λαὸν Expectante populo: id est, expectatione dubitationeq; suspensio, cum enim dubitaret, expectabat eventum rei, qui declararet essetne Messias annon, Maldonat. ad loc.

Προσδοκῶ, *Expectatio*, Luk. 21. v. 26. Acts 12. 11.

Προσέχω, *Permitto*, Acts 27. 7.

Προσγγίγω, *Appropinquo*, Mark 2. 4.

Προσδεῖσθαι, *Affideo*. 1 Cor. 9. 13. τὸ διουσιασθῆναι προσδεῖσθαι. Sacrario assistentes, sive Assidentes. Cujus vocis emphasin, & ante nos annotavit Theophylactus, & ante hunc Chrysostomus: Non enim ait, Sacerdotes, sed, Qui assident Altari, ut intelligamus assiduum cultum sacrorum: nec dixit, E sacro accipiunt, sed, E sacro vescuntur, ut admoneat, victum deberi, non divitias, *Eras.* Assiduam significat curam, assistentiam, ac proinde residentiam hoc vocabulum, *Qui*



altari assident, Beza. *Vulg.* Qui altari deserviunt. *Eras.* Qui sacratio assistunt: neuter videtur satis expressisse verbum προσεδέειν, quo significatur, hoc munus perpetuam assiduamque curam requisivisse, ut Sacerdotes querendo aliâ ratione victui vacare non potuerint, Beza.

Προσερχόμεαι, Lucrifacio, Luke 19. ver. 16.

Προσερχόμεαι, Accedo, adeo, venio ad, very often. Sicut Latine convenire aliquem dicimus etiam per Epistolam, ita & προσερχόμεαι Græcè usurpatur citra præsentiam corporis. Sic & Deo προσερχόμεαι dicimus, Heb. 4. 16. & 7. 25. & 10. 22. & 11. 6. Grotius in Matth. 8. 5.

Προσεχῶν, Precatio, often. It significeth, the earnest desiring of any good thing. Ea proprie intelligenda est Oratio, quam facimus ad votum, id est, πρὸς δέχλω, August. Epist. 59. Quia precibus animi nostri vota Deo aperimus, Cameron. Vowing is so proper to praying, that this Greek word, which in the New Testament most usually significeth Prayer, seemeth to be drawn from a Vow. Col. 4. 2. it is translated Prayer.

Προσεχόμεαι, Precor, very often. Preces fundere, vota facere, seu nuncupare, accedere ad Deum, atque ab illo optare, seu precari, Piscat. Est orare pro illustranda gloria Dei, pro cognitione veritatis propaganda, Aret. in Act. 16. ver. 25. Potius oro, quam adoro; utrumque significat, sed precari, potius quam adorare, Eras. in loc. Προσεχέειν cognationem habet cum verbo προσέχειν, quod significat, Attendere, intendere, animumque advertere; Oratio attende fundi debet, Novarin. Paulus, 1 Cor. 15. v. 16, 17. pro eodem ponit προσεχόμεαι, εὐλογεῖν, εὐχαριστεῖν.

Προσεχω, Caveo, attendo, often The

f Est oratio, quâ bona, five corporalia, five spiritalia, five temporalia, five aeterna petimus à Deo, Zanch. Ipsiâ nominis notatio ostendit, illud precum genus est, quo bona petimus, Beza in Act. 1. 14.

Est apprecatio, quâ petimus bonum quod jam habemus, conservari, vel augeri, Alsted.

Precatio, Petitio: item Locus precationis, Act. 16. ver. 16.

Proseucha dictus, Juven. Sat. 3.

Ede ubi consistas in qua te quæro profectus.

Et Orationem, & Orationum signi-

ficat, Cornel. à Lap. Syr. Interpr. vertit, Domus Orationis, προσέχειν, scil. ἡ πόλις subintell. Est Attendere, animum adhibere: includit in sua significatione diligens & attentum quoddam studium in rem aliquam, ac singularem quandam animi attentionem, Matth. 7. 15. & 16. 6. Luc. 12. 1. Act. 8. 6. & 20. 28. Gerh. in Harm. & in 1 Pet.

Greek Interpreters by this have rendred the Hebrew word מִשְׁחָבָה Hischbamer, which significeth Attention, providum, circumpectum, & cautum esse, ut à noxiis serveris; & Paulus, Act. 20. 28. Metaphoram eleganter explicat. This word is taken in two senses, 1. In the sense of attending, in 2 Pet. 1. ver. 19. 2. In the sense of bawring, Matth. 6. 1. and 7. v. 15. There it significeth properly, Animum adhibete, Apply ye, as though hee had said, Apply your minde, or beare, beware, Luke 12. ver. 1. In which sense the Heathen man Epictetus also useth it. Operam do, 1 Tim. 3. 8. But Acts 16. ver. 14. 1 Tim. 4. 13. it significeth to Attend.

1 Tim. 4. 1. προσέχω idem est quod attendo, adverto animum, totus adhæreo. Significat ingitur totos addictos fore spiritibus, impostoribus, fallacibus, Hyperius in locum. So ver. 13. προσέχει, Attende, id est, totus sis addictus, toto animo adhæreas, Id. Budæus ait, προσέχω interdum significare Ausculto, obtempero, & citat Act. 8. ver. 11. Henricus Stephanus dicit verbum hoc etiam de eo dici, qui sic aliquem observat, ut spem suam & fiduciam in eo collocet; quod & isti loco optime quadrat, ut & quod ex Budæo subiungit, προσέχειν τινι interdum esse Applicare se ad aliquem, Sectatorem ejus se præbere, Ludovic. de Dieu in locum.

Marth. 6. 1. προσέχετε, Attendite. S. August. Cavete. Novarin. ex Syr. Videte: ex Græc. Advortite, studete. Francisc. Luc. Animum adhibete. Curam adhibete, ac cavete tanquam ab hoste obsessi; ad hostes, militiamque non raro hoc verbum transfertur. Plato de Legibus, Προσεχειν τὸν νοῦν τοῖς πολέμοις, id est, Ad hostes mentem animumque convertere: & Aristophanes, προσέχειν τὸ πολέμῳ, Incumbere in bellum: Sævus hostis humane laudis amor, inanis glorie cupido, Novarin. in locum.

Προσηλω, Cruci affigo, Coloss. 2. 14. Ab ἥλ & clavus, & ab ἵμῳ mitto. Eleganti Metaphorâ dicimus alicui rei προσηλωθῆναι,

h Ita Græco vocabulo nuncupabantur, qui patriâ relicta superstitione, Judaïsmum erant amplexi, quasi *Adventitios* dicas. Quod vocabulum, Theologis etiam Latinis satis familiare, retinendum putavimus, Beza in Mat. 23. 15.

προσηλυτῶν, cui ita velut affixi sumus, aut adhaerescimus, ut ab ea divelli non possimus.

Προσηλυτῶν, *Profelytus*, Mat. 23. 15. Hic, & in Actis est is qui ortu Gentilis per circumcissionem se legi Moïsi obstrinxit, Grotius. See Deodate on Mat. 23. 15. Acts 2. v. 10. and 6. ver. 5. and 13. 43. *Profelytes* were those heathen people, who, disclaiming Paganism, became Converts, and joined themselves to the Church of the Jews. They were so termed, ἀπὸ τῶ προσηλυτῶν, from their coming and adjoining unto the Jews. *Advena*, ab *advenio*. *Ipsum nomen Græcum*, ut & *Syriacum*, aliquando latè sumitur pro quovis *advena*, qui Hebræis *Advena portæ*, nisi me fallit augurium. Interdum accipitur pro eo qui Legis jugum in se recepit, quem vocant *Advenam justitiæ*, vel *Advenam filium foederis*. *Advena portæ*, quicumq; portam urbis *advena* ingreditur, Diu. in Mat. 23. 11.

Προκαίω, *Temporarius*. Mat. 13. v. 21. *Temporarius*, Beza. *Temporalis*, Vulg. Quod etiam vocabulum pro eo quod non nisi ad tempus perseverat, à Quintiliano usurpatur, lib. 6. c. 20. Illud autem apud utrumque Plinium frequenter occurrit. Deinde quum vulgò in Scholis opponantur temporalia spiritalibus, studii amphiboliam vitare, Beza. It is used also Mark 4. 17.

Προκαλέω, *Advoco*, often. *utrumque significat*, & *Convocare*, & *Ad se vocare*, Mat. 10. 1. & 15. 10. Mark 3. 13. & 6. 7. Mat. 10. 1. προκαλεσάμενοι, *Convocatis*. Pagn. *Accersitis*. Fr. Luc. *Advocatis*. Syr. *Et vocavit*. Novarin. *Asciscens*. Verbum προκαλέομαι est etiam, *Socium ad bellum quempiam evocare*; ut statim discerent Apostoli, se à Christo vocatos, non ut in umbra otio torpescerent, sed ut ad pugnam cum ipso contra hostes irent, Novarin in loc.

Προκαίεσθαι, *Semper adsum*, perdiao,

*assiduus sum, incumbo*. The word is attributed to the hunting of dogs, which will not cease following the game, till they have got it. It signifieth, to persevere with strength. Acts 6. ver. 4. it signifieth, to attend upon the work, stand to it, be instant in it. Προκατεστήσαμεν, *Instabimus*, saith the Vulgar Latine, *wee will be instant in, Attend unto it*. Rom. 13. ver. 6. προκατεργαῶντες, *Bending themselves*. *Serving*, Some. *Applying themselves*, Others. *with force and strength applying*, Greek. It signifieth to contigue, to watch, to take pains in any business, as Rom. 12. ver. 12. τῇ προσῶχῃ προκατεργαῶντες, <sup>1</sup> *Continuing, or Labouring, Persevering, watching in prayer*. Be instant, Vulg. Lat. Vatabl. In oratione perdurantes, Beza. The Greek signifieth rather to *Continue with strength*.

Col. 4. 2. τῇ προσῶχῃ προκατεργεῖτε, *Continue*, that is, Go on, Persevere, and, Be instant (in prayer.) This word there rendred [*Continue*,] signifieth not onely Continuance in regard of time; but Instancie and Importunitie, and is translated by some, and that truly, *Be instant in prayer*. Deducitur à κατέχευω, quod unâ literâ transpositâ, idem est quod κατέχευω robur, vehementia, viatoria: unde κατεργεῖν, *Fortiter tolerare*, vel *perdurare*, & προκατεργεῖν, *Vehementer, & Assidue incumbere rei alicui difficili & laboriosæ, donec eam ad eventum perduxeris, & quasi victoriam obtinueris*: unde hac duo involvit, *Vehementem quandam animi intentionem, & quasi pugnam dum versatur in actu orandi, & assiduum frequentationem orationis*, Episc. Dav. in locum. Proprie est, *Patienter & toleranter rei alicui insistere*. It is used also Acts 2. 42, 46. and 8. 13. and 10. 7. See Beza on Rom. 13. 6.

Προκαίεσθαι, *Perseverantia*. Eph. 6. 18. It signifieth an invincible constancie. *Assidua & tolerans aliqua in re perseverantia*, quum viz. nulla arum nec labores nos à re aliqua evellere possunt, Steph. in Thef. Ling. Græc.

Προκαίεσθαι

i 3 Cor. 4. 8. Heb. 11. 25. Qui partim temporì servit, & seculi huius moribus se accommodat, partim ad tempus saltem credit, & in proposito non diu perseverat. Vide Piscar. in Luc. 7. 18.

k Marc. 3. 9. προκατεργεῖν significat, In re aliqua, aut apud aliquem perseverare, ita ut semper præstò sis; ideoque de pedissequis dicitur. Budæus Græcæ lingue doctissimus, vertit, ut *Assiduus comes esset*. Alibi verò etiam pro *Perdurare* accipitur, ut Act. 2. 14. Reza in Marc. 3. 9.



m Gallicè,  
*Oreiller*, ab  
*Oreille*, id est,  
*Awis*, cui  
supponitur.  
*Pulvinar*  
quod capit  
hominis de-  
cumbentis  
supponitur.  
n *Cervical*, à  
*Cervice*,  
quod cervici  
substantis  
subternitur.  
o Alludit  
omnino  
*Paulus* ad  
Deut. 17. 11.  
p The Septua-  
gingt use it,  
Gen. 22. 4.

<sup>m</sup> Περσπεράλαιον,<sup>n</sup> *Cervical*, Mark 4.38.  
Of πρὸς and κεφαλή, *Caput*, because  
we lay our heads on it.

Προσκληρόμαι, Confocior, Αθ. 17.4.

Περίσκλησις, *Inclinatio in alteram partem*,  
1 Tim. 5. 21. *Metaphora sumpta à*  
*librâ, ejus tanx altera præponderat &*  
*deprimiur, atque ita nullum est æqui-*  
*librium.* ° Κατὰ περίσκλησιν, *In al-*  
*teram partem inclinando*, *By titing*  
*the balance of one side*, Steph. Beza,  
Vu!g.

Πεσοκολλησθαι, Agglutino, adhæreo.  
 Matth. 19. 5. πεσοκολληθήσθε. Ad-  
 hærebit, Vulg. Agglutinabitur, Eras-  
 mus. Conglutinabitur, Tertull. The  
 Greek word importeth, to be glued  
 unto, whereby is signified the straight  
 knot which is between man and wife,  
 as though they were glued together.  
*Sic verbum Hebræum Dabak, quan-*  
*quam Synecdochicè alias conjunctiones*  
*notet præter conjugium; propriè tamen*  
*de ætiffima conjugum copula in matri-*  
*monio usurpatur, quemadmodum liquidè*  
*apparet ex ipsa conjugii institutione, quæ*  
*extat Gen. 2. 24. idemq; locos optimè*  
*& valde emphaticè à Christo veritatur*  
 Matth. 19 5. πεσοκολληθήσθε τῇ γυ-  
 ναϊκι αὐτοῦ, h.e. adhærebit tam firmiter,  
 ac si firmissima ac tenacissima quodam  
 glutine, quod Græcis κόλλα dicitur,  
 foret copulatus, Tarnovius in exercit.  
 Bibl. Ephes. 5. 31. πεσοκολλη-  
 θήσεται, Shall be joynd, or as the  
 word properly, according to the  
 naturall notation thereof, significth,  
 Shall be glued to his wife, as two  
 boords joynd together with glue,  
 are as firme and close, as if they  
 were but one piece. It is used  
 also Mark 10. 7. Acts 5. 36.

Προσκόβω, *Offendo, impingo*, Matth.  
4.6. and 7.27. Luke 4.11. Joh. 11.9.  
Rom. 9.32. and 14.21. 1 Pet. 2.8.

Πέτρονμα, *Offendiculum*. Rom. 14.  
v. 13. It signifieth a stone, or <sup>r</sup> impe-  
diment in the way, against which a  
man dasheth, or may dash his foot.  
It is used also Rom 9. 32, 33. and  
14. 10. 1 Cor. 8. 9. 1 Pet. 2. 8.

Προσκοπή *Offensio*, 2 Cor. 6. 3.

Περικυλίζω, *Advolvero*, Matth. 27. 60.  
Mark 15. 46.

Προσκυνῶ, *Adoro*, very often. Προσκυνῶν, promiscue de Dei & hominum cultu apud Lxx usurpatur. Significatq; exteriorē venerationē, cum incurvatione corporis : sonat enim idem quod Admoveo. Hinc apud Latinos bene respondet verbum *Adoro*, quod est quasi, Ad aliquem oro, id est, capite aut corpore inclinato ad aliquem orare, Janfen. in Concord. Evang. Propriè significat capitis inclinati gestum, quum moto à fronte galero caput submittimus, Eras. Adorare est Manum ori admove. Significatur hac voce humilis & abjecta venerationis gestus : ut cum quis se ad alterius pedes abjicit. At quoniam eosdem corporis gestus in sacro quoque cultu usurpant veteres, vox illa ad animum quoque translata est, ad verum Dei cultum significandum, Scultetus. It significeth an outward reverence of bowing downe the body to the ground, as well civil, as religious adoration. It properly significeth, In falling down to worship; by which word *Cornelius* his manner of worshipping *Peter* is expressed, A. Ct. 10. 25. *Martin* saith, that we shun the terme of *adoring*, for fear of their *δουλεύω* which is utterly untrue; for it is avoided partly, because it is more Latine than English, partly because it doth not expresse either the Greek, or the Latine termes, which the Scripture useth. The Hebrew word *Shachah* doth signifie properly, to bow down, and therefore is used of such bowing down, as is not for adoration, as *Psal.* 42. 5, 6. and in divers other places. This Greek word also significeth, to use some gesture of body in worshipping, and sometimes, to fall down. Religious adoration is expressly forbidden to any creature, or image of creature, by the second Commandement in the Hebrew terme, and by the words of our Saviour Christ to the devill, *Matth.* 4. 10. in the Greek word, *D' Fulk* against *Gregorie Martin*. It comes of κύνω, *Canis*. A Metaphor from the manner of Spaniels, when they couch, and crouch on the ground

ground before their Masters, Zach. in Præcept. 2. cap. 14. Or of κύω, Osculor, quia mos antiquus adorandi apud Persas erat osculando manus, os, seu genua, quæ fuit demississima adoratio, Beza in Matth. 2. 11. See Rivet on Psal. 22. 28. and Grotius on the second Commandment.

Προσκυνῶν, Adorator, Joh. 4. 23.

Προσλαλέω, Alloquor, Acts 13. 43. and 28. 20.

Προσλαμβάνω, accipio, sumo, accipio, often. Rom. 14. 1. It significeth to receive, affectu charitatis, with a charitable affection, as Haimo. It significeth three things: 1. To receive, or take a weak one unto them, not cast him off. 2. Patiently to beare with him. 3. And by further instruction seek to restore him. The same word is used by Paul, when he intreats Philemon to receive Onesimus, as his own bowels; so the strong must receive the weak, as their own bowels. Matth. 16. 22. προσλαβεῖν in eundem aliquem dicitur, qui prebentum manu, aliqua de re monet: Quomodo in eo eleganter accipias, cum dicitur, Καὶ προσλαβὼν αὐτὸν ὁ Πέτρος, Interpretes vetus; & assumens eum Petrus: Plus Erasmus qui abducendi voce usus est; & cum abduxisset eum Petrus: quanquam ita solent qui seorsum aliquem abducunt ut solum compellent. Etiam, prehensâ ejus manu si dixeris, aut arreptâ, gestum Petri & ardorem eleganter expresseris: ut in illo,

Arreptâq; manu, Quid agis, dulcissime rerum?

quanquam alio ibi instituto, Heinsius in locum. Cum προσλαμβάνεται Græcè inter cetera complexi significet, videtur mihi ea significatio huic loco melius convenire, quam altera, seorsim abducendi, quæ multis placet. Hoc enim gestu summum suum amorem in Christum testari Petrus voluit. Neq; aliunde ducta videtur translatio, quæ Rom. 15. 7. aliisque in locis apparet. Grotius in locum. It is used also Mark 8. 32. Act. 17. 5. and 18. 26. and 27. 33, 34, 36. and 28. 2. Rom. 14. 1, 3. and 15. 7. Philem. 17.

Πρόσληψις, Assumptio. Rom. 11. v. 16. The word is very significant, signifying such a receiving, as a man performeth in the entertaining of a speciall friend. The word is used by the Septuagint, Psal. 65. 4. So Paul desires \* Philemon to receive his servant Onesimus, that is, with kindness forgiving his fault. The same word is used of receiving them which are weak in faith, Rom. 14. ver. 1, 3.

Περσείω, Permaneo, Matth. 15. v. 32. προσμύωσι, Continued with me. Goe not from my side, Genev. Mark 8. 2. Acts 11. 23. and 18. 18. 1 Tim. 1. 3. and 5. 5.

Προσμήζομαι, Appello, Mark 6. 53.

Προσφείλω, Insuper debeo, Philem. 19.

Προσχωρίζω, Insensus sum. Heb. 3. 10.

προσχωρίζω: Legendum, Intensus, scilicet, non Proximus; ita enim legit Paulus hic, & Interpret nosse Psalmo 94. Et hoc exigit Hebræum Acut, id est, Nauleavi, ultra eos ferre non sustinens, stomachatus, offensus sum eis, Cornel. à Lap. Hinc Hieronymus vertit, Displicet mihi generatio ista. Aquila & Symmachus, Displicet mihi in generatione istâ. Syrus, Tedium mihi fuit generatio hæc. Hæc varia Etio accidit ex eo quod Græcum sit ambiguum; significat enim Irasci, & Offendi: significat etiam Approximare, vel, Ad littus appellere; ὄψην enim significat vel Ripam, vel Littus: Hic vertendum esse, Offensus fui, non autem, Proximus, patet ex Hebræo, Aquilâ, Symmacho, Hieronymo. Heb. 3. 17. προσχωρεῖν sonat, radio & molestiâ affici ex re quapiam, Hyperius in loc.

Πρόσσω, Qui valde estur, Acts 10. ver. 10.

Προσσηγνύω, Affligo, Act. 2. 23.

Προσπίπτω, Accido, Incido, Matth. 7. 25.

Mark 3. 11. and 5. 33. and 7. 25.

Luke 5. 8. and 8. 28, 47. Acts 16. 29.

It is used pro Impetu exercitiis ruentis in pugnam, Prov. 25. ver. 8. Chemnit.

Προποιέω, Fingo, Luke 24. 28.

Προπορεύομαι, Accedo, Mark 10. ver. 35.

α Προσσηγνύω,

\* Adjunctio, quâ quempiam nobis comitem adjungimus, Eras.

\* Philem. 12.

γ Non sequitur ex hac voce

1 Tim. 1. 3.

Timotheum

ordinario

officio con-

fedissee Ephe-

si; etenim

Martheus,

Cap. 15. 3 a.

codem verbo

utitur, ut ex-

primat mo-

ram tridul-

z Vide Esti-

um in loc.

† Προσλαβῶ,  
Philem. 12.



<sup>a</sup> Graviorem <sup>a</sup> Προσθήκη, Illido, Luk. 6. 48, 49.

<sup>b</sup> Προστίτης, Adjutrix, auxiliatrix. A Pro-  
tellexis: ] The Greek word signifi-  
eth one that is appointed to entertain  
and harbour strangers in his house,  
and to undertake the care and pro-  
tection of them. See 1 Tim. 5. 10.  
Deodate in loc. Rom. 16. 2. πο-  
στίτης πολλὰν ἐξυμῶν, Multis hospi-  
tium praebeat, Steph. & Beza. Shee  
hath given hospitalitie. Some, Shee  
hath succoured. The Greek word  
signifieth to be helpfull, or assistant,  
as the Syrian Interpreter, and the  
Verb whereof it comes, is taken  
before, That yee assist her. Vide Be-  
zam.

Προστίτω, Praecipio. Προστίτωμαι (Pass.)  
Praestitutor, Matth. 1. v. 24. and 8. 4.  
and 21. 6. Mark 1. 44. Luk. 5. 14.  
Act. 10. 33, 48. and 17. 26.

Προστίθω, Appono, adjicio, adjungo, per-  
go. Προστίθωμαι, (Pass.) Accre-  
sco, often. Matth. 6. 33. προσ-  
τεθήσεται, <sup>b</sup> Adjicientur. Adjici  
hoc loco significat, pro auxilio & cu-  
mulo tribui. The words are very si-  
gnificant in the Original. It is a  
phrase borrowed from bargainers:  
as those who sell corn, or other  
things by measure, or weight, use  
to give some overplus to better the  
bargain on the buyers part; so the  
Lord promiseth to those that seek  
his kingdom and righteousness, be-  
sides the fruition thereof, to give  
or cast unto them (as the word im-  
porteth) Food, and Raiment, and  
all things needfull to this life: as  
when a man purchaseth commons  
and lands, the wood in hedge-rows  
is given in the gosse; or when  
a man buyeth spice, fruit, comfits,  
or any such commodities, paper  
and pack-thread is given in to the  
bargain.

Προσέχω, Accurro, Mark 9. 15. and 10.  
ver. 17. Act. 8. 30.

<sup>c</sup> Προσφάγιον, Obsonium, Steph. Beza,

<sup>c</sup> In genere  
significat  
omne id quo,  
cum pane ve-  
scimur, sicut Latinis Obsonium, vel Opsonium dicitur, quicquid  
ad cibum emittitur ex macellis in specie. Joan. 21. 5. accipitur  
de piscibus, Gerh. in Hist. Harm. Evang. Inde dictum, quod  
addatur panis, Eras. Jam. Ex προσ & φαγω significat enim  
omne id quo, cum pane vescimur, Piscat.

Piscat. Constat ex Hesychio &  
Suida προσφάγιον idem esse quod  
προσβήμα, quicquid in cibum prater  
panem adhibetur. Constat ex Plinio,  
Horatio, Persio & Columella id  
ipsum pulmentum aut pulmentarium  
Latine dici; ratione quoque consimili,  
quod ad pultem, id est, panem adjun-  
gatur in cibum. Pultem enim prisca  
Latinorum genti pro pane fuisse, ido-  
neus auctor est Plinius, Maldonat. ad  
Joan. 21. 5. Vulg. & Castellio  
convertit, pulmentarium. Ineptè pro-  
fecto, inquit Beza: nam cur à pisca-  
toribus pultem petat? Minus com-  
mode, inquit Gerhardus; Pulmen-  
tarium enim est quicquid inter carnes  
molle additur, praesertim ex legumi-  
nibus.

Προσφάτω, Recens, Hebr. 10. ver. 20.  
Proprie significat Recens mactarum;  
quod Epitheton de industria Apostolus  
hic (Hebr. 10.) usurpasse videtur.  
Annotant Graeci Grammatici, proprie  
istud dici de recenter interfecto; quod  
videtur huic loco non male convenire,  
quod hac via sit nobis aperta Christi mor-  
te, aut ipse potius Christus moriens sit  
hac ipsa via qua in caelum introducimur,  
Beza in loc.

Προσφάτω, Nuper, Act. 18. 2.

<sup>d</sup> Προσφέω, Offero, affero, adduco, pra-  
sto, admoveo. Προσφέωμαι, (Pass.)  
often. De Sacrificiis pro-  
prie usurpatur, Matth. 5. 23. & 8. 4.  
Marc. 1. 44. Matt. 2. 11. προσ-  
φέω de manus iniectione etiam di-  
citur: unde rectè usurpatur in mune-  
rum oblatione; hanc enim vim habent  
oblata dona, ut manus injicere, ac veluti  
devincire eum videantur cui offeruntur,  
Novarin.

<sup>e</sup> Προσφεω, Oblatio, Act. 21. 26. and  
24. ver. 17. Rom. 15. 16. Ephes. 5.  
ver. 2. Hebr. 10. ver. 5, 8, 10, 14, 18.  
Prater eleemosynam collectam, Graeci  
appellabant προσφεω, quando per-  
actis precibus, panis & vinum offe-  
rebatur Ministro qui verba Canonis &  
institutionis recitare solebat, Aret. in  
Probl.

Προσφιλής, Amabilis, Phil. 4. 8. Si-  
gnificat eum, qui mores suos pulchre  
novit aliorum ingeniis accommodare, eaq;  
dexteritate

<sup>d</sup> Offero, ut  
cibum, pocu-  
lum, medica-  
mentum. Me-  
taphoricè,  
Cultum Deo  
offerre, seu  
exhibere.

<sup>e</sup> A προσφ-  
pet, ut Latini,  
Oblatio,  
ab offerendo,  
Aret.

dexteritate vivendi est prædictus, ut omnibus charus & jucundus fiat, Hyp. in loc.

Προσφωνέω, Aclamo, advoco, loquor, alloquor. Mat. 11. 16. Luc. 6. 13. and 7. v. 32. & 13. 12, 20. Act. 21. 40. & 22. 2.

Προσφύω, Affuso, Heb. 11. 28.

Προσφάω, Attingo, Luk. 11. 46.

f Of ωφω ad, and δφ oculi. Est externa species, & apparentia.

It signifieth the face, or outward shew; it is so rendered, 2 Cor. 5. 12.

Προσφωπών omne id quod exterius spectatur, aut indicium præbet Hebræi vocant. Sic 2 Chr. 32. 2. Et simili sensu, 2 Sam. 17. 2. Grotius

Hoc vocabulo intelliguntur omnes externæ qualitates animi, corporis, & fortunarum, five veræ, five apparentes, quæ ad statum causæ minimè pertinent, Luc. 20. 21. quæ à Rhetoribus vocantur

Attributa personarum, Gerhard. in Harm. & Beza in Marc. 12. 14.

Persona Latinis dicta, quasi Per se ipsa: à personando dicitur, Aul. Gell. lib. 5. no. 7. Art. c. 7. \* Vide Estium ad 2 Cor. 2. 10. b Τὸ προσφωπών non nisi de homine dictum invenias apud Græcos disertiores: quomodo etiam Plinius faciem tantum hominis esse dicit, pro vultu; cætera enim os, aut rostrum habere dicuntur. Aristoteles autem, Rhetoric. 3. Eycophronein in eo reprehendit, quod cælum vocarit προσωπώπων\* argutius fortasse quàm solidius, quum soleant Poetæ rebus quibuscumque personas inducere, Beza in Matth. 16.

f Προσφωπών, Facies, conspectus, & persona, superficies, often.

It answers to an Hebrew word, which properly signifieth the Face, and also the Person, Lev. 19. 15. The Septuagint use it.

1. This word is attributed to God; two ways: 1. It signifieth his judgement against sinners, 1 Pet. 3. v. 12. 2. It is taken for the spiritual presence of Christ, 2 Cor. 2. ver. 10. \* When we translate ἐν προσώπῳ Χριστοῦ, In the sight of Christ, we respect what the Greek phrase doth more properly require; yea, what the Hebrew phrase mipenei doth signify, whereunto it is like, that the Apostle doth allude: otherwise Beza, in his Annotations on the place, doth not mislike the sense and Interpretation of Ambrose, whereof hee maketh mention, but preferreth the other, as more simple, and agreeable to the meaning of the Apostle in that place, and to the nature of the Greek and Hebrew phrase, Dr. Fulcr against Martin.

2. It is given to creatures, 1. Things without life, Luk. 12. 56. Matth. 16. 3. but properly unto man<sup>b</sup>; and it either signifieth his countenance, Matth. 26. 39. Or, 2. His bodily presence, 1 Thess. 2. ver. 17. Or, 3. some respect of the gifts of the body, minde, or some externall condition, as of honour, riches, or such like, Mark 12. 14. and Rom. 2. 11. Jude 16. Or countrey and nation, as Acts 10. 34. Facies, 2 Cor. 4. 6. and 5. 12. Matth. 6. ver. 16, 17. and 26. 39, 67. Conspectus, Matth. 11. 10. Persona, 2 Cor.

1. ver. 11. Luk. 12. 56. Superficies, Luk. 21. 35. Acts 17. 26. Προσωπα à Paulo dicuntur, & simpliciter pro ἀνθρώποι homines, ut quum Gallicè dicimus, Il n'y a qu'une personne, vel, Il y a plusieurs personnes, 2 Corin. 1. 11. Steph. in Thes. Ling. Græc.

1 Cor. 13. 12. Προσωπὸν πρὸς προσωπὸν. Vulg. Erasmi. Piscat. Facie ad faciem. Gallicè, Vis à vis. Coram, Steph. Beza, id est, ita ut facies rerum videndarum faciei nostre opposita atque objecta sit, Piscat.

ὡς ἡ ἀρχὴ, Gen. 32. 30. Quamvis vox Panim & Προσωπὸν de Deo usurpata, sit significationis mediæ, & quandoque in bonam partem pro Favore usurpatur, Num. 6. 25, 26. Psal. 31. 17. & 80. 4. Interdum tamen accipitur in malam partem pro Ira & Indignatione, Levit. 17. 10. & 20. v. 5. Psal. 21. 10. & 68. 3. 1 Pet. 3. 13. Gerhard. in locum illum ultimum.

Προσωπολήπτης, Qui accipit personam, Acts 10. 34.

Προσωποληπτικῶς, Personam respicio, Jam. 2. v. 9.

i Προσωποληψία, Personarum, five Faciei acceptio. Coloss. 3. 25. Προσωποληψία ἐκ ἐστὶ παρ' αὐτοῦ, There is no respect of persons. The words may signifie, No respect of face, or, Of outward appearance: for the Originall word [προσωπὸν] signifieth as well Face, as Person; the outward shew is so rendred, 2 Cor. 5. 12. and so by the word Person we are to understand the outward qualitie, or the outward state and condition of man, as countrey, sex, state of life, riches, wisdom, learning. The word (saith Zanchius on Ephes. 6. 9.) is a word of Affise, and properly belongeth unto Judges, who, if in judgement they respect any thing but the truth, and equitie of the cause, are accepters of persons. Est acceptio personæ in

judicio, cum vel equalibus in causa litis à Judice tribuuntur inæqualia, hoc est, ex pariter reis unus damnatur, alter ab-

Ἀπὸ τοῦ λαμβάνειν τὸ προσωπὸν, Quum res æstimatur ex habitu externo, ut si sint divites, potentes, nobiles, famosi, Aræ. in Jac. 2. 1. Προσωποληψία, Respectus personarum, cum huic magis favemus quàm illi, non ob ipsius rei, sed personæ discrimen, Eras. Προσωπὸν in isto vocabulo non significat substantiam ipsius hominis, sed qualitatem,

ut quod homo sit vel nobilis, vel ignobilis; dives, vel pauper; dominus, vel servus, Zanch. \* Ii dicuntur accipere personam, quibus persona non commendatur propter causam, sed contrā, causa propter personam, Camer. Myroth. ad Ad. 10. 34.

Z. z solvitur,



solvitur, propter externam circumstantiam, quæ ad litem non facit; vel propter externam ejusmodi circumstantiam, contra leges reus absolvitur, innocens damnatur, Pareus. Vel, Personarum acceptio est, cum ob rationem quandam quæ personæ inest, aliquid tribuitur præter jus & fas, vel etiam, cum etsi id quod tribuitur personæ non sit tributum præter jus & fas, tamen habita est ipsius personæ, ob peculiarem quandam conditionem, ratio minimè congrua rei quæ tribuitur, Cameron. in opuscul. Miscell. Est præposita Myrothia, & juris pers. versio, Cam. Byroth. ad Act. 10. 34. In Novo Testamento semper in vitio ponitur, in Veteri verò non item; nam aliquando Deo tribuitur, ut Gen. 19. 21. Deus Lorum sic compellat, In hoc accipi personam tuam, Cameron. ubi supra. Rom. 2. 11. & ὁμοῦ θεοῦ α-

Προτάττομαι, Præstitutor, Αθ. 17.26.

Περτείνω, *Adstringo, distendo*, A&. 22.25.

Πρώτερος, Prior. Πρώτερον, τὸ πρῶτερον,  
Prius, often.

ἵπocήνη, ἐπι, *Propono.* Rom. 3.  
 v. 25. *προέθετο.* *Proposuit,* Vulg. Be-  
 za, Tremell. Whether we ren-  
 der *Purposed,* or *Proposed,* it matters  
 not, the word bears both, and both  
 perhaps are intended; the proposing  
 of Christ in the types of the Law,  
 and in the cleare revelation of the  
 Gospel : but it is best understood of  
 Gods purpose, to which usually the  
 works of redemption are assigned,  
 Ephes. 1.9. *D<sup>e</sup> Scelater.* It is used  
 also Rom. 1. 12.

¶ Quamvis  
prima verbi  
Græci signi-  
ficatio est

*Anteverro, Propello* : non minùs tamen inde deducta frequens  
est, *Provoco, Invito, Horreo, Lorin.*

Προῦπέρχω, *And sum*, Luke 23. 12.  
Acts 8. 9.

Προφασις, Species, Quod prætexitur, Ob-  
tentus. It sometimes signifieth a  
true and manifest cause, but for  
the most part it is used of a false or  
feigned cause, yet specious, and ha-  
ving the shew of truth, when one  
pretends some thing as a cause, when  
in the mean while he hideth the  
true cause. The Latines call it  
Colorem, prætextum, speciem, obten-  
tum, ac velamen, quod scil. factio alicui  
obtenatur, vel prætexitur. In which  
signification it is taken, Math. 23. 14.  
Mark 12. 40. Luk. 20. 47. Joh. 15. 22.  
Act. 27. 30. Phil. 1. 18. A verbo  
προφασις, quod quis in lucem profert,  
& obtendit tanquam causam, quum in-  
terim veram causam dissimulet, Piscat.  
in Joh. 15. 22. It is used also  
1 Thess. 2. 5.

Προφέρω, *Profero*, Luke 6.45. twice.

Προφήτης, Propheta, often. From which word we have the word Prophet. In the New Testament the name of a Prophet, by an excellencie is given: 1. To Christ, who is called ὁ Προφήτης, Math. 21. 11. Προφήτης μέγας, Luke 7. v. 16. 2. To the Prophets of the Old Testament, Luke 16. 29. Acts 3. 24. and 10. 43. 1 Pet. 1. 10. 3. To those who in the beginning of the New Testament had a speciall gift to foretell future things, as Agabus had, Acts 11. 2. and 21. 10. So it is used, 1 Cor. 12. 28. Ephes. 4. 11. 4. To them which, without the gift of foretelling future things, were Preachers of the word of God, 1 Corinth. 14. 29, 32. 5. The Apostle useth this word for a Poet, Tit. 1. 12. So Plato joyneth Poets and Prophets together. Α ὡς, Præ, vel Antè, & ἔμπρῳ, Dico, quia prædicabant res futuras. Prophetæ à Procul fando; aut, ut alii malunt, ἀπὸ τῆς ὥρας ἄνω, quod est Ostendere, quia futura ostendunt: unde apud Latinos Templâ dicuntur Phana, vel Fana, & Antistites Phanorum appellabantur Prophetæ. Alii ἀπὸ τῆς φωνῆς deducunt, quod interpretentur Oracula obscuriora. Quicquid horum dicās, à Prophetis



Propheta officio non errabis, Aret. in Probl.

q Mulier quæ prædicit futura, quam vulgo Prophetissam appellant, Dnsf.

Προφητῖς, Prophetissa, Luke 2. 36. Rev. 2. 20. Προφητεία, Prophetia, often. It is used in a strict sense for prediction, foretelling things to come, Acts 21. 9. 2 Pet. 1. 10. 2. In a large sense, for the interpretation of the Word of God, Rom. 12. 6. Ephes. 4. 11. 1 Thess. 5. v. 20.

Προφητῶν, Propheto, vaticinor, often. Proprie est, Futura prædicere, de venturis dicere. Propheto, Matth. 11. 13. & 15. 7. Prophetas interpretor, Cor. 14. 4. Interpretes Prophetarum audio, 1 Cor. 11. 4. To fore-shew something that afterward should be fulfilled, Acts 21. 9. 2. To expound, and apply the Scriptures to the edification of the Church, 1 Thess. 5. 20. 1 Cor. 14. 3, 24. 3. To be present (say some \*) at the public Ministerie, and partake in the doctrine thereof, 1 Cor. 11. 5.

Προφητικὸς, Propheticus, Rom. 16. 26. 2 Pet. 1. 19.

Προφάτω, Prævenio, Matth. 17. ver. 25.

r Janfenius Concord. cap. 43. ait, Istud nullâ Scripturæ authoritate niti, ac prophetare istic loci (scil. 1 Cor. 11. 5.) idem esse ac sacros hymnos decantare, prout summitur 1 Paral. 25. 1, 2, 3. f Proprie, Manum ad-movere opere antequam fiat, Deligo.

Προχέειζομαι, Designo. Acts 22. v. 14. προσχέειζατό σε γυναῖκα. Vulg. Præordinavit te. Erasmi. Præparavit te. Beza, Designavit te. Syrus, Arabs, & Æthiop. Constituit te. Non gravatis verto, Sumpsi te ut cognoscas voluntatem ejus. Proprie enim προσχέειζεν est, Præ manibus sumere id quo uti velis, sive ad rem, sive ad personam referatur; hinc pro capere, sumere recte usurpatur Josh. 3. 12. Lud. de Dieu. Videtur mihi dicendi genus istud sumptum ab artificibus qui rem conficiendam in manus sumunt, de liberatione præeunte quid quorsum sint facturi, Beza in loc. It is used also Acts 26. 16.

Προχέροτονίζομαι, Prius designor. Acts 10. 41. προσχέροτονιζέσθαι, Præordinatis, Vulg. magis sonat Delectis, ut sit per suffragia. Græca vox dicta est à porrigendis digitis, quo gestu suffragabatur olim populus, Erasmi. Quos ipse prius designaverat. Tot verbis utendum fuit ad explicandam Græci vo-

cabuli significationem, Beza. \* Closen u God laid his hands on these, that is, Christ immediately called these to be witnesses unto him.

Πρῶτα, Puppis, Marc. 4. 38. Acts 27. 29, 41. Extrema navis pars: Synechoclicè dicitur ipsa navis, ut & puppis.

\* Πρωί, y Mane, Matth. 16. 3. and 20. 1. Mark 1. 35. and 11. 20. and 13. 35. and 15. 1. and 16. 29. Acts 28. 23. The 2 dawning. Græcis dicitur quicquid intervalli temporis est post gressu cantum usque ad Solis exitum, Salmeron. בוקר, Boker, tempus matutinum Hebræis dicitur à בוקר, Bokkar, quod Inquirere, investigare, illis significat, quia negotia per noctem intermissa mane requirimus.

Πρωί, subauditur ὧρα, Mane, Crepusculum, Matutinum, Joh. 21. 4. It is used also Matth. 21. 18. and 27. 1. Joh. 18. 28. Of πρωί, Primus, and therefore Primus tempus is put by the Latines for the Morning.

Πρωί, Matutinus, Jam. 5. 7.

Πρωί, Matutinus, Rev. 2. 28.

a Πρῶτα, Prora, Acts 27. 30, 41. Anterior pars navis, Latinis quoque Prora dicitur, à Virgilio etiam frons navis.

Πρωτῶν, Primas teneo, Colos. 1. 18. Primas partes teneo. Principatum obtineo, excellentior sum.

b Πρωί, Primus, prior, præcipuus, often. By comparing of places of Scripture, and by the common use of all languages, it is manifest that this word \* Primus is often used for orders sake, as 1 Cor. 14. 30. and that it is so used without the concession of any prerogative, that place Joh. 1. 42. doth manifest. 2. It is used, d de Primariis, qui aliis præferuntur, maxime addito articulo ὁ, Mark 6. 21. Acts 22. 17. in this sense Peter may be said to be Primarius also,

u God laid his hands on these, that is, Christ immediately called these to be witnesses unto him.

\* Quo vocabulo declaratur non modò crepusculum totum matutinum, sed etiam prima diei pars, Beza in Luc. 24. 1.

y Mane dictum putat Varro à Mananda, quòd tunc Dies manat ab Oriente. Macrobius à Manibus, hoc est, Diis inferioribus, quòd lucis ortus sit ab inferioribus locis.

Alii denique derivant ab antiquo Manum, id est, bonum, unde Immanis, id est, malus.

2 The Dawning significeth the last quarter of the night, called the Morning-watch.

a Πρῶτα dicitur est πρωί τοῦ πρωί, à Prævidendo, quasi προσέχων.

b Luc. 15. 22. Assentior ad excellentiam, non ad

tempus hanc vocem trahentibus, quo modo & Syrus accepit. Sic Rom. 3. 2. & 10. 9. & 1 Tim. 1. 15. Item Mat. 12. 38. Græcis, Chemnit. in Harm. Evang. d Cum Genitivo sæpe usurpatur pro digniore, ac præstantiore, Marc. 10. 44 & 12. 29. Luc. 19. 47. Acts 13. 50. & 28. 7.



we confesse, by reason of his zeale and love to Christ, but not *simpliciter primus*. Petrus erat Primus, non Primas: De reliquis, non Præ reliquis: fundamentum erat Ecclesiæ unum, sed non unicum, Dr. Prideaux contra Eudæm.

Πρῶτον (Adverb.) *Primum*. Rom.

3. 2. This word *πρῶτον* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle be- ginneth his Epistle, which hee doth not Chap. 3. This word *Fuit* there (say Dr. Willet, and <sup>f</sup> others) signifieth chiefe, that this was the chiefe privilege which the Jewes had. Accipio *πρῶτον* pro primaria quadam sorte & conditione: sic enim accipitur *πρῶτον*, Luc. 19. 47. & Act. 25. 21. & *πρῶτον*, Luc. 15. ver. 22. & *πρῶτον*, 2 Pet. 1. 20. & 3. 3. *quævis* in his postremis locis per Adverbium *Præcipue*, aut per Inprimis converti possit, Beza in loc. It doth not so much signifie *Ordinem temporis*, as dignitatis, Rom. 1. v. 16. Matth. 6. 33. that is, chiefe, and Most of all: Non tam ordinis, quàm intendendi est Adverbium pro Inprimis, Pareus in Rom. 1. v. 8. *Simpliciter declarat sermonis initium*, 1 Cor. 11. 18. & Rom. 1. 8. Beza; quasi dicat Paulus, Ut loquendi initium faciam, gratias ago, &c. Sic Titus Livius *Historiam inchoans*, Jam primum omnium (inquit) satis constat. Sed aliis locis *πρῶτον* ita collocatur, ut nihil secundum, aut tertium subjiçatur, ut Rom. 3. 2. Matth. 10. 2. Marc. 3. 16. Act. 26. 20. Beza ubi supra.

Πρωτοστάτης, *Princeps*. A. & 24. 5.

Id est, Quasi primos ordines ducens, seu Primipilaris: est enim hoc vocabulum militare, Beza in loc.

Πρωτογάβηλα, *Primus concessus*, Steph. Beza. Matth. 23. 6. *πρωτογάβηλας*, quasi Præfidentias dicas,

ut rectè explicat Erasmus, qui tamen maluit interpretari per modum infinitum, Primo sedere loco. Vulg. Pri-

mas Cathedras. It is used also Mark 12. 39. and Luke 20. 46. and 11. 43.

<sup>k</sup> Πρωτοκλισία, *Primus accubitus*. Mat. 23. 6. Mark 12. 39. and Luke 20. 46. and 14. 7. 8.

Πρωτότοκος, *Primogenitus*. Proprie cum significat qui primo partu in lucem est editus: τίκτειν enim Parere significat, non Gignere; & matri convenit, non patri, Piscat. Matth. 1. v. 25. and Luk. 2. 7. He is called the First-born in Scripture, which first opens the womb, whether other follow or no, Piscat. Apud Ebraeos, qui aperit vulvam, hoc est, qui primus nascitur, vocatur Becor<sup>1</sup>, quod reddunt *πρωτότοκος*, id est, primogenitus, sive alii sequantur, sive non. Sic sanè Christus vocatur *πρωτότοκος*<sup>m</sup>, licèt mater ejus nullos alios postea liberos habuerit. Notet hoc juvenis propter Helvidium, qui ex ea voce inferbat, Mariam ex Josepho post Christum natum plures filios suscepisse, Druf. ad difficiliora loca Num. cap. 6. Primogenitus est, non post quem alii, sed ante quem nullus alius genitus, Pareus.

*A πρῶτον, & τίκτω, Qui primo partu genitus fuit*. Primogenitus, seu Primogenius, aut Primigenius. It is used also Rom. 8. 29. Col. 1. 15, 18. Hebr. 1. 6. and 11. 28. and 12. 23. Rev. 1. 5.

Πρωτοτόκος, *Fus primogeniti*, Hebr. 12. ver. 16.

<sup>n</sup> Πτελώ, *Impingo, offendo*. Jac. 2. 10. *πτελώ*, impegerit. Metaphora ab iis, qui inter ambulandum, aut currendum, bo, v. acillo, ad obstaculum aliquod offendant, aut pedem impingunt. Piscat. Jam. 3. ver. 2. *πολλά ἃ πτελώμεν ἅπαντες*, In many things wee offend (or stumble) all. It is used also Rom. 11. 11. and 2 Pet. 1. 10.

Πτέρεα, *Calx*, John 13. 18.

Πτέρεϋς, ° *Ala*. Matth. 23. 37. Luk. 13. ver. 34. Revel. 4. 8. and 9. 9. and 12. 14.

<sup>p</sup> Πτερύγιον, *Pinna*, Matth. 4. 5. Luk. 4. ver. 9. *Pinna*, Beza. Vulg. & minutivum à Erasim. *Pinnaculum, barbæ*. Pro-

*jectura aut prominentia aliqua Templic, anguli instar, vel ala exstans extra rem movetur.*

<sup>v</sup> Πρῶτον hic ordinem significat sermonis, potius quàm *Præcipue*.

<sup>f</sup> Non est ordinis, sed qualitatè, significans *Primarium*, quasi dicat, Ut unum eximium pro multis dicam, *Pareus*.

<sup>g</sup> 2 Pet. 3. 3. *Πρῶτον* hic non tam ordinem, quàm dignitatem notat, quòd hoc, tanquam rem præcipuam & cautela ergo maxime necessariam, ipsos scire oporteat; & sic quidam *πρῶτον* usurpari statuerunt, Rom. 3. ver. 2. ut non tam sermonis ordinem, quàm prærogativam, & dignitatem gradus respiciat. Sic *πρῶτον*, Luc. 15. 22. Est præcipua vestis. Syrus hoc loco reddidit per *primus*, Gerh. in loc.

<sup>h</sup> Antefigmanus. Metaphora à re militari, sic dicitur, qui primus stat in acie, *Piscat. Lorin.* i Prima cathedra, Primum subsellium. Est primæ sedis honor, Præfidentia, Sessio in prima sive suprema cathedra, Gerhard. in Harm.

<sup>k</sup> Est locus honorator in mensa, accubitus in primo loco, Gerhard.

<sup>1</sup> Hebræum *בכור* habet ad antecessentes, potius quàm ad sequentes. *Camer. Myroth.*

<sup>m</sup> Christus dicitur Gregorio Nazianzeno, *πρωτότοκος* *αδελφῶν* *κρίτους*, Quem Deus Pater genuit antequam quidquam creavisset. *Matthæus*

Christum vocat cum articulo *τὸν* *πρωτότοκον*, quasi antonomastice & absolute talem respectu omnis creature, *Spanhem. in Dub. Evang.* *Impingo, offendo, riu.* *bo, v. acillo,* labor. *Levius* est quàm *caudo*: quemadmodum & impingere potest, qui non planè concidat, *Erasim.*

<sup>o</sup> *Ala* ab *ala*, quia pullos sub ea alit.

<sup>p</sup> *Alula*, diminutivum à *ale*, quia pullos sub ea alit, quòd in morem alarum movetur.



liquum edificium, & quidem in loco arduo, adeoque locus obnoxius lap. ui & præcipitio, Spanhem. in Dub. Evang. De voce Πτεφύσιον vide Maldonat. ad Matt. 4. 5.

Πτεφύσιον, Volucres, 1 Cor. 15. 39.

9 Conster-  
nor, seu pa-  
vesio, P<sup>er</sup>car.  
Lxx. utuntur  
pro verbo  
Hebræo, E-  
xod. 19. 16.  
Amos 3. 6.  
quod aper-  
tam & visibi-  
lem animi  
cōmotionem  
significat, pro  
animo abjici  
& consterna-  
ri, 1 Paral.  
22. 13. & 28.  
v. 20.

• This Noun  
comes from  
the former  
Verb, and  
that from *mi-  
na* concido,  
quod con-  
sternatis, &  
fui oblitis ac-  
cidit, Beza.  
r Græcis, in-  
strumentum  
quo grana re-  
purgantur à  
paleis, Eras-

9 Πτοφύσιον, Terrores. It signifieth  
to be terrified and astonished with  
something, and to fear. Exod. 19. 6.  
it is used of the people hearing the  
thunder, and fearing the terrible  
lightning in the promulgation of the  
Law: and Josh. 7. 5. where the He-  
brew is, *Liquefactum est cor populi.*  
Luke 21. 9. it is used of a terror ris-  
ing from warres and combustions;  
and Luk. 24. 37. of the disciples be-  
ing terrified at the sudden appearing  
of Christ, supposing him to be a  
spirit.

Πτόσις, Confernatio, 1 Pet. 3. 6. Pa-  
vor, & Confernatio, Fæmineus ille pa-  
vor, quo solent de nihili rebus exani-  
mari, Erasim. Metaphora sumpta  
ab equis, vel avibus perterrefactis, Vor-  
stius.

Πτόσον, Ventilabrum, Matth. 3. v. 12.  
Est autem Ventilabrum pala, quam  
etiam Gallico nomine vocamus Une  
palé, quomodo etiam hunc locum conver-  
terunt Tertull. Cyprian. & August.  
Inde dictum, quod paleas fecernat à gra-  
nis, Beza. It is used also Luk.

3. 17.  
Πτόσηται, Terrores, Phil. 1. 28. Signi-  
ficat perturbationem, ut cum equi trepi-  
dant & consternantur, Camerar.

Πτύω, Complico, Luk. 4. 20. To fold,  
or roll up. Psal. 40. 8. Textus E-  
braeus habet, In volumine libri, hoc  
est, In libro. Ita & Genebr. in Com-  
ment. Megillah est liber, sed Convo-  
lutus. Solabant enim Prisci libros suos  
in cylindris formam convolvere, ut etiam  
num Judei exemplar illud Legis, quod  
in pergamento exaratum in Synagoga as-  
servant, convolvunt. Hinc nata illa lo-  
cutiones, ἀναπτύξας, & ἀπύξας τὸ  
βιβλίον, Luc. 14. 17. 20. Hinc Latino-  
rum volumen, & evolvere libros,  
Amama Antibar. Bib. l. 3.

Πτύω, Spuo, Mark 7. 33. and 8. v. 23.  
Joh. 9. 6.

Πτύωμα, Sputum, Joh. 9. 6.

Πτώμα, Cadaver. Matth. 24. 28. *• A mīnō, as*  
Vulg. Corpus, id est, τὸ πτώμα. Sed *Cadaver a*  
certe omnes codices, quos mihi videre *cadendo, and*  
contigit, scriptam habebant τὸ πτώμα, *the Hebrew*  
ita etiam habet Theophylactus, & *מִתְפַּחֵת,*  
Theodoretus, & ita disertè vertit *Mapperech,*  
Syrus Interpres, tum hoc loco, tum Lu- *from נִפְחָל*  
cæ 17. 37. Beza. Videturque hæc le- *Naphal.*  
ctio magis accommodata similitudini à *Dictum est*  
carnivorus avibus sumpta. *Græcis & La-*  
It is *tinis ab eo*  
used also Mark 6. ver. 29. Revel. 11. *quod per*  
ver. 8. *mortem ca-*  
*dat, funes.*  
*in Conc. E-*

Πτώσις, Casus. Luc. 2. 34. significat  
autem defectionem, quæ fit cum impetu,  
qualis est Matth. 7. 27.

Πτωχός, Pauper, often. It doth  
properly signific a Begger, one that  
hath no outward necessities but by  
gift from others. Propriè mendici  
id est, ad extremam inopiam re-  
ductus, Beza. *Quæ nihil habet, nisi*  
quod ostiatim acceperit, Steph. in Thes.  
Matth. 5. 3. it is more largely taken,  
for those that are any way misce-  
rable, wanting outward and inward  
comfort, M<sup>r</sup> Perkins. • Some trans-

late πτωχοὶ τῷ πνεύματι, Beggers in  
spirit. Non placent, qui pauperes  
spiritu vertunt humiles: Multi enim  
mendici sunt superbi. Nec probant  
mibi sua, qui per pauperes spiritu in-  
telligunt voluntarios in Monasteriis  
& Cœnobiis pauperes: Hujusmodi  
enim mendicos penitus Scriptura ignorat.  
Etiam illos non admitto, qui per pau-  
peres intelligi volunt afflictos. Vox  
πτωχός notat extremè pauperes, qui  
rebus ad victum & sustentationem sui  
suorumq; necessariis desuntuntur, Scult.  
Observ. in loc. See also Scult. Exercit.  
Evang. lib. 2. c. 13. Matth. 26. 11.  
The poor (that is, the begger) you have  
always with you. Πτωχός in his  
libris non est qui mendicando victum  
querit, ut multis aliis in locis, tum præ-  
cipuè 2 Cor. 8. 9. videre est: sed qui de  
suo vix habet unde vivat: egentem, re-  
ctius quàm pauperem verteris. Pejo-  
rem esse egestatem paupertate, ad primum  
Æneidos docet Servius, Grotius in loc.  
Πτωχοὶ τῷ πνεύματι, dupliciter possunt  
intelligi, pro duplici notione vocis πτω-  
χός, quam habet apud Græcos. Aut e-  
nim in originali significatione hoc verbi

• Mendicos  
est, qui ostia-  
tim petit ele-  
mosynam,  
sic Luc. 14.  
v. 13. & 6. 20.

• Sic Tertull.  
& alij, à πτω-  
χία, Metu per-  
cellor, Timore  
contrahor,  
quod timide  
oberrantibus  
mendicis re-  
ctè compe-  
tit: sic pau-  
per Latine di-  
citur à πτω-  
χο. Παρ  
τὸ μίσος, quod ad pe-  
des divitum  
accident: ita-  
que nonnulli  
Matt 5. 3. &  
Luc 4. 8. &  
6. 20. πτωχός  
malunt con-  
vertere men-  
dicos, quàm  
pauperes, Be-  
za in Matth.  
19. 21.



*hic sumendum est, quâ humilem denotat; aut in usuali, quâ mendicium, Salmafius. Vide Πνεῦμα.*

Πτωχεία, Inopia, paupertas, 2 Cor. 8.2.9. Rev. 2.8.

Πτωχὸς, Pauper fio. 2 Cor. 8.9. ἐπὶ τῷ ὄνοματι significat extremam Christi inopiam & quasi mendicitatem, Vorstius. See Beza's Annotat. in loc.

γ Πυγμή  
tertio casu  
adverbiale  
Significat  
duo,

1. Pugnum,  
id est, ma-  
num com-  
plicatam;  
quod postu-  
let sollicita  
manuum lo-  
tio, ut manus  
in pugnum  
contracta ca-  
vam manum  
fricet.

2. Cubitum,  
hinc & Pyg-  
mæi populi  
appellantur,  
quod cubi-  
tali sint pro-  
ceritate, Eras-  
mus.

Πυγμή est  
spatium (ut  
à Polluce  
Onomasti-  
li.2 explica-  
tur) à cubito  
ad digitos  
in pugnum  
contractos &  
compressos.  
Quia hoc  
vocabulum  
πυγμή

Exod. 21.18.  
quoque le-  
gitur, ibique  
pro pugna  
accipitur,  
cur non hic  
quoque ita  
reddi possit?  
Polyc. Lysf.

2 Pythōz :  
Apollo sic  
dictus, vel  
à Pythone,  
Dracone in-  
terfecto, vel ὅτι  
πρωτόδοτος, id est, Consulere, seu In-  
terrogare, scil. quod consultus responsa daret, Sd. Ty-  
thones dicti sunt à quadam Pythia femina, cujus vel ex  
ore erumpentem, sed obscuram & prætenuem vocem  
ederet dæmon; vel ex pudendis loqueretur, cujusmodi  
mulierem se vidisse & audivisse Terullianus scribit, Mol-  
lerus in Isai. 19.3.

γ Πυγμή, Pugnus. Spatium à cubito,  
ad digitos clausos, vel manus in pugnum  
complicata, Suidas. Et pugnum, &  
cubitum significat, à πύγῃ, Plico, quia  
non tantum digitus in pugnum complica-  
ri possunt, sed etiam brachium circa cu-  
bitum est complicabile, Polyc. Lysf.  
Marc. 7.3. πυγμήν ῥίψον τὰς χεῖ-  
ρας. Theophylact saith they did, Ad  
cubitum usque, seu Cubitaliter lavare,  
wash up to their elbows. Sedulo &  
accurate, They wash accurately, so the  
Syriack and Calaubon. Melius In-  
terpres vetus, nam τὸ πυγμή, adver-  
bium est, valèque, crebro, sedulo,  
enixe: ducta Metaphora à pugilum  
pugna, quæ πυγμή dicitur. In hac  
enim sæpe & magno conatu pugni ja-  
ctantur, ita ut πυγμή agere sit hoc  
ipsum iteratò, sæpe, ac enixe agere con-  
firmo, Syrus enim reddit accurate, dili-  
genter, Scultetus in loc. Crebro, sæpi-  
simè; so Vulg. and Erasmus, and the  
Arabick. Pugno, With the gript fist, or  
hand closed; so Beza following Je-  
rome: and the manner of washing is  
hereby denoted to be by rubbing  
one hand closed in the palme or  
hollow of the other. All Inter-  
pretations imply diligent and accu-  
rate care in washing. Vide Came-  
ron. Prælest. in Matth. 20.3. & Myroth.  
Evang. in Marc. 7.3.

Πυκνός, Creber. πυκνός, Crebro. πυκνό-  
τερον, Crebrius, Luk. 5.33. Act. 24.26.  
1 Tim. 5.23.

2 Πύθων, Python. Act. 16.16. πνεῦ-  
μα πύθωνος, Spiritum Pythonis, di-  
vinationis, Syr. Id erat nomen Draco-

nis, quem jaculis suis confecit Apollo,  
unde & ipse Pythius dictus: deinde  
spiritus ille, quo afflati prædicebant fu-  
tura, Pytho vocari ceptus est, Eras-  
mus. Vide Ludovic. de Dieu in locum. Some  
derive πύθων of the same word  
which betokeneth a serpent: as  
Nachash, in the Hebrew, significeth  
both a serpent and a magician; be-  
cause such work by serpents, whom  
the enchanter useth to charme:  
which agreeth well to the first pra-  
ctise of the devill in Paradise, speak-  
ing out of a serpent. Some derive  
it of πυρόμεναι, to aske or consult,  
Beza; some of πύθω, to putrefie,  
because the evill spirit loveth un-  
cleanness, speaking from under the  
belly; or rather because the Ora-  
cle of Apollo at Delphos was most  
famous, where they received answers,  
who was called Pythius, of killing of  
a serpent: thence others which gave  
oracles might be so called, Dr. Wiler  
on Lev. 20.6.

Πυκτός, Pugilem ago. 1 Cor. 9.26.  
Pugilum certamen exerceo, & pugnis  
certo, Eras-  
mus. Pugiles dicebantur,  
qui pugnis depugnabant, Piscat.

Πύλη, Porta, Matt. 7.13, 14. and 16.18. \* Vide Esaiæ  
Luk. 7.12. and 13.24. Act. 3.10.  
and 9.24. and 12.10. Heb. 13.12.  
Proprie aditus per moenia in urbem fe-  
rens, ut ὁ δὲ αὐτοῦ aditus qui in domum.  
Itidem Latine Foris seu Fores, Janua,  
Ostium in aedibus dicuntur. Porta ve-  
rò & in edificiis, & in urbe ac muni-  
tionibus muro cinctis, Steph. in Thef.  
Græc.

Πύλων, Vestibulum, porta, often. Luc. a Πολύων  
16.20. Vestibulum sonat, sive Osti-  
um divitum: nomen deductum à portā,  
Eras-  
mus. Atrium, Arca ante aedes,  
Locus portæ propior, Gerhard.

Πυνθόμεναι, Percontor, Matth. 2.7.4.  
Luk. 15.26. & 18.36. Joh. 4.52.  
& 13.24. Act. 4.7. & 10.18, 29. &  
21.33. & 23.19, 20, 33. Magis  
est in usu quam πύθωμαι, quo Hefy-  
chius utitur. Joh. 13.24. Syrus habet  
verbum quod significat, non solum Per-  
contari, Sciscitari, Interrogare, sed  
etiam Rogare: quæ significationes  
omnes isti loco congruunt, quia Johan-  
nes

<sup>b</sup> From the  
Hebr. **גִּלְגָּל**,  
**Ur**, **Ignis**,  
this Greek  
word, and  
the Latine  
**Uro**, are de-  
rived, **Am-  
ma Anti-  
barb. Bibl.  
li.3.**

**Vox Græca**  
est, ex **πῦρ**  
descendens,  
**Qualiterius.**

<sup>c</sup> **Ἀπὸ τοῦ πυ-  
ρός**, **Scap.**  
cujus  
pyramida-  
tam repræ-  
sentat figu-  
ram turris,  
**Scap.**

<sup>d</sup> **Ignis ex-  
plo, Druf.**  
**Beza.**

<sup>e</sup> **Est proba-  
tio quæ igne  
fit, sive ex-  
ploratio per  
ignem, item  
coctio ad  
ignem, Druf.**

nes percontando Christum rogare. de-  
bet sibi significari, quis sit proditor ille.  
**Πῦρ**, Ignis, very often. Hence  
**Pyrausta**, a flie that lives in the fire,  
and dies without it, **Plin. lib. 11. ca. 36.**  
It is taken figuratively. 1. For  
the holy Ghost, **Matt. 3. 11. Mark 9. 49.**  
2. The word of God, **1 Cor. 3. 13.**  
3. The Torments of hell, **Mark 9. 43.**  
4. Holy zeale against some for the glory  
of God, **Act. 2. 3. Luk. 12. 49.**

**Πῦρ**, **Pyra**, **Act. 28. 2. 3.** **Rogus**, de  
stirpe lignorum nondum accensa, quomo-  
do & **Rogus** accipitur apud Latinos.  
Eodem modo Latini vocabulum **Pyra** ac-  
cipiunt. **Virgil.**

Ingentem fluxere **Pyram**,—  
**Et alibi,**

**Erexere Pyram**,—

**Rursus Virgil.** **Accensa Pyra**, **Ste-  
phanus.** **Pyra** properly before the  
burning, **Rogus** in the time of burn-  
ing, **Busium** after the burning, **Godw.**  
**Rom. Antiq.**

<sup>c</sup> **Ἀπὸ τοῦ πυ-  
ρός**, **Turris**, **Matth. 21. 33. Luke**  
**13. 4. and 14. 28.** The top of a  
Towre is like fire.

**Πῦρ**, **Febris**. **Ἀπὸ τοῦ πυρός**, **Ab**  
**igne**, ut **Febris**, à fervore. A Bur-  
ning fever. It is defined by **Galen**  
to be, **Calor præter naturam in corde**  
**existens**, aut, **Calor natus in ignem**  
**versus.** **Matth. 8. 15. Marc. 1. 31.**  
**Luk. 4. 38. 39. Joh. 4. 52. Act. 28. 8.**  
De accessionibus febrilibus usurpatur  
**Deut. 28. 22.**

**Πῦρ**, **Febricitatio**, **Matth. 8. ver. 19.**  
**Mark 1. 30.**

**Πῦρ**, **Ignis**, **Rev. 9. 17.**

**Πῦρ**, **Ardeo**. **Proprie est,**  
**Ignem concipere**, sive **ardere**, non  
tamen **consumi**: d **Ardere eo modo**  
quo aurum in fornace dum probatur,  
**Zech. 13. 9. Chamier. 1 Cor. 7. 9.**  
**2 Cor. 11. 29. Ephes. 6. 16. 2 Pet. 3. 12.**  
**Rev. 1. 15. and 3. 18.**

<sup>e</sup> **Πῦρ**, **Exploratio per ignem**, **1 Pet.**  
**4. 12. Vulg. reddidit fervorem. Ter-  
tull. uktionem. Cypr. & Hieron. ardo-  
rem.** It is used also **Rev. 18. 9.**

**Πῦρ**, **Rufus**, **Rev. 6. 4. and 12. 3.** This  
Greek word there used is emphati-  
call, noting him to be a fiery dra-  
gon, fiery red, set on fire, and all

enflamed with an hellish flame of  
wrath and crueltie against the  
Church of God, **Dr Taylor in loc.**

**Πῦρ**, **Rubeo**, **Matth. 16. 2. 3.** It  
signifieth to be red like fire.

**Πῦρ**, **Vendo**, often.

**Πῦρ**, **Pullus**, often. **Pullus**, ple-  
rumque de pullo equino, quem Equu-  
leum **Cicero** nominat.

**Πῦρ**, **unquam**, **Luk. 19. 30. Joh. 1. 18.**  
and **5. 37. and 6. 35. and 8. v. 33.**  
**1 Joh. 4. 12.**

<sup>f</sup> **Πῦρ**, **Callus**, **Obduratio**. **Mark**  
**3. 5. Ephes. 4. 18.** **Interpres** fere ca-  
citatem vertunt, eo quod cæcitas & du-  
ritia, cum de corde dicuntur, ita con-  
iuncta sint, ut unum idemq; videri pos-  
sint. **Verum Joh. 12. aperte distinguun-  
tur; Excæcavit (τετέλακε) oculos**  
**eorum, & induravit (πεπώρακε) oculos**  
**eorum, Estius ad Rom. 11. 25.** **Atqui**  
**πῦρ** & **κακείας**, male verti-  
tur cæcitas cordis, non quod ad sensum  
attinet (nullum enim cor durum est quod  
non sit idem cæcum) sed quoniam hæc  
vox **πῦρ** non cæcitatem proprie, sed  
ex consequente tantum significet, nam  
proprie duritiem fig. & certe nil aquè  
excæcat ac callum oculi pupillæ obdu-  
ctum, **Cameron. in Matth. 19. 3.** **Pro-**  
**prie significat Callosam concretio-**  
**nem, insar topi, ut in articulis Podag-**  
**ricorum, quæ in membra callo obducto**  
**non facile admittit tactum, & sensum,**  
**sed duritiæ suæ quasi repellit, ut non sen-**  
**tiantur, Chemnit. in Harm. Concretio**  
**quæ in callum sit quum ossa callo soli-**  
**dantur, Consolidatio, & Ferruminatio**  
**ossium fractorum.** It signifieth the

thick skin that covereth the palms  
of the hands and the feet, or the  
hardness that is in the joynts and  
the small bones, that are the instru-  
ments of motion, making them  
stiffe, senseless, and benumbed. It  
hath three properties, 1. **Driness.**  
2. **Stiffness,** and **Inflexibleness.** 3. **Im-**  
**moveableness,** and **Senselessness.**

**Πῦρ**, **Obdura**. **Πῦρ**, **Stupidus** sic.  
**Rom. 11. 7. ἐπαρῶντες, Excæcate**  
**sunt, were blinded, Vulg. Lat. Syriac.**  
**Vatab. Tremell. Occalluerunt, were**  
**hardened, Beza, and others;** and so  
the word properly signifieth. To  
change

<sup>f</sup> **Græci** **πῦρ** vo-  
cant, à pori  
lapis na-  
tura, qui  
sensum ac-  
crescit ex  
turbulentiâ  
materiæ, aut  
aquâ glutin-  
osâ & vi-  
scosâ, quæ  
adherens  
semper ali-  
quid relin-  
quit quod  
affocietur  
substantiæ  
pori. **Aret.**  
**in Probl.**  
**Declarat**  
**πῦρ**, **Cal-**  
**lum, & duri-**  
**tiem in arti-**  
**culis, unde**  
**oritur mo-**  
**do, id est,**  
**Callum ob-**  
**ducere, &**  
**πῦρ**, **Beza in**  
**Marc. 3. 5.**



John 12.40.

change into a stony hardnesse; and amongst Physicians is as much as to harden with an overgrown thick skin, as the brawn or hardnesse of a mans hands, or feet, by much labour. It is given to the Pharisees, Mark 6. v. 52. and 8. 17. To the Disciples of Christ, Rom. 11. 7, 25. To the Jews in refusing the Gospel, 2 Cor. 3. 14. To the Gentiles, Ephes. 4. 18. In porum convertio; *vel*, In lapidosam duritiem convertio. *Apud Medicos Solido, & Ferrumino, obducto callo.* Ambrosius *ἀσπερσον* interpretatur Duritiem. Cyrillus, & Budæus *ἀσπερσον* interpretatur Obdurare.

*Πῶς, Quomodo, (Interrogativum) often. Admirationis particula, interdum ob- jurgantis, aut asseverantis est, Erasmi. Ponitur pro particula negante, sic accipi- tur Matth. 12. 26. Matth. 21. 20. Casaubonus monet, illud vitanda am- biguitatis causa, potius vertendum esse, Ut statim exaruit? quàm, Quomodo exaruit? quum τὸ πῶς ibi non sit qua- rentis de modo, sed admirantis. Matth. 7. 4. πῶς; Quomodo? id est, Quà fronte? sicut Galli etiam dicunt Com- ment? Est admirantis potius, quàm simpliciter interrogantis. Sic Matth. 16. 11. non declarat simplicem interro- gationem, sed cum admiratione conjun- ctam, & particula Quomodo apud ipsum Ciceronem admirationem decla- rat, Beza in loc.*

P.

<sup>a</sup> Est ambi- guæ etymo- logiæ: puta- tur dicta esse, vel ἀνὸς ἢ πα- νίς, percu- tere, sic Mat. 10. ver. 10. Luc. 9. v. 3. vel ἀνὸς τῆς παλίας πο- ιῆς βανίς, quia facile facit ambula- re, *Jansen, in Concord. Evang.* Et rectè vertitur pedum, vel baculus: Pedum enim propriè dicitur, quod pedis vice stan- tem, eique innitentem sustentet; & baculus, cui imbecilles gradiendo innituntur, hoc ob imbecilles dicti quod baculo in- nitantur, *Id. ib.*

<sup>a</sup> *ῬΑΔΣ, Virga, baculus.* It is used for a walking-staffe, Mark 6. 8. and it agreeth fitly to Jacob, Hebr. 11. 21. who being both old and sick, had need to stay him- self thereupon. The Vulgar Text, omitting the preposition, which is both in the Greek and Hebrew, hath committed a manifest error, in say- ing, that Jacob worshipped the top

of his rod or staffe. The Hebrew is, *towards the beds head.* Although it is not unlike, that either the Apostle did read the word *Mattab*, which we read *Mittab*; or else that *Mittab* sig- nifieth a *stasse*, as well as *Mattab*. *Græcè, super fastigium, sicut. nixus baculo ejus, Sa Jesuit. Vide Gagnæi notat. in locum.* Jacob worshipped none but God, and bowed himselfe either toward the beds-head, or leaning upon his staffe, as *S. Augu- stine* faith.

Wee adde not to the Text: the words *leaning* and *God* are printed in the small letter, to si- gnifie that they are not of the origi- nall Text, but added for plain- nesse; So *Augustine*, Tom. 4. *Quæst. in Genes. 162. Virga, 1 Cor. 4. 21.*

*Scipio, Matth. 10. 10. Baculus, Heb. 9. 4. Sceptrum, Hebr. 1. 8. Apoc. 2. ver. 27. ῬΑΔΣ, Hellenistis, qui Hebræa vertunt, fulcrum, potentiam notare ac robur, nemini ignotum: Ful- crum; ut cum ῬΑΔΣ ἀστὴρ, virga panis, quod Hellenistis σῆμα, Robur autem ac potentiam; ut Psalm. 110. 3. quomodo passim etiam in Novo Fœdere usurpatur: ut & Hebr. 1. 8. Heinsius in Exercitat. Sac. Tria si- gnificat; Primò, Insigne honoris & potestatis, quale est Sceptrum Regum, Fasces Consulium, Virga Prætorum & Judicum. Secundò, Virgam seu ba- culum, quo alios ferias, Exod. 21. 20. Tertiò, Virgam & baculum cui incum- bas, Cornel. à Lap. in Mat. See *D. Willet, and Ainsw. on Gen. 47. 31. Apoc. 11. 1. & 12. 5. & 19. 15.**

<sup>b</sup> *ῬΑΔΣ, Virgis cædo, or, Acts 16. v. 22. 2 Cor. 11. 25.*

<sup>b</sup> *ῬΑΔΣ, Viator, lictor. Acts 16. ver. 35, 38. From ῬΑΔΣ a Rod, and ἔχω to have: because that Ser- geants carried rods called Fasces before the Magistrates. Lictor, à li- gando. Lictor, Vulg. Viator, Steph. Beza, Piscat. Probabile est aut Viatores (quibus utebantur Magistratus vocandi vel nunciandi causâ) etiam ba- cillos gestasse, aut confusa interdum fu- isse (in Provinciis præsertim) Viato- rum, & Lictorum munia, Beza.*

<sup>b</sup> *ῬΑΔΣ*

*Stephan. in Thes. Græc.*

<sup>b</sup> Vox Græca sonat Facilitatem agendi, Pifcat.

<sup>b</sup> Παρυσία, Maleficientia, Act. 13. 10. Vitium illud quo quis laborat, quodvis scelus facile audeat, Beza, Pifcat. Significat propensionem ad quodvis facinus patrandum, ait Vatablus. Αρῖον facile, & ἐργάζομαι operor, Erasim.

<sup>b</sup> Παρυσία, Facinus malum, Act. 18. ver. 14.

<sup>c</sup> Vestis la-cera, detrita, à φάσσω, vel ab Hebræo שׁוּר, Ragnang, confregu, Ruper.

<sup>c</sup> Πᾶν, Panniculus, Matt. 9. 16. Mark 2. 21. Non vestem detritam & laceraam (id quod propriè significat,) sed materiam potiùs ipsam pannum declarari, tum vis comparationis, tum epitheton ἀναγών vincit, Scultet. in Exercit. Evang.

<sup>c</sup> Πᾶν, Aspergo. Πᾶν, Asper-sione purgor, Hebr. 9. 13, 19, 21. and 10. 22.

<sup>c</sup> Πᾶν, Aspersio, Heb. 12. 24. 1 Pet. 1. ver. 2.

<sup>c</sup> Πᾶν, Cado, percutio. Eruditissimos Interpretes fatigavit verbum παρῖω. Vulgatus vertit, percutere. Bene, sed nimis generaliter. Theodoretus passim transfert bacillis cædere. Improbat hoc Petrus Faber Agon. J. r. c. 19. quod maxilla hic fiat mentio, quam non bacillis uspiam gentium verberari, sed pugnis alapisve ductis cadi solitam nemo ignoret. Faber autem ipse vertit, virgis cædere, eò quod in gymniciis certaminibus virgis caderentur seigniores. At nec virgarum ictus in faciem propriè, sed in verticem diriguntur. Eodem argumento igitur Faber, & suam, & Theodori versionem elidit. Erasmo est alapam impingere. Verissimè Scudlius Poeta vertit: Cædere palmis, Et in hac significatione Scriptores Novi Testamenti Verbo & Nomine ubique videntur uti, Scultetus in Matth. & Marc. Scultet. 5. 39. it significeth, Contumelia causâ virgâ aut fuste, aut etiam crepidâ alium cædere: nam παρῖς & virgam, & crepidam significat: sicut Omphale sandalio caput Herculis verberabat, as Beza on Matth. 5. shewes out of Plutarchi. Not à παρῖς & virga, to beat with a rod; but à παρῖς παρῖς & crepidâ, to beat with a shoe, or pantofole, saith wecmse. Primarium significatum verbi παρῖς est, virgâ vel baculo

cædere. Secundarium per Synecdochem speciei κατὰ χεῖρην, κολαρίζειν quo sensu in Scripturis Novi Testamenti usurpatur, Scultet. Exercit. Evang. 1. 2. cap. 26.

<sup>c</sup> Παρῖς, Planâ serive palmâ, quod depalmare Veteres dicebant: neq; magis idem κολαρίζειν & παρῖς, quàm in illo Juvenalis, idem est <sup>d</sup> planâ palmâ & pugno serive.

<sup>d</sup> Palma est manus passâ.

—Nec pugnâ cedere pectus  
Te veto, nec planâ faciem contudere palmâ.

Heins. in Exercit. Sac.

Marth. 26. ver. 67. <sup>c</sup> Ἐρρῖπται, Bacillis ceciderunt, Steph. Beza. Vulg. Palmas in faciem ejus dederunt. Atqui hoc ipsum est τὸ κολαρίζειν, à quo manifestè hoc ipso loco distinguitur τὸ παρῖς, Beza.

<sup>f</sup> Παρῖς, Ictus bacilli.

Some <sup>f</sup> Grammatici dicunt esse istum qui colaphus impingatur pugno, sive manu compressâ: παρῖς verò palmâ, sive manu porrectâ, quem ictum solent nominare alapam: sic apud Plautum hæc conjunguntur; Compressione, Palmâ an porrectâ ferio, Gerbard. in Harm. Beza in Matth. 26. ver. 67. Marc. 14. 65. Παρῖς αὐτὸν ἔλαβον, Alapis eum cædebant, Vulg. Bacillorum ictibus eum cædebant, Beza. Lui balloyent de coups de leurs verges, Fr. Bib. Joan. 18. 22. ἔδωκε παρῖς, Vulg. & Erasim. Dedit alapam. Beza, Bacillo cecidit. Fr. Bib. Baille un coup de sa verge. And so in like manner they translate that place, Joh. 19. 3.

<sup>e</sup> Παρῖς, Acus, Matth. 19. 24. Mark 10. 5. v. 25. Luke 18. 25. <sup>h</sup> Παρῖς, Rheda, Revel. 18. 13. Er-rant illi, qui nomen hoc ex Latino rheda ortum suum trahere scriptitant. Potius à παρῖς rheda, & utrumque à verbo Syro Reheta Cursus, Mayerus in Philol. Sac.

<sup>e</sup> Παρῖς, Fluo, Joh. 7. 38. Whence our English Ratin, and Rheume, and Ren a kidney, so called, because the matter of urine doth continually flow thorow it.

<sup>h</sup> Παρῖς, Fluo, a πῖς fluo: à celeri motu quo ferri solet, πῖς rhe-da, penile vebiculum, Apoc. 18. 13.

Quintilianus lib. 2. cap. 5. vocem hanc ortu Gallicam esse tradit: Theodor. Beza ait, hac voce intelligi leſticas quibus Romanæ etiam utuntur nobilia scorta.

Λ α α

Πείω,



ῥέω, ἵνα, inusitatum, Dico, unde Rhetorica, often. Indubie Germanica vox est, quam Galli suam fecerunt, inde Latini, hinc Græca etiam facta, Aret.

ῥήρυμα, Rumpo, Dirumpo, Lacerō. ῥήρυμα, Pass. Terram pedibus vehementer concutio, ut Orchestæ, Matth. 9.17. Marc. 9.18. Luc. 9.42. ῥήρυεν αὐτὸν, ipsum corripuit, Eum illiserit terræ. Matth. 7.6. tribuitur hoc verbum canibus aliquid lacerantibus. It is used also Mark 2. 22. Luk. 5. 37. Gal. 4.27.

i Ruptio, non simplex ruina, sed disiectio coagmentationis, Chemnit. k Sicut Dicere pro furebere. l Dicitur verbum & res Hebræo more, qui דבר, Dabar har dicunt, & de negotio, & historia, ut Gen. 40. i. Aret. Vel orationem significat, vel partes orationis omnes generali nomine, Chamier.

i ῥήρυμα, Ruina. Luc. 6. 49. Ruptio: per Metonymiam Efficientis, Ruina. ῥήρυμα, Verbum, Dictum, often. Verbum, Matth. 12. 36. Factum, Luc. 2. 15. k Mandatum, Luc. 5. 5. Sententia, Act. 28. 25. Sermo, Luc. 2. 50. l Res, vel Negotium, Luc. 18. 34. Act. 5. 32. & 10. 37. Sine articulo ῥήρυα pro verbo Dei sumitur, quod implicitam in se gratia promissionem habet, Ephes. 5. 26 sic accipitur Rom. 10. 17. word is both in Hebrew and Greek often used for a thing, or matter, Exod 18. 16. and 28. 22. Levit. 9. 6. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 37, 65. and 2. 15. because every word of God is efficacious.

ῥίζα, Diserte, 1 Tim. 4. 1. ῥίζα, Radix, often. Quasi ῥίζα, quia per eam ῥίζα τὸ ἔνν, id est, vivendi facultas ad arborem & plantam emanet. Radicis enim beneficio & vi, succus plantæ conveniens è terra ad ipsam alendam & vegetandam attrahitur. Hinc Humidum radicale per Metaphoram de animante dicitur, quo quidem durante animal vivit.

ῥίζομα, Radicor, Ephes 3. 18. Colof. 2. 7.

ῥίσιμα, Fator, Jam. 1. 6. ῥίσιμα, oua, Abjicio, projicio, disjicio, or. Matth. 9. 36. & 15. 30. & 27. 5. Luc. 4. 35. & 17. 2. Act. 22. 23. & 27. 19, 29. Matth. 15. 30. Verbum ῥίσιμα, quod hæc habetur, spargere significat, & de stellis dictum reperimus, quæ passim toto celo sparguntur, Novarin.

ῥίσιμα, Factus. 1 Cor. 15. 52. & ῥίσιμα ὁφθαλμῶν, Factu oculi. Vulg. In

istū oculi. Mendose fortassis pro in dictu, pro quo Gallice dixeris, En un clin d'œil. Brevissimum temporis spatium significatur, quum nihil sit celerius oculi motu. Translatum est à subito radiorum oculi jactu: nam & Latini Adjicere oculos dicunt, Beza in loc.

ῥίσιμα, Cum stridore, 2 Pet. 3. 10. o Tanquam rotularum stridore præteribunt; à ῥίσιμα, Impetus cum stridore, factus per Onomatopœiam, ad imitationem soni literæ ῥ. ῥίσιμα, Imperum veluti sibilantis procellæ declarat: ideo Erasmus convertit, hæmo em procellæ, Beza in loc. ῥίσιμα, Gladius. Luc. 2. 35. Nominē ῥίσιμα (ut Grammatici tradunt) significatur propriè Telum quoddam Thraciæ, jaculum, viz. oblongum. Insurpatur de Ense, Apoc. 1. 16. Græci biblicorum Interpretes illo reddiderunt nomen Hebræum חרב, Hhéréb, quo significatur Gladius, Gen. 3. ult. Significantur autem hæc metaphorâ acerbissimi dolores qui cor Marice compunxerunt, atque transfixerunt, potissimum quum videret Dominum pendentem in cruce, Piscat. in Luc. 2. & Apoc. 1. It is used also Rev. 2. 12, 16. and 6. 8. and 19. 15, 21.

ῥίσιμα, Platea, Vicus. Matth. 6. 2. Platea potius, quàm Vicus; à ῥίσιμα, Fluo, ut eum in urbe locum significet, in quem omnes certatim conflunt, Beza in loc. Stephanus Angiporum, sive Compitum exponit, ubi viz. plures Vici terminantur, qui loci propterea sunt laxiores, & frequentiores, ut postea v. 5. Nomen ῥίσιμα propriè Vicum significat, id est, (ut Hen. Stephanus in suo Thesauro exponit) tractum illum vie in urbe utrinque ædificiis sepræ, quippe quod derivetur à ῥίσιμα, id est, Traho. In quâ significatione clarum est accipi, Act. 9. 11. Verumtamen hoc loco videtur post-

m Significat propriè, Disrumpere, Dissolvere.

n Est jactus fulminis, vel teli, Cornel. à Lap. Salme-

tkns

rum ad significandum plateam, ex col-  
latione versûs sequentis, Piscat. in  
Matth. 6. 2. It is used also Luke  
14. 2. Act. 12. 10.

<sup>q</sup> *Puris, Ruga*, Ephes. 5. 27. *Wrinkle.*  
*Cutis in senili corpore in plicas con-*  
*tracta.* It is taken for a crease  
in the face through old age; for  
it signifieth a gathering together of  
the skin by old age. By it is meant  
any manner of breaking, as we  
speak, by age, sickness, trouble, pain,  
or the like. *A purâ*, *Contrahô*:  
*ætatîs declinantis à vigore vitium*,  
*Arct.*

<sup>r</sup> *Purâ*, *Sordes*, 1 Pet. 3. 21. *Dirt*  
*under the nails.* <sup>q</sup> *Proprie Sordes in*  
*summis unguibus manuum, aut illuvies*  
*quæ distinguitur à corporibus oleo illitis*  
*post sudorem*, Steph. Lorin. *Meta-*  
*phorice dicitur de Avaritia, & Illibe-*  
*ralitate, apud Suidam.*

<sup>r</sup> *Purâ*, *Sordescô*, Rev. 22. 11.

<sup>r</sup> *Purâ*, *Sordidus*, Jam. 2. 2.

<sup>r</sup> *Purâ*, *Sordes*, Jam. 1. 21. *Genus*  
*quoddam ulceris sordidi, & generatiter*  
*significat sordes, à purâ, id est, sordes,*  
*proprie quæ in summis manuum ac digi-*  
*torum colliguntur*, Jacobus Laurentius  
in loc. From *purâ*, the stinking  
sweat of the body, or the putrefied  
matter of some pestilent ulcer, *Dio-*  
*scor.* *Spurcitia*, *Sordes*, *Fæx*, *Retri-*  
*mentum*, *Situs*, *Squalor*, *Illuvies*,  
*Pædor.* *Cum verò transfertur ad ani-*  
*imum, significat Avaritiam, Animum*  
*illiberalem, parcum, & sordidum.*  
*Secundò tamen potest significare Luxu-*  
*riam, gulam, omniaq; vitia carnalia,*  
*quæ proprie vocantur Immunditia*, *Cornel.* à Lap.

<sup>r</sup> *Purâ*, *opacâ*, *Libero*, or, *Erui*, often.  
*Libero*, 1 Theff. 1. 10. Rom. 7. 24. Matt.  
6. 13. *Vi & efficaciter, atque ex præ-*  
*senti periculo Eripio*, 2 Tim. 4. 17, 18.  
<sup>r</sup> *Purâ*, *Liberator*, Luk. 1. 74. *Pu-*  
*trâ*, *Delivered*; 1. From a dark  
hole. 2. From a ruine or fall: pro-  
perly *Erui*, so the word signifieth:  
*Eruiere est, De tenebris in lucem educere,*  
*Out of some dark deep hole to*  
*bring forth some thing to light.*  
*Eruiere* the compound, is from *Ruere*  
the simple, that is, from a ruine.

Col. 1. 13. *ἐρρύσασθε*, *Eripuit.* Non sim-  
plicitèr, *Liberavit*, sed *Eripuit.* Plus  
est, & magis magnificat gratiam Dei  
Patris. *Liberantur ab aliquo malo eti-*  
*am qui volunt & cupiunt liberari, sed*  
*Eripiuntur sæpe illi qui nollent inde*  
*liberari*, Zanch. The word signifi-  
eth by main force to deliver, or  
pluck away, even as David pulled  
the Lamb out of the Bears mouth.  
*Verbum ῥύσασθαι in communi lingua*  
*Græca significat & defendere, protec-*  
*gere, custodire, servare à malo, ne in*  
*illud incidamus: ita usurpatur apud*  
*Homerum, Iliad. 10. & 15. & ex ma-*  
*lo, in quo jam hæremus, eripere, eru-*  
*ere & liberare. Ac utraque significatio*  
*probè huic petitioni, quâ petimus à malo*  
*custodiri & liberari, convenit*, Chemnit.  
in Harmon. Evang.

<sup>r</sup> *Purâ*, *Fluxio*, Mark 5. 25. and 8. 44.  
Luk. 8. 43.

<sup>r</sup> *Purâ*, *Latine*, Joh. 19. 20.

<sup>r</sup> *Purâ*, *Præterit*, Acts  
15. v. 29.

## Σ.

<sup>a</sup> *Σάββατον*, *Sabbatum*, *Hebdomas*, of-  
ten. *Plutarch* thought it was  
derived of the Greek verb *σαβάζειν*,  
which signifieth *Bacchari*, & more  
*Bacchantium tripudiare*; but he erred  
in it, saith *Jansenius*: that is deri-  
ved rather à *Sabbatho*, saith *Arctius*:  
but both it and the Latine are deri-  
ved of the Hebrew שבת *Sabbath*,  
saith *Valens*. Luc. 18. 12. ἡμέρας  
*Hebdomade*: *Nomen σαββάτου*  
*proprie significat ultimum Hebdoma-*  
*dis diem: sed interdum, per Synec-*  
*dochen membri, totam Hebdomadam*  
*notat: sic Marc. 16. 9. quanquam in hac*

<sup>a</sup> *Matth. 12.*  
1, 5. *Voces*  
*Hebrææ ad*  
*Græcam no-*  
*minum figu-*  
*ram accun-*  
*tur additione*  
*aut imminu-*  
*tionem. Ita ex*  
*Hebræo*  
*Sabbath ad-*  
*dendo facta*  
*est vox Græ-*  
*ca σαββάτον,*  
*diminuendo*  
*autem σαβ-*  
*βα σαββα-*  
*τον, unde*  
*dativus plu-*  
*ralis σαββα-*

*on.* Sed posterior vox in singulari numero usurpari desistit:  
ideoque iis cæpit accenseri quæ plurales sono singularem  
habent significationem, ut hic apparet & infra 2. 8. 1. Act. 13. 14,  
& alibi. Ita apud *Horatium*,

*Sunt hodie tricesima Sabbata, — Grotius.*

The Hebrew *Sabbath*, and *Scabbathon*, have produced, with  
a milder pronunciation, the Greek word *σαββατον*, so  
used every where both in the Translation of the Septua-  
gint, and in the New Testament; thence came the Latine  
*Sabbatum*, Kellier.



significatione ferè enunciatum numero plurali, ut videre est in Historia resurrectionis Domini, Joh. 20. 1. Quod autem nonnulli putant, cum septimus tantum denotatur dies, ὁ ἑβδόμῃ singulari numero; cum tota septimana, ἑβδόμα plurali numero dici solere, id perpetuum non est: Nam septima tantum dies plurali numero denotatur, Matth. 12. ver. 1. Act. 13. 14. & pro tota septimana occurrit singulari numero, Marc. 16. 9. Paulus Tarnovius in loc. Item 1 Cor. 16. 2. Piscat. in Luc. 18. 12. Vide illum in Joh. 20. 1.

Σαββατισμός, Sabbatismus: A verbo Καθεαίρω, quiesco, Exod. 16. v. 30. Levit. 26. 3, 4. It is used onely once in the New Testament, Hebr. 4. v. 9. Rest in the Text, and Keeping of a Sabbath in the Margin of our last Translation. Some think it may well be Englished there (according to the Latine Translation) a Sabbatisme, the keeping of the day of rest: for hee forbears to use the same Greek word for rest, which hee used before, and doth use after. Vide Beza.

Σαγών, Sagena, Matth. 13. 47. Rete, vel Nassa, & ut quidam volunt, Sinus in verriculo, in quem capti pisces illabuntur, ne possint evadere. Latine dicitur verriculum, quia profunde sub aquas pertingens ipsum fundum vivrat, Chemnit. Polycarp. Lyser. Salmeron. Erasim. Scap. A Καλύπτω, Circundare retibus, vel, Illigare, say some: Others derive the Verb from it. See Scap.

\* Moveor b  
huc & illuc,  
ut cauda canis,  
& arundines, Zanc.  
illuc.  
Σάωμαι, Commoveor, 1 Thessal. 3. 3. Turbor, aut Terreo, sumptimè Metaphorà à canibus caudam moventibus, Erasim. Theoph. Moveor, ut canes moventur adulando suis heris, quem affectum inprimis motione caudæ expriment: ut hinc sit sensus; Non oportet se impiis conjungere, simulando, & dissimulando; non oportet in gratiam malorum mutare vultum, Aret. Verbum Καλέω proprie significat Quatere, seu Agitare caudam, ut faciunt canes quum blandiuntur, Beza, Piscat. Hic autem τὸ Καλέω generaliter significat Quassari, seu Concuti, idem,

scil. quod καλεῖσθαι, quo verbo utitur, 2 Thess. 2. ver. 2. Piscat. Καλεῖσθαι, Commovetur, a comparison from a fawning dog, who moves his tail to and fro, weems. It signifieth, to be drawn away by flattery.

Σάκος, Saccus, Matth. 11. 21. Luke 10. 13. Rev. 6. 12. and 11. 3. In English, Sack-cloth; in French, Sac. Manet hæc vox in Linguis principibus eadem, Gualperius.

c From the  
Hebr. פו,  
Sak.

Σαλῶμαι, quæ, Agito, or, concutio, quatior, commoveo, concito, often. Proprie significat, à salo, id est, mari, & fluctibus, seu tempestatibus, instar naviculæ, hinc inde jactari, fluctuare, & quassari, Zanch. Σαλῶμαι enim significat, Fluctuare, agitare, conquassari, stabilitatem suam relinquere, concutiendo periclitari, vacillare instar navis in mari fluctuantis. So a reed is said à ventis Καλεῖσθαι, when it is shaken with storms, and is moved to and fro, Matth. 11. 7. Σαλῶμαι, Quæ agitur. Vulg. Agitatam. Significat vocabulum Græcum, undarum move huc & illuc impelli, quod Poeta dicit Undantem, & fluctuantem, vim Græci vocabuli exprimens: Galli verò, Qui flote: Latini quoque dicunt segetes fluctuare, quum vento agitantur, Beza. Descendit à σαλῶ, quod non solum significat Maris oram, in qua stant naves ad anchoras; sed etiam Commotionem undarum in tempestate, & ventorum procellis. Latini utuntur nomine Sali in genere neutro pro mari lutofo acturbido, aqua & terrâ ex perpetuo motu invicem confusis. Virg.

Perq̃, undas superante salo.

So Luke 7. 24. The earth is said Καλεῖσθαι, when it is moved and shaken, Acts 4. 31. and 16. ver. 26. Metaphorically men are said Καλεῖσθαι, which are shaken, and troubled with fear, as Acts 2. 25. 2 Thessal. 2. ver. 2. Σαλῶμαι, A Metaphor taken from the sea, which is tossed to and fro with storms and tempests: shaken in their minde, yea, from their minde, so is the Originall; their minde or understanding

Hinc Salius,  
inquietus,  
quod prius  
molestus esset  
Ecclesiæ,  
ἀπὸ τῶ σα-  
λῶσαι, Am-  
brosius.

derstanding seemed to be torne from them, through the fear of the day of judgement, as a storm forceth a ship riding in the road to cut cable. Men are likewise said *καλῶσαι*, when they are moved from the tranquillity of their minds, Acts 17. ver. 13. *Σαλῶντες*, *Quatientes*, *concitantes*: Metaphora ab aëibus, quæ concutiantur vento. <sup>d</sup> The Septuagint use this word when the earth is said to be moved, 2 King 22. 16. and the pillars of it shaken Job 9.6. Matth. 24. 29. *καλῶσιν*, *Concutientur*, Beza. *Vel, Vacillabunt instar fluctuantis navis in mari.* Vulg. & Erasmi. *Commotebuntur*, quod non tantam habet emphasis. Luc. 6. v. 38. *ὁ σαλῶν*, *Respicit* *quassationem*, *vel* *concussionem*: *sunt enim quedam, quæ artibus cœunt concussione.* Quædam igitur verbum *καλῶν* grato debitori, qui non eadem tantum, sed cum cumulatiore mensura vult reddere quod accepit. Hinc *ὁ σαλῶν*, *Scultet. Exercit. Evang.* lib. 2. cap. 39.

*Σαλῶ, Salum.* Luc 21. 25. *Id est*, *Mare, & Fretum æstuosum.* It significeth both the Sea, and a Storm. *Saulus idem est quod inquietus, omnia agitans, turbans, & vexans.* *Σαλπίζε*, *Tuba*, Matth. 24. 31. 1 Cor. 14. 8. and 15. 52. 1 Thess. 4. 16. Heb. 12. 19. Revel. 1. 10. and 4. 1. and 8. ver. 2, 6, 13. and 9. 14. *Σαλπίζω*, *Tubā cano.* Matth. 6. 2. 1 Cor. 15. 52. Revel. 8. 6. and 10. 7. and 11. 5. *Σαλπίζεις*, *Tubā canens*, Revel. 18. ver. 22.

*Σανδάλιον*, *Sandalium*, Mark 12. 8.

<sup>e</sup> *Pro Tremere*, Zech. 12. 2. *Gerh. in Hist. Harm. Evang.* <sup>e</sup> *Σαλῶ* Græcis propriè est *Ora maris*, in qua stant naves ad anchoras, quæ ad litus accedere non possunt, ab *αλῶ*, *mare*, inde *Latinorum Salum*, quod non tantum usurpatur pro subiecto, viz. ipso Mari; sed etiam pro adjuncto, viz. pro Tempestate maris, in qua fluctus à præcessis ventorum agitati aliidunt scopulis ac littori: unde illud Poetæ;

*Pérque undas superante salo,*

*Gerhard. in loc. Theol.*

<sup>f</sup> Græcis est Calceamenti genus, conveniens mulieribus, quod plantas pedum modo tuebatur ab injuria, supernè anfulis quibusdam, aut funiculis alligatum, *Erasmi.*

The Italian Soles; a kind of shoes made with soles onely, or buckled over the foot, *Deodate on Mark. 6. 9.* A kinde of shooc open with latches on the instep. *Calceamentum muliebri, teste Hesychio: Tribuitur tamen & viris apud Athen. lib. 8. sic & Act. 12.*

*Savis, Asser, tabula, Act. 27. 44.*

<sup>g</sup> *Σαπεῖς* Putris, seu Putridus. *Translatio ab arboribus, Drus.*

7. v. 17. *Σαπεῖς δένδρον*, *Corrupt.* Of *σῆψω*, to putresce, as a putrefying fore; or rotten, as rotten fruit, worm-eaten, or withered; so that place may be interpreted. *Σαπεῖν* possit cariosam, vel marcidam interpretari; ut non agat Christus de aperte flagitiosis hominibus, sed qui arbores referant foris quidem speciosas, intus vero carie vitiatas, quod ex fructibus demum putridis apparet. They

resembled trees specious without, but rotten, or worm-eaten within, which appears at length by their rotten fruits: but the Antithesis of good shewes, that the Originall word is taken <sup>h</sup> for evill, or corrupt, and so it is taken chap. 13. 48. *Σαπεῖς*, *Bad, rotten things*: *Σαπεῖς* vocantur *Alga, filices, arenule, sordes, denique, quales solent ex aquarum fundo à piscatoribus attrahi, & rursus in aquam projici: quamvis fortasse non fuerit impium de cæteris rebus inutilibus accipere, quæ una cum piscibus ex aquarum fundo è verriculo attrahuntur, Beza.* Ephes. 4. ver. 29.

*Δύσος* *Σαπεῖς*, *Rotten, or stinking speech.* Alludit hac voce ad poma putrida & malè olentia, quæ nec prodesse possunt, nec oblectare; sed contra potius, & suo fatore nos turbant, & putrefactione, si edantur, offendunt, & noxia sunt: *Vel fortè alludit ad balitum, quem ex ore emitimus, Zanch.* *Nimirum dilutè ac universaliter Vetus, Omnis sermo malus. Melius ergo Recentior, qui putrem interpretatur; additque, Id est, Corruptus, & aliis noxius. Ita enim explicandum est hoc epitheton apparet ex Antithesi: Nam δύσος vocat eum ex quo fructus aliquis ad alios redire possit,*

*Heimsius.*

<sup>h</sup> *Σαπεῖς*, *Syris, Malus: Primè tamen origine, Putris, caridus: ex Syriaco igitur, (qui Servatoris nostri tempore magnam partem erat vernaculus) δύνειν σαπεῖν est arbor mala, Matt. 11. 33. Lud de Dios.* <sup>h</sup> *Βεζæ*



Heinsius. See Deodate in loc. It is used also Matth. 7. 18. and 12. 33. and Luke 6. 43. twice.

\* Of the Hebrew  $\gamma\iota\delta\omega$  Sappir.

\*  $\Sigma\alpha\pi\phi\iota\tau\epsilon\varsigma$   $\Theta$ , Sapphirus, Rev. 21. 19.

$\Sigma\alpha\gamma\gamma\alpha\lambda\iota\varsigma$ , Corbis, 2 Cor. 11. 33.

$\Sigma\alpha\gamma\delta\iota\upsilon\Theta$ , Sardius (subaudi  $\lambda\iota\delta\Theta$ ) Revel. 4. 3.

This pearle, or precious stone, took the name from Sardis, or Sardonia, as Sardonius vsus from the same place.

$\Sigma\alpha\gamma\delta\iota\upsilon\Theta$ , Sardius (subaudi  $\lambda\iota\delta\Theta$ ) Revel. 21. 20.

i Nomen gemme, compositum ex  $\sigma\alpha\phi\iota\tau\epsilon\varsigma$ , Sardius, &  $\delta\upsilon\kappa\iota\varsigma$ , Anguis: sic dicta fuit hæc Gemma, quod colore suo unguem humanum imitetur, Pafor.  
k Per Synecdochē Corpus significat, Act. 2. 31.

i  $\Sigma\alpha\gamma\delta\delta\upsilon\kappa\iota\varsigma$ , Sardonyx, Rev. 21. 20. It is named of the Sardine, and the Onyx stone: and is of a white and ruddie colour, shining like the nail of a mans hand set into flesh.

$\Sigma\alpha\gamma\delta\varsigma$ , Caro, often. Caro sive hominis, sive brutorum animalium, Eurip.

Athen. Caro, 1 Corinth. 15. 39.

Corpus humanum, 1 Pet. 4. 6. Eph. 6. 5.

Humana natura, 1 Pet. 3. 18. Rom. 9. 5.

1 Tim. 3. 16. Homo, Ephes. 6. v. 12.

Matth. 24. 22. Rom. 3. 20. Con sanguinei, Rom. 11. 14. Homo corruptus,

Joh. 3. 6. Corrupta natura, Rom. 8.

1, 3. Corrupta hominis ratio, 2 Cor. 1.

v. 17. Naturalis humani ingenii vis &

aptas, Matth. 16. 17. Anima corrupta,

Rom. 7. v. 18. Infirmitas humana,

Heb. 5. 7.

$\Sigma\alpha\gamma\kappa\iota\kappa\delta\varsigma$ , Carnalis <sup>1</sup>, &  $\Sigma\alpha\gamma\kappa\iota\upsilon\Theta$ , Carnus, Rom 7. 14. and 15. 27. 1 Cor.

3. 13. and 9. 11. 2 Cor. 1. 12. and

3. 3. and 10. 4. Heb. 7. 16. 1 Pet.

2. v. 11.

$\Sigma\alpha\gamma\kappa\iota\omega$ , Verro.  $\Sigma\alpha\gamma\kappa\iota\omega\mu\alpha\iota$ , Pass. Matt.

12. 44. Luk. 11. 25. and 15. 8.

$\Sigma\alpha\tau\alpha\delta\varsigma$ , Satanus, often. The De-

vill hath this name Satan of  $\Sigma\iota\tau\alpha\eta$

Sinrah in Hebrew, which significeth

Hatred, or Spitefulness, Ainsw.

Some say  $\Sigma\iota\tau\alpha\eta$ , Sinrah cometh

rather of  $\Sigma\alpha\tau\alpha$ , Adversarius. Per

Antonomastēn propriè vocatur Satan,

id est, Adversarius, 2 Thess. 2. 9. Sed

hoc nomen iis etiam accommodatur, qui

Dei voluntati adversantur, vel obstināt

malitiā. ut Judas, Joh. 13. 27. vel inco-

gnitantiā quādam, ut Matth. 16. 23. <sup>m</sup>

Marc. 8. 33. & Luc. 4. 8.

i Existima-  
tur hoc ad-  
jectivum  
qualitatem  
potius in-  
dicare, ut  
illud mate-  
riam. Re-  
ditur certè  
 $\sigma\alpha\tau\alpha\iota\kappa\delta\varsigma$ .  
Carnalis  
apud Pau-  
lum Apost.  
& generali-  
ter apud  
Theologos.  
Sed apud  
hos inter-  
dum etiam  
periphrasti-  
cè, Carni-  
deditus, seu  
additus,  
Carnem  
respirans  
Stephanus in  
Thess. Græc.  
ling.

m Mirum nō  
est à Matthæi interprete retentam vocem Hebræam, cum esset  
ea & Hellenistis in usu 3 Reg. 1. 14. Ostendit Christus Petrum,  
amoris specie, revera sibi esse adversatorem, Grocius in loc.

$\Sigma\acute{\alpha}\tau\omega\varsigma$ , (Origine Hebræum  $\Sigma\alpha\tau\alpha$  in statu  
constructo  $\Sigma\alpha\tau\omega\varsigma$ , unde est Syriacum  
 $\Sigma\alpha\tau\alpha$  Sata) Satum, Matth. 13. 33.  
Luk. 13. 21. Frumenti mensura, quæ  
capit sesquimodium, Hebræa aut Sy-  
ra vox.

$\Sigma\acute{\epsilon}\kappa\upsilon\upsilon\mu\iota$ ,  $\Sigma\acute{\epsilon}\kappa\upsilon\upsilon\mu\alpha\iota$ , Extinguo, or, Matt.

12. 20. & 25. 8. Marc. 9. 44, 46, 48.

Ephes. 6. 16. 1 Thess. 5. 19. Heb. 11.

v. 34. Metaphoricè Comprimo,

Compesco, ut Extinguo à Latinis

usurpatur.

$\Sigma\epsilon\iota\upsilon\tau\epsilon\varsigma$ , Sui-ipsius, often.

$\Sigma\epsilon\iota\sigma\mu\alpha\iota$ , Colo.  $\Sigma\epsilon\iota\sigma\mu\epsilon\theta\epsilon\varsigma$   $\Theta$ , Subst. Reli-

giosus. This word is used of Luke

indifferently, to note an earnestness

both in the true and false religion,

Acts 13. 43, 50. It is used also

Matth. 15. 9. Mark 7. 7. Acts 16. 14.

and 17. 4, 17. and 18. 7, 13. and

19. 27.

$\Sigma\epsilon\lambda\lambda\omega\mu\alpha\iota$ , Colo, Rom. 1. 25.

$\Sigma\epsilon\lambda\alpha\sigma\mu\alpha$ , Numen, 2 Thess. 2. 4. All

that is worshipped. Non significat

Cultum ipsum, seu Culturam, nec Si-

mulacrum duntaxat; sed omne id in quo

Deus colitur, seu quod religionis causâ

homines venerantur. Latini Sacra vo-

cant, Beza in Act. 17. Propriè dici-

tur id quod adoramus, & summâ reve-

rentiâ veneramus, & quod majestate

præcellit, Erasmo.  $\Sigma\epsilon\lambda\alpha\sigma\mu\alpha$  (say

some) significeth the same with  $\Sigma\epsilon-$

$\lambda\alpha\sigma\iota\varsigma$  in Acts 25. 21, 25. where it is

expounded Augustus; so that the

sense is, Antichrist shall exalt him-

selfe above all Kings and Empe-

rouers. But  $\Sigma\epsilon\lambda\alpha\sigma\iota\varsigma$  is an Adjective,

Colendus, Augustus, and appropriated

to the Emperour, as the Latine:

$\Sigma\epsilon\lambda\alpha\sigma\mu\alpha$ , a Substantive, Numen, id

quod colitur. The Vulgar Latine

Translatour, 2 Thess. 2. translateth

it, quod colitur, that which is devout-

ly worshipped; and so the word signi-

ficheth whatsoever is religiously wor-

shipped or adored, and not idols, as

Gregorie Martin saith. For it is deriv-

ed of  $\sigma\epsilon\lambda\alpha\lambda\omega$  or  $\sigma\epsilon\lambda\lambda\omega\mu\alpha\iota$ , which

significeth to adore, to worship, to ho-

nor devotionly, or religiously, Dr Fulk

in his Defence of the English

Translation of the Bible against

Gregorie Martin. <sup>n</sup>  $\Sigma\epsilon\lambda\alpha\sigma\mu\alpha\tau\alpha$ , Sa-

era,

<sup>n</sup> Culturas,  
Hieronym.  
Eras. Simu-  
lacrâ, Vulg.  
Sacra, Beza.  
Syrus &  
Arabs pro  
templis ipsis  
& delubris  
hoc nomen  
accipiunt.  
Quod ver-  
bum com-  
plectitur  
omnia quæ  
veneramus,  
nempe aras,  
delubra, sta-  
tuas, monu-  
menta: à ver-  
bo  $\sigma\epsilon\lambda\omega\mu\alpha\iota$ ,  
quod prop-  
riè ad reli-  
gionem per-  
tinet.

*cra, quæ sunt cultui Dei, aut eorum qui Dei putantur, inferunt. Eo sensu extat hæc vox Act. 17. 23. Grotius. The Rheimsists translate it Idols, which is too narrow: but because the word whereof this cometh is used indifferently (as was before noted) to note an earnestness both in the true and false religion, it is evident that we have fitly translated it by the word Devotions, which is taken indifferently, it being as usuall to say devout Papists, as devout Protestants: The same word from whence this is derived, the Rheimsists themselves translate Devout, and have set in the Margin, as the more near and more naturall signification, than that which they have put for Text, as also it is indeed, Cartwright on the Rheim. Test.*

*Σεισμός, quæ, Moveo, Commoveo, Concutio, or. Peculiariter de terræ concussione sive motu dicitur, Matth. 21. 10. Ερείσθη, Commota, hoc est, concussa, & quasi imis emota sedibus, quæ indicat non fuisse leviter commotam, sed quasi pannico terrore concussam, Arétius. It is used also Matth. 27. 51. and 28. 4. Hebr. 12. 26. Rev. 6. 13.*

*Σεισμός, Terra-motus, often. Matth. 8. 24. The word signifieth a shaking, or quaking, and Greek Authors by it commonly expresse an Earthquake. Christ saith, There shall be earthquakes, Matth. 24. 7. Σεισμοὶ which also our Latine Translatours follow: Motus magnus, Mont. Vulg. Concussio magna, Beza. Which being caused by a sudden and vehement winde, is well translated a storm, wherein the ship was so shaken, tumbled, and tost, as if there had been some mightie earthquake. Jer. 10. 22. & 23. 19. usurpatur pro tempestate sive æris commotione. Cha. 47. v. 3. Nah. 3. 2. pro commotione, sive tumultu quadrigarum. Ezech. 3. 12. pro commotione magnæ vocis. Chap. 37. 7. pro commotione offium. Chap. 38. 19. pro magna animi commotione per terrorem.*

*Figurat. in Luc. 21. 11. Syrus generali nomine Saueh, id est, motus, usus est.*

*Σεισμός, Catena, 2 Pet. 2. 4. Quidam dicunt à σείω, traho. Metaphoricè accipitur 2 Pet. 2. 4. Metaphora dicta à latronibus, & alus maleficis, qui catenis vincti in tetrum ac tenebrosissimum carcerem conjiciuntur, in quo usque ad tempus iudicii & supplicii adservantur, Gerh. in loc. Funis, Restis, Særa, & Obex forium, eò quod antiquitus sune communire januas solebant, ante repertum særæ usum.*

*Σελήνη, Luna. A Σέλας, inquit Plato, quæ vox Lunem significat, & νέος, Novum, eò quod novum semper lumen à Sole accipiat. Latine verò Luna dicitur, quod noctu luceat. Matth. 24. 29. Mark 13. 24. Luk. 21. 25. A. G. 2. 20. 1 Cor. 15. 41. Rev. 6. 12. and 8. v. 12. and 12. 1. and 21. 23.*

*Σελήνη, Lunaticus sum. Mat. 4. 24. Σελήνη, verunt vulgò Lunaticos: sed alia morbi species designatur, Epilepsia, viz. sive Morbus comitialis: causæ sunt quæ videntur persuadere: Lunatici enim vulgò sic dicti non habent symptomata illa, quæ τοῖς Σελήνιαις Matthæus, cap. 17. 15. tribuit. Epileptici autem habent. Hi enim sæpius in ignem cadunt: sæpius in aquam: lacerant se, spumant, strident dentibus. Epileptici autem dicuntur Evangelistis Lunatici, vel quòd, interlunio nati, comitiali morbo laborare soleant; vel quòd Epileptici ad conversiones lunares acrioribus Paroxysmis corrigantur, Scultet. Exercit. Evang. lib. 2. cap. 12. Ideo Arabs reddit contrafactos (sc. doloribus) in principiis lunationum.*

*Σεμιάδης, Simila, Rev. 18. 13.*

*Σεμιάδης, Venerandus, Honestus. Tit. 2. 2. Honest: most properly it signifieth Grave; for the original word signifieth a seemly, modest, and gracious carriage. Gravis cum autoritate & modestia, Budæus. A grave, and honest man, a man of note. Σεμίων proprie significat grave, ac venerandum; cuius oppositum est leve, ac inveterandum: sed p. o. honesto sæpe in genere ponitur; sub honesto enim quæ reverenda sunt & gravia continentur, Zanch. in Phil. 4. Phil. 4. 8. Σεμιάδης, Honest: or, as the word rather signifieth,*

*f. Videtur ita morbus ille dictus, quòd instar Lunæ statim intervallis recrudescat; vel quòd is qui in ipso nati sunt interlunio, familiaris esse consueverit. Vide Fulleri Miscell. Sac. li. 2. c. 17. & Spanhem. Dub. Evang. partem terram. Dub. 33.*

*t. Est Venerandus, Gravis, dignus; qui ob morum honestatem gravitatemque honoretur, Illi. in Nov. Test.*

*p. Thocyd. Xenoph. γῆς σεισμοί, Aristot.*

*q. Concussio, vel Succussio, id est, Vehementissima tempestas. Nomen σεισμός in genere Concussionem, seu Concussionem significat; sed per Synecdochen generis specialiter ad significandum terra-motum usurpatur, Piscat. in Luc. 21. 11. Syrus generali nomine Saueh, id est, motus, usus est.*



fieth, Whatsoever things doe set them out with an holy gravity, what things are grave, and comely for their persons. It is used also

1 Timoth. 3. ver. 8, 11. Vers. 8. Significat castum, venustum, severum, venerandum, pudicum, grave, & (apud Lucianum) religiosum; unde & σεμνὰ loca sacra, & ob religionem inaccessa, Hyperius. Vers. 11. Oportet uxores castas, pudicas, graves, compositas, bene moratas esse: Nam hec omnia eā voce significatur, Id. ib.

<sup>a</sup> Significat Castitatem, sanctimoniam, severitatem, & gravitatem, morumque honestatem, ac verecundiam, qualis esse in virginibus ac juvenibus bene institutis solet, Chamier.

Σεμνότης, Honestas, gravitas. Gravitas, majestas, Aristot. Exponitur & Reverentia, Eurip. Item, Sanctimonia, & Severitas morum. Honestatem significat, verecundiam, sanctimoniam, & gravitatem; item Morum severitatem, Bullinger. Familia decorum & gravitatem indicat in vestitu, incesu, sermone, factis, totāq; vita, Aretius. Gravitas pietati congruens, Id. 1 Tim. 2. ver. 2. Complectitur hoc nomen omne officii genus, quod viget in mutuis hominum commerciis debet, ut nihil turpiter, aut indecorè, nihil denique flagitiosè fiat. Cicero, In officio colendo (inquit) sua est honestas omnis, & in negligendo turpitudine. Itaque τὸ σεμνὸν obiectum est τῆς Σεμνότης, quum alioquin hoc nomine significetur honesta quedam morum gravitas, quæ reverentiam conciliat: quæ significatio huic etiam loco non male convenit, Beza in loc. It is used also 1 Tim. 3. 4. Tit. 2. v. 7.

<sup>x</sup> Signum, nota, indicium, argumentum, apud Demost. Thucyd. Arist.

Significat primo, Indici-um, argumentum, signum, est-

que generale, complectens signa tum necessaria, tum verisimilia, sic accipitur Matth. 16. 48. Deinde accipitur pro Miraculo, Portento, Gerhard. 7 Miracula dicuntur σημεῖα, quia signa sunt præsentie divine: atque eorum proprius usus est, ut confirmetur fides nostra, Camer. Respons. in Epist. ad Hebræos cap. 2. Et Myroth. Evang. ad Hebr. 2. ver. 4.

Revel. 12. 1. The word σημεῖον, among many other significations, hath these two, Simulacrum, a representation or image; Portentum, an uncouth or wondrous thing: both these agree unto it in this place: For S. John sees in this heavenly vision, a representation of things that were shortly to be done; and it was also wonderfull, Bishop Comper on the place.

Whence σημεῖα and τέρατα are often joyned together, as Matth. 24. 24. John 4. 48. Acts 2. 43. and 4. 30. and 7. 36. Rom. 15. 19. They are conjoined also, Exod. 4. 8. and 7. 9. Deut. 4. 22. and 13. 2. The Septuagint, 2 Chron. 32. v. 24. use it for a word which they elsewhere turn by Prodigiū, and Portentum. Luc. 2. 12. Non significat miraculum extraordinarium, sed certam quandam notam, quā res, quam agnoscimus volumus, ab aliis discerni & internosci potest. Ita Jos. 2. ver. 18. & 2 Thess. 3. 17. Paulus dicit, Hoc est, σημεῖον, id est, certa nota, quā genuinas meas Epistolas à supposititis discernere debetis, Chemnit. in Harm. Evang. The Sacrament, Rom. 4. 11.

<sup>z</sup> σημεῖον, Significo. John 12. 33. and 18. 32. and 21. 19. Acts 11. 28. and 25. 27.

σημεῖον, Nota. 2 Thess. 3. 14. τὸ σημεῖον, Hunc notate, Note him, that is, to make a signe (as it were) of him: for the use of a signe is to give notice of some thing; or, to set (as it were) a mark upon him, that hee may be as a marked man. Non enim significat Significare, seu Indicare, quasi velit Apostolus de talibus ad se referant & perscrivant Thesalonicensēs, ut Erasmus vertit; sed significat Notare, Notā quapiam insigrire, & in aliquem animadvertere, ut Censores apud Romanos notare solebant. Dicit igitur, Notate ignominia, tanquam probrum, & pestem publicam, Zanch.

Nota excommunicationis significatur; non enim dicit Apostolus, σημεῖον, significare, (sibi mihi) sed σημεῖον, notate, Ger-som. Bucer. de Gubernat. Eccles. pag. 467. De excommunicationis nota

<sup>z</sup> Et Notare, & Significare denotat, Aret.

<sup>a</sup> Tam est Significare, quam Notare, Aret.

hoc

*boc accipio.* Erasmus *perperam sane convertit*, Indicate, Beza. Some would have the Greek word mean, *Render notice*, or *Signifie him*: the word signifieth both, *Note him with a brand of infamie*; or, *Notice him as infamous to the Church*, that all may avoid him.

*Σήμερον*, *Hodie*, often.

*Σήπω*, *Putrefio*, Jam. 5. 2.

*Σενικόν*, *Sericum*, Rev. 18. 12. *Vocabulum Anglicum Selke, non nisi (Sericum) auctorem generis sui agnoscit. Selki enim nuncupatum est, quasi Selki, pro Seriki, literæ R in I facili commutatione facta*, Fuller. *Miscell. Sac. li. 2. cap. 11.*

*b* *Generale est vocabulum, significans id quod corrodit, vitiat, & corrumpit, Chemie.* Non *Ariam* *genem* significat, sed *Tineam* potius, *Fansen.* *Σίρα* ad *Vestis*, *καμίνω* ad *pecuniam*, *βέσσον* ad *alimētia* & *ci- baria*, quibus fruges, pecu- dēque com- prehenda- tur, referen- dam arbitror, quibus ferē tribus rebus hominis the- saurus absol- vitur, *Lud.* de *Dieu*, in *Comment.* in *quatuor E- vang.*

*Σίρ*, *Tinea*, Marth. 6. 19, 20. *Ab Hebraeo* *סס*, *Sas*, *que vox tineam declarat* *Esaie* 51. 8. *Beza.* *Vermiculus vestibus noxius*; *à σήπω*, *Putrefacio* (ut aliqui volunt) quia nascitur ex *putredine*. It signifieth a worm that eateth the finest cloth, and consumeth the best garment: yet there it must be taken more largely, for any worm that doth destroy or consume any creature. It is used also *Luke* 12. 33.

*Σιρόσσω*, *A tinea corrofus*, James 5. ver. 2.

*Σειρόω*, *Roboro*, 1 Pet. 5. 10.

*Σιαγών*, *Maxilla*, Marth. 5. 39. *Luke* 6. v. 29.

*Σιγή*, *Silentium*, *Acts* 21. 40. *Revel.* 8. ver. 1.

*Σιγῶν*, *Sileo*. *Σιγῶμαι*, *Pass.* *Luke* 9. 36. and 20. 26. *Acts* 12. 17. and 15. 12, 13. *Rom.* 16. 25. 1 *Cor.* 14. 28, 30, 34. It is used *Exod.* 14. 14. where both it, and the *Latine Taceo*, is taken non pro *silere*, aut *nihil loqui*, sed pro *cessare*, aut *nihil agere*. So it is often taken in *Scripture*, *Rivet.* in *loc.*

*Σιδῆρον*, *c Ferrum*, *Revel.* 18. 12.

*Σιδῆρος*, *Ferreus*, *Acts* 12. 20. *Rev.* 2. 27: and 9. 9. and 12. 5. and 19. 15.

*Σικῆρ*, *Sicarius*, once only, *Act.* 21. 38. *Romana vox est, quā significatur homo ad aliquem occidendū comparatus, à sica brevissimo telo (quasi seca, à se- cando) & quod proinde facile occultari possit*, *Beza*, *Drusius.* *utitur voce La-*

*tinā ad normam Græcam inflexā, sed dubium non est, & hoc nomen apud Hebræos tum temporis in usu fuisse, utpote cum originem se species non Latina, sed Ebraica vox sit, aut Syro Chaldaica. Nam Sicen Chaldaica est dictio, notans cultrum, cultellum, & occurrit Prov. 23. 2. Et hinc ortum trahere Latinum Seco, Sica, Sicarius, & quæ sunt alia hujus farinae, nullum est dubium, Mayerus in Philol. Sac.*

*Σικερα*, *Sicera*, *Luke* 1. ver. 15. *once- ly.* From the Hebrew *שכר* *Secar* *Secar* *It meaneth all whatsoever maketh drunken, whether drink made of malt, or of the juice of fruits, as Pearrie, Sider, and the like.* *Sicera Hebraicè שכר* *Secar* *Secar* *etiam. Græcè Σικῆρ* *est quicquid inebriat. Consentium in hoc Hebræi, Græci, & Latini, Sculter.*

*Exercit.* *Evang. lib. 1. cap. 16.* *Σικῆρ* *Sicarius*, *Acts* 19. 12. *Arabs vertit, lacinias; sunt autem lacinie in vestimento extrema partes, e- jusque segmenta quidam vestem divi- dentia, unde & à Lacerando Latini, Syris & Arabibus dicta sunt, qua- rum etiam in abstergendis sudoribus u- sus erat, Plaut. Mercat. Ac tu æ- dipol sume laciniam, atque abster- ge sudorem tibi. Hæ, quia ad medi- um corporis scissæ erant, atque ibi ac- cingebantur, rectè eb id semicinctia dicantur; Vide Ludovic. de Dieu. & Junium in locum: & Sculter. Delit. Evangel. cap. 8. Latinum vocabulum terminatione Græci inflexum. Lucas videtur Sudarium, & Semicinctium pro eodem sumere. Devantiers Galli vocant, quod ante- riorem partem corporis à cingulo ad pe- des præcingat: Solent autem Me- chanici præsertim his uti; præterea etiam mulieres ferè omnes. Alii semi- cinctia dici volunt cingula dimidio mi- nus lata quàm justum sit cingulum, Beza.*

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Σικῆρ



e Sic vocatur tenuissima linea vestis, quam, si fuerit intima, vocamus *hne Chemise*. A Sidone civitate, ut volunt Grammatici, sic appellata, ubi texti tenuissima illa confueverunt, Beza in Marc. 14. 51. \* Vide Drusum & Maldonat. ad loc.

Σιδων, *Sidon*, Matth. 27. 59. Mark 14. 51, 52. and 15. 46. twice. Luke 23. 53. Hebr. סִדּוֹן *Sadin*, est linum tenue & pretium. Martialis vocat Tyriam *Sindonem*, à Tyro, quod in ea urbe evenderetur. Pastor propter vicinitatem urbium Sidonis & Tyri, Gualt. perius. Inter Merces Sidone in Græciam à mercatoribus Phœnicibus solitas afferri, fuerit olim *Sindones*: quæ res multos Græcorum in errorem induxit, ut putarent de urbis nomine sic dictas *Sindones*, quod falsum est: nam & alibi fiebant quàm Sidone, ut docemur Prov. 3. 1. 24. & Scriptura utriusq; nominis refellit. סִדּוֹן, *Sidon*; at *Sidon* est סִדְיָא, Is. Casaub. exercit. 16. ad Annal. Eccles. B. *Sidon*, amictus ex lino, linteam tenue existimatur dictum, quod prius in Sidone urbe fieri cœperit, Steph. in Thef. Græc. Ling.

Σιδωζω, *Ventilo*. Luc. 22. 31. Σιδωζου, Quos ventilaret, id est, Agitaret, vel Dispergeret, vel etiam Excuteret. Vulg. & Eras. ut Cribraret. Tertull. vertit, Discerneret, vel, ut alii legunt, Cerneret: sed in ipsa hujus sententiæ explicatione utitur Concussionis vocabulo, ad Satana conatum accommodatio. Cyr. Vexaret. Ambros. Cerneret. Sed hic agitur de illo Satana studio quo totus ardet, Ecclesia cæcum modis omnibus agitata, ac vexata dissipandi, fidem deniq; nobis excutiendi; Cribrandi autem & Cernendi significatio tum deum convenit, ubi de Dei consiliis agitur, in Ecclesia sua, non perdenda, sed repurganda. Theophylactus interpretatur, Turbare, & Lædere, quod potius respondet verbo σιδωζω, Beza in locum. To sift them as wheat meale, that is, to shake out of them all their truth and faithfulness, as flower out of the sieve, and leave nothing within them, but bran as it were, Hart in the Conference with D. Rain. chap. 7. Divis. 1. Est Concudere, Agitare instar tritici in cribro, sicut Christus ipse Metaphoram explicans statim addidit. Syrus reddidit per Commiscere: grana enim dum cribrantur commiscuntur, & confunduntur, Gerh. in Harm. Σιδωζου querunt viri docti quid sit: nam est verbum infrequens: attamen

Κριβον Græcè Cribrum est apud He-lychium, & Κριβωζω, Cribrare est apud eundem. Sed quia in cribratione duo sunt, unum concussio illa atq; agitatio, quæ omnia sursum atq; deorsum vertuntur; alterum verò segregatio atq; separatio: secundum priorem significationem hoc loco usurpatur, ut Christus nihil aliud voluerit, quàm Satanam voluisse Apostolos & Petrum dedi sibi, ut eos conturbaret, Cameron. in Myroth. Evang. & de Eccles.

Σιτωτος, Saginatus, Luke 15. ver. 23, 27. 30.

Σιτωτος, *Altilis*, Matth. 22. 4. Per τα Κρισα intelliguntur animalia, quæ accuratè aluntur ut pinguescant, & magis sint idonea ad ciborum suavitatem, quod saginà comparari solet, à Κριζω, Cibo nutrio, sicut Altilia (quæ voce Interpret Vulgatus Græcum expressit) ab Alendo dicuntur. Syrus reddit, Saginata mea, Gerh. in Harm. Evang. Σιτω, *Triticum*, often. In genere significat Frumentum, Joh. 12. 24. & 1 Cor. 15. 37. pro centâ frumenti specie, tritico, scilicet, ponitur, Gerh.

Σιτωεργον, *Demensum*. Luk. 12. v. 42. translated Portion, and it implyeth as much: for it signifieth a set measure of food or corn, so much as is fit for the persons to whom it is distributed. The Septuagint useth the Verb, Genes. 47. 12. and this place seemeth to have reference to that.

Σιτωτος, *Sileo*, often. Vide Jansen. in Luc. 1. 22.

Σιτωδαιλον, *Offendiculum*, often. Per translationem designat hæc vox omne id quod exitii causam præbet: ut Psal. 140. 6. At proinde etiam id quo quis ad delinquendum incitatur, uti Deut. 7. 16. Referri potest ad omnem cibum. Id quod Latini vocant *Demensum*;

vel à Metiendo, quod ad certum modum tribuatur; vel à Mense, quod in singulos menses redderetur, ut Donato placet. Servi (inquit ille in Phormione) quateros modos frumenti accipiebant in mensem, & id Demensum dicebatur. i Henricus Stephanus docet neminem scriptorum profanorum usum esse vel verbo σιδωζω, vel nomine σιδωζαλον, atque adeo utrumque videri Scripturæ sacræ peculiare.

sadum,

cadunt, vel saltem impingendi occasione inveniant. Α σκάνδαλον, quod Claudicare significat, quia obiectum offendiculum cogit claudicare, & ad ruinam tendere: vel à σκαμνον, Curvum.

This word is almost proper to the New Testament, and to the Church, used for an occasion of spirituall falling, whereby a man is any manner of way made worse, and backwarder in goodnesse. In veteri Testamento ut plurimum tantum damnum vel calamitatem quamvis denotat Exod. 10. v. 7. 1 Sam. 18. 21. & 25. 31. Psal. 119. 165. Ezech. 7. 19. In Novo Testamento accipitur pro occasione spiritualis lapsus aut ruine quâ quis quoquo modo fit deterior, aut in vera pietate languidior; quod fieri potest vel dicto, vel facto, sive exemplo in moribus, Polyc. Lyser. Grammaticians<sup>k</sup> say, that Scandalum

is the bridge in a trap, which when the Mouse, or any other vermin puts down, they are taken; as if to give scandalum were as the laying a trap in our brothers way to destroy him. Significat propriè Tigillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures, Hefych. Rom. 14. 13. σκάνδαλα, and σκάνδαλον, are joyned together: the first significeth a stone or impediment in the way, against which a man dasheth, or may dash his feet: the second significeth to halt; and this seemes to follow upon the former: for when a man dasheth his foot against a thing, he halteth, or falleth. Sed σκάνδαλον & Scandalum non opus est hoc loco distinguere<sup>l</sup>, quod à quibusdam factum video, sed variè & parùm solidè; quemadmodum nec distinguendum inter lapidem offensivum, & petram scandalum, Rom. 9. & 1 Pet. 2. Nam huiusmodi repetitio, quæ sit ad inculcationem ejusdem rei, Scripturis familiaris est, Estius ad loc. See also Dr Willet on that place. Quasi. 23. Nonnulli tamen sic distinguunt inter σκάνδαλον, & σκάνδαλον, ut illud quidem de eo dicatur qui ita impingat, ut tamen non concidat; Scandalum verò ruinam completatur. Sed contra fortassis, σκάνδαλον minus est quàm σκάνδαλον.

<sup>k</sup> Quidam Grammatici dicunt esse lignum incurvum in decipula quo tendicula sustinetur, & in quod impingens animal, ipsam tendiculam in se subitâ ruinâ evertit, Steph. Scap. Polycarp. Lyser.

<sup>l</sup> Quidam distinguunt inter σκάνδαλον & σκάνδαλον, Rom. 14. 13. sed pro eodem accipiuntur 1 Cor. 8. 9. Danæus.

μα, quamquam de hoc nolim litigare: hoc quidem certum est, ut hæc differentia hoc loco valeat, tamen non esse perpetuam, Beza in loc.

<sup>m</sup> Σκανδαλίζω, Offendo, Facio ut offendis. Verbum Biblicum. Σκανδαλίζωμαι, Offendor, often. Scandalum advero, Sum scandalo, Offendere, & Impingere facio. Metaphoricè, Offendo. From σκάνδαλον, Claudico: Propterea quoddam offendiculum nos claudicare cogat, & ad ruinam tendere.

Σκάπλω, Fodio, Luke 6. 48. and 13. 8<sup>n</sup>. and 16. 3.

Σκάφη, Scapha, Act. 27. 31, 32. Navigioti genus à cavitare sic dictum: pro Alveo etiam sumitur. Græcis duo significat, Ligonem, & Navigii levioris genus, à verbo σκάπλω, Fodio. Nam Ligo fossorium est instrumentum, & Scaphæ sunt è trunco excavato, Erasmi.

Σκέλλω, Crus, Joh. 19. 31, 32, 33.

Σκέπασμα, Tegumentum, Quo quis tegitur, 1 Tim. 6. 8. Σκέπασμα comprehendit etiam domicilium, tametsi Hieronymus, lib. 2. contra Jovinianum, amictum legit, Estius ad loc. Σκέπασματα, Rayment. The word significeth any hair covering.

Σκῆν, Armamenta navis, Act. 27. 19. Est omne id, quo navis erat instructa, armata, aut onerata, Drus. L'equipage de navire, Fr.

Σκεῦ, Vas, often. Instrumentum, Act. 9. 15. Velum, Act. 27. 17. Corpus hominis, 1 Thef. 4. 4. Rom. 9. 22. Σκεῦ, Vessels. The word in the Original significeth not only a Vessel by the hollownesse capable to receive and contain things; but an instrument, or any utensill, as all the ministring vessels in the Tabernacle, as fire-pans, tongs, besoms, are called by this word in the Hebrewes, chap. 9. 21. So also are called

atque utensile, Piscat. in Act. 9. 15. Non tam vas est alicujus rei capax, quàm instrumentum. Arer. in 1 Tim. 2. Σκεῦ, Vas: Propriè significat quodlibet instrumentum sacrum, aut profanum, Heb. 9. 21. Omnia vasa sacrorum, Marc. 11. 16. Item Nautica utensilia, Act. 27. 17. Translatè significat σκεῦος hominem, quod eo, seu vase, aut instrumento utatur Dominus: aliàs de toto homine dicitur; aliàs de corpore hominis, ut 1 Thef. 4. 4.



the furniture of an horse, and warlike munition; and the tackling of a ship is called by a word like unto it, Acts 27. 19. *οὐδὲν ἢ ἡ ἀνάγκη*. It may be translated an Instrument, but more fitly and fully, a Vessel, such as wee use to contain things liquid or drie. Mar. 11. 16. *Per οὐδὲν* pbrasi Hebraicā intelligitur quævis suppellex, quodvis instrumentum, sive quævis utensilia, imò quævis sarcina, quam vel negotiatores illi, vel alii, viarum compendia quærentes, per templum deportare consueverunt, Gerhardus in Harm.

p Thema  
Græcum  
*οὐλὼν*, cum  
suis derivatis  
*οὐλῶσα*, κα-  
ταοὐλῶσα, ab  
Hebræo *Se-  
chan* origi-  
nem trahit,  
Fullerus in  
Miscell. Sac.  
12. c. 4.

p *οὐλὼν*, Tabernaculum, often. Apoc. 13. 6. ut intelligatur Ecclesia illis temporibus fuisse vaga & erratica, sicut fuerat tentorium Dei, antequam Templum strueretur, Grotius. Vocabulum hoc ortum est ab Hebræo *שכנ* Scachan, Habitavit: vel ita appellatum à *οὐλᾶ*, à facienda umbra. Propriè significat Tabernaculum ex frondibus in-umbrationis causâ compositum, Calep. And from this word comes the Latine Scena, quæ prius inventa est umbra gratiæ, Polyd. Virgil. 1. A place purposely built like a Tent, to serve God openly, under the Law, Heb. 9. 2, 3. 2. A Place, or Tent to dwell in, Matth. 17. 4. Hebr. 11. ver. 9. 3. *Christi humane nature*, Heb. 8. 2. and 9. 11. 4. Heaven, Revel. 21. 3. Luc. 16. 9. *Τὰς αἰωνίας οὐλῶσας*, æterna illa Tabernacula. Signatè additur epitheton, quum *οὐλῶν* appellatione significetur structura, non habitationi, sed commorationi temporaria: usus est autem ista periphrasi, ut illustrior sit antitipesis.

*οὐλῶν*, Scenopegia, John 7. ver. 2. The Greek word used to expresse this Festivité, properly significeth the making of Tabernacles, the pitching of tents, or setting up of bootes: the Hebrew word, a feast of Tabernacles. The reason of both is, because all the time of this feast, which was full seven dayes, the people remained in tabernacles, and

bootes made of boughes, in manner of arbours or bowers. The Septuagint use it Deut. 16. 16. *Jan- sen. Concord. cap. 73. Item Tolet. in Joan. 7.*

*οὐλῶν*, Tabernaculum, 2 Corinth. 5. ver. 1, 4.

*οὐλῶν*, Habito, Commoror. John 1. 14. *ἐσλῶμεν*, Dwell as in a Tent, Vide Mal. or Booth: Quasi in tabernaculo habitavit. utitur significanti verbo, quod in tabernaculis habitare significat: sicut quando peregrini olim in exiliis in tabernaculis habitaverunt, ut Patriarchæ: Vel quando milites hostibus oppositi in tentoriis habitant, Chemnit. It is a military word. Souldiers dwell in tents. Castrametavit, Tabernaculum fixit. Christ did but sojourn, or (as the word significeth) pitch his tent among us, Commoratus est. Videtur alludere ad veteris Tabernaculi figuram: est enim hoc vocabulum à Tabernaculis seu Tentoriis deductum; ex quo intelligitur, Christi moram apud nos temporariam fuisse, Beza in loc. Verbum *οὐλῶν*, quod descendit ex Nomine *οὐλῶν*, designante Tentorium, sive Tabernaculum, per translationem usurpatum, proponit nobis commorationis in terris brevitatem, & commorantis statum, Paulus Tarnovius in loc. It is used also Rev. 1. 3. and 7. v. 15. and 12. 12. and 13. 6. and 21. 3.

*οὐλῶν*, Tabernaculum, Acts 7. v. 46. 2 Pet. 1. 13, 14.

*οὐλῶν*, Umbra. Heb. 10. 1. *σκιὰ* *σκιά* significat, id est, Adumbrationem, seu Rudem deliniationem, qualem carbone facere solent pictores imaginem aliquam picturi, Piscat. It is used also Matth. 4. 16. Mark 4. 32. Luke 1. 79. Acts 5. 15. Coloss. 2. 17. Heb. 8. 5. and 10. 1.

*οὐλῶν*, Salio. This word significeth to leap for joy, or to shew mirth by outward gesture; and answereth that Hebrew word, Psal. 5. ver. 12. rendred, *Be glad*, or *Leap for joy*, *Exult*. Luk. 6. 23. *οὐλῶν*, *Salite*. Vulg. & Erasmi. *Exultate*. Eodem quidem sensu, sed tamē verbo synonymo, quod potius respon- det

q Fixio Ta-  
bernaculo-  
rum ex no-  
mine *οὐλῶν*,  
quod Scena  
est, vel Taber-  
naculum, &  
verbo *οὐλῶν*,  
vel *οὐλῶν*,  
pro quo La-  
tini, litera p in f mutata, dicunt *figo*, Janfen. in Concord. E-  
vang. Unde ortum videtur Latiorum *Pago*, & *Pango*, Pi-  
scat. in Schol.

det τοῖς ἀγναῖς. Dicuntur lascivientes pecudes σαρτάν, quod Hebræis significat רַקַּד Rakad, ut Psal. 114. 4. Latinis verò Gestire translatiōe de iis dicitur, qui præ nimia læticia non possunt se continere, quum varios gestus edant, hinc & illinc subsilientes, Beza. Σαρτάν proprium est animalium præ luxu saltantium, ut solent pulli equini & vituli saltare. Inde ad sœtum qui in utero movetur, Dioscorides, & a'ii Græci Medici transfulerunt, Maldonat. ad Luc. 1. 41. qui tamen eorum sententiam sequitur, qui Joanni ad Christi adventum rationis usum anticipatum fuisse existimant. Quod nec Augustino, neque mihi satis rectum videtur, Grotius. Solent quidem medici hoc verbo notare motum naturalem infantis in utero. Mihi autem certum videtur motum hunc non naturalem, sed divinitus fuisse procuratum: perinde ut collisionem illam infantium in Rebecca utero, Grotius in Luc. 1. 41. It is used also Luk. 1. 44. and Gen. 25. 22.

Σκληρός, Durus, Matth. 25. 24. John 6. ver. 60. Acts 9. 5. and 26. 14. Jam. 3. v. 4. Jude 15. In Novo Testamento tantum Metaphoricè accipitur. Asper; sic Asperum dicunt, hoc est, Intolerabilem: Acerbus, Crudus; sic Crudum dicunt, id est, alienus est ab humanis moribus, Joan. 6. v. 60. Aret. Hoc vocabulo Lxx Interpretes in Veteri Testamento reddiderunt verbum quod significat, Durus, difficilis, & perplexus fuit, Gen. 42. 7. Exod. 1. 14.

Σκληρὸς, Duritia. Proprie usurpatur de corporum duritie, & ariditate; nam quæ exaruerunt, durescere solent: Metaphoricè ad animi duritiem transfertur, quando quis immisericordem & asperum sese erga aliquem præstat: ita à Septuaginta usurpatur, Gerhard. in Harm. Evang. Rom. 2. 5. Tribuitur ibi impatientibus & contumacibus peccatoribus.

Σκληρὸς, ορεῖ, Induro, or. Acts 19. 9. Rom. 9. 18. Hebr. 3. 8, 13, 15. and 4. 7.

Σκληροκαρδία, Cordis duritia. Est velut propria nota populi Judaici, Exod. 33. v. 3. & 34. 9. Deut. 9. 6. & 37. 27. Isa. 48. 4. Ezech. 2. 4. & 3. 7.

Act. 7. 41. It is used Matth. 19. 8. Mark 10. 5. and 16. 14. and imports the drifness of the soule. From σκληρῶς, and that of σκῆλω, to Drie up, and wither. Duricordia, Tertullian.

Σκληροτράχηλος, Durus cervicis. Vox est usitata Scriptoribus Sacris, qui eā usi sunt, propterea quod durus corde Hebræis dicitur refractarius & contumax, Cameron in Matth. 19. 3. Act. 7. 51. Homo duræ cervicis, Peritax. Metaphora desumpta à feroci & indomito equo.

Σκολιός, Curvus, Prævus. Proprie, Tortuosus, curvus, obliquus, Luc. 3. ver. 5. Σκολιά de obliquis viarum anfractibus & aberrationibus apud Græcos Interpretes dicuntur, ac rectæ viæ opponuntur, Prov. 2. 13. & 14. 2. Per Metaphoram, Prævus, 1 Pet. 2. v. 18. Obliquus est, Depravatus moribus, Aret. It is used also Acts 2. 40. Phil. 2. 15. and is promiscuously turned, Forward, Perverse, Crooked.

Σκόλοψ, Scurculus, 2 Cor. 12. 7. Some say it signifieth the head of a barbed arrow, which being once got into the flesh, cannot be pulled out but with great pain; for it reareth the flesh round about. Others say it signifieth a sharp piece of wood, as a pale, or stake, and also a little sharp thing, which pricketh one as hee goeth thorow bushie and thick places; and, entering into the flesh, cannot be taken out without cutting of the flesh. Videtur Paulus respexisse ad illud atrox, & apud Veteres valde usitatum genus supplicii, quo rei palo infigebantur, inserto per posteriora, & emergente per humeros aut scapulas, in quo si palus non vulnecet cor, aut arteriam tracheam, aliquando etiam per biduum aut triduum infixi viveant, Illyr. in Clav. Script. Est Assula, vel etiam quicquid acuminatum humano corpori infigitur, unde nascitur dolor acutissimus, Cameron. Est Aculeus corpori inhaerens, ut spina pedem pungens, Scurculus, Telum, Assula, & similia, Aret.

Σκοπός, Scopus, Phil. 3. 14. Proprie, Signum præfixum sagittantibus, unde quod



quod animo destinamus, aut præfigimus, Scopus est, Erasmi. Dicitur à σκοπέω, attentè confidero: intenti enim in eum debent esse mentis oculi, Zanch.

Σκοπέω, Considero. Phil. 3. 17. (σκοπεῖτε, Look on them with a diligent eye, as unto the mark whereat you shoot. Rom. 16. 17. (σκοπεῖν, Mark them. Ut observetis, id est, attentè, & diligenter, quasi hostes à specula observetis, Beza. The word significeth such a marking, as a watch-man useth that standeth on a Tower, to descric enemies; he marketh diligently all comers, and giveth notice accordingly, for the saving of the Citie; whence Episcopi. 2 Cor. 4. 18. Look, σκοποῦντων, the word signifies, while we make things that are not seene our scope and aime, we may make the future reward our aime, Mr Burroughs in his Moses choice. It is used also Luke 11. v. 35. Galat. 6. 1. Phil. 2. ver. 4.

Σκορπιός, Scorpious, Luke 10. 19. and 11. 12. Rev. 9. 3, 5, 10.

Σκορπίζω, Spargo, Diffuso. Matth. 12. 30. Luk. 11. 23. Joh. 10. 12. and 16. 32. 2 Cor. 9. v. 9. Whence the Scorpion hath his name, because he throweth abroad his poyson. Usurpatur de dissipatione exercitús, duce jam victo & prostrato, Gerhard. De dispersione ovium, Zech. 11. 16. Joh. 10. 12.

Σκοτία, Tenebræ, often. Tenebræ, Joh. 20. 1. & 6. 17. Cæcitas spiritualis, 1 Joh. 1. 5.

Ab ἡμέρας, Retineo, Sisto; ut Tenebræ, à tenere: nocte enim oppressi, gradum sistere cogimur.

Σκοτός, Tenebræ, Caligo, often. 1. Naturall darknesse, Luke 23. 44. 2. Ignorance, and Unbelieve, 1 Thes. 5. 4. Eph. 5. 11. Joh. 3. 19. Rom. 2. 19. 3. Eternall darknesse, called Utter darknesse, Matth. 8. 12. and 22. 13. The blacknesse of darknesse, 2 Pet. 2. 17. Jude 13.

Σκοτεινός, Tenebrosus. Matth. 6. 23. Luk. 11. 34, 36. Heraclitus jure dictus fuerit σκοτεινός, quia de industria obscurabat styllum, ut ejus scripta Philosophi sudantes non intelligerent.

Σκοτίζουσι, Obscuror. Matth. 24. 29. Mark 13. 24. Luk. 23. 45. Rom. 1. 21.

and 11. 10. Ephes. 4. 18. Revel. 8. ver. 12.

Σκοτοῦμαι, Tenebræ mihi offunduntur, Revel. 16. 10.

Σκυδεωτός, Tetricus. Matth. 6. 16.

The word is properly the look of a wilde beast, a Lion, or a Bear robbed of their whelps, grim, and gastly; one would be afraid to look on them. Tetrico vultu, Beza. Tristis, Vulg. Non tristitiam animi significat, sed tristitiam vultus, ut rectè verti possit Tetricus, Jansen. Vide Bezam in Luc. 24. 17. Qui demissis oculis incedit, & subductis superciliis tetricum & turbidum vultum præ se fert, Chemnit. Josephus Scaliger omnino retinendum censet Vulgatum. Tristis apud Terentium pro severo: Ecquid tu tristis es, ait? sic Luc. 24. 17. Discipuli erant Σκυδεωτοί, utique non Tetrico vultu, sed Tristi, Gen. 40. 7. Dan. 1. 10. Scultet. Exercit. Evang. lib. 2. cap. 34. Lud. de Dieu in Comment. in quatuor Evang. Quasi non de mœore hic loquatur Dominus; aut quasi idem sit, tetricum, & tristem esse. Ab Hellenistis quidem certè, qui vel inspexit eos, de tristi eam usurpari vocem, nescire nemo potest: cum Romanis longè aliud sit, esse tetricum. Quidni enim? nisi Poëta fortè, qui dixit,

Non tetricâ nugas exigit aure meas,

Mœstam aurem; aut qui tetricas Sabinas dicat, dolore afflitas ac mœrentes significet. Non magis certè quàm qui tetricum lectorem dicit, talem intelligit, Heinsius in loc. Matth. 6. 16. Σκυδεωτοί. Syr. Atrati. Pagn. Vultu mœsti. Var. Tetrici. Adam C. Vultu perturbato. Ar. Mont. Obtristati. Novarin. Vultu inamano, vultuosi. Obscuri, tristes, austeri, tetrici, vultu tetrico & scythico truci que, Cornet. à Lap. Græca vox significat etiam Molestum esse; ferè enim vultuosi, tristes, ac severi, aliis suâ tristitiâ ac severitate molestiam creant, Novarin. in loc.

Σκύλλω, Vexo. Marc. 5. 35. Luc. 7. 6. & 8. 49. Non tantum est Vexare, ut vertit Vulgatus, sed & Fatigare, teste Hen. Steph. Longitudine & difficultate itineris.

Α σκυδεις, Tetricus, seu Torrens, & αλ, Vultus.

Σκυλλω, propriè non de quavis tristitia dicitur, sed de fatigatione, & lassitudine ex via, Beza in Mat. 9. 36.

Σκυδαλω,

2 Stercus, Palea, Intestinum quod canibus obijciatur, *Cornel. à Lap.* Excrementum alii vertunt; sed Etymologia Græca melius cum Re-  
*Testamento* convenit, *Illyr. in Clav. Scrip.* Chryso-  
 stomus & Scholia dicunt esse quod ex fru-  
 mento sele-  
 ctum abijci-  
 tur; ideo  
 vertunt qui-  
 dam *Paleas*:  
 nonnulli di-  
 cunt esse fi-  
 mum equo-  
 rum, & sic  
 Syrus vertit  
 Finum, &  
 Vet. Interp.  
 Stercora.  
 Medici *σύν-  
 κάλα* vocant  
 duriora ex-  
 crementa,  
 quæ difficul-  
 ter egerun-  
 tur, quasi  
*δυσβάλα*.  
 Significat id  
 quod omnes  
 averfantur,  
 & à se abij-  
 ciunt, *Zanch.*

2 *σύνκαλον*, Stercus, Phil. 3. 8. Dogs  
 meat, quasi *κυσίκαλον*, Suidas. Id  
 quod à nobis rejectum projicitur cani-  
 bus. Duriora excrementa, quæ viz.  
 purgationibus ab agris expellunt Medi-  
 ci: quæ mihi significatio hic perplacet,  
 Aret. Sic vocant Græci duriora  
 stercorea, & quæ difficilius egeruntur.  
 Alii *σύνκαλα* interpretantur, quæ ca-  
 nibus obijci soleant: quod non male con-  
 venit cum eo, quod supra canes Pseud-  
 apostolos vocârat, Beza.

2 *σύνκαλα*, Spolia, Luk. 11. 22. Spolia ejus,  
 id est, bona ejus. Sed qui convenit ap-  
 pellatio spoli ad hunc sensum? Non sic  
 Latini, non Græci utuntur. Hanc quæ-  
 sitionem solvet Ebraïsmus. Hebræi enim  
 Salal appellant suppellectilem, & bona  
 domestica, *כַּל תְּבִינָהּ* *עַל הַבַּיִת* *וְעַל הַבְּרִיחַ*.  
 Metaphora à bello. Nam Salal  
 propriè quæ hosti interfecto detrahi-  
 mus. Salomo frequenter ita usurpat, ut  
 Prov. 1. 13. & 16. 19. & 31. 11. Sic  
 Esth. 3. 13. Abenezra ad Prov. 1. 13.  
 ait Hon (quod significat divitias) &  
 Salal eo differre, quod Salal vestium  
 sit, Hon auti & argenti, Druf. Ebr.  
 Quæst. lib. 2. quæst. 40.

2 *σύνκαλον*, Vermis, Mark 9. 44, 46, 48.  
*σύνκαλον*, Erosus à vermibus.  
 Acts 12. 23. In the Syriack it is, He  
 was made a stable for worms. Ad ver-  
 bum, Factus vermivorus, passivè à signi-  
 ficatione, Beza. Dictione composita  
 à *σύνκαλον*, Vermis, & *σύνκαλον*, Edo,  
 Aret.

2 *σμάραγδος*, Smaragdus, Rev. 21. 19.  
*σμάραγδος*, Smaragdinus, Revel.  
 4. v. 3.

2 *σύνκαλον*, Myrrha, Matth. 2. 11. Joh. 19.  
 ver. 39.

2 *σύνκαλον*, Equivocum, *σύνκαλον*, Myrrha-  
 tus, Marc. 15. 23. Beza per Vinum  
 intelligit Myrrinam, sive Murinam  
 Romanorum, quæ erat Vinum dulce,  
 quo mulieres Romanæ inprimis delecta-  
 bantur, quod propterea Nectar vocabatur.  
 Syriaca, & Arabica Paraphrasis sic  
 verterint, Vinum in quo myrrha erat  
 mista. Matthæus vinum illud vocat  
 acetum cum felle mistum; quæ de-  
 scriptio vino suavi minimè competit. Si  
 fuisset dulce Nectar, cur inter reliquas  
 execrationes hic potus ab Evange-

listis recenseretur? Refert Fagius, da-  
 tum fuisse supplicio afficiendis Vinum,  
 in quo aliquot grana vituris fuerint posi-  
 ta, ut morituro rationis usus tollere-  
 tur, nè supplicii gravitatem sentiret,  
 Gerhard.

2 *σύνκαλον*, Loculus, Luke 7. 14. Ita Græci  
 Interpretes vocant arcam, in qua corpus  
 Joseph in Agypto depositum fuit, Gen.  
 50. 25. Syrus hic, rectè, ni fallor, ex  
 more inter opulentiores tunc recepto, le-  
 ctulum interpretatur, in quo mortui esse-  
 rebantur, Grotius.

2 *σύνκαλον*, Sudarium. Luke 19. 20. *σύνκαλον*.  
 Vide Grotium. Joh. 11. 44. and 20. 7.  
 Act. 19. 12. De hac voce dubito an Lati-  
 na sit; dubitandi causæ mihi sunt, quia  
 significatio non eadem apud autores La-  
 tinos, quæ apud sacros illos scriptores:  
 tum etiam quia reperio Sudar apud  
 Chaldaeos & Syros pro linteo, quo faciem  
 velabant quæ femina quæ viri, Drufius  
 Quæst. Ebraic. li. 2. & Mayerus in  
 Philol. fac. Vide Glassii Philol. fac.  
 li. 4. sect. 2.

2 *σύνκαλον*, Sapiens. *σύνκαλον*, Comparat.  
 often.

2 *σύνκαλον*, Sapientia, often. Col. 4. 5.  
 ἐν σοφίᾳ, wisely, or, as the word is,  
 In wisdom, or with wisdom.

2 *σύνκαλον*, Sapientem reddo, 2 Tim. 3. 15.  
*σύνκαλον*, id est, sapientem reddere.  
 Non solum interprete Beza, sed etiam  
 Cajetano agnoscante illud instruere in  
 Vulgata, positum esse pro sapientiam  
 docere. Ariâ item Montano, ex Græ-  
 co, & Guidone Fabricio ex Syro, eti-  
 am reddentibus sapientem reddere,  
 quemadmodum & vetus interpres in  
 Psalmo 19. 8: *σύνκαλον τὰ νήπια*, sa-  
 pientiam præstans parvulis. Hinc  
 olim dicti *σοφισταί*, Sapientia Magi-  
 stri; quod vocabulum postea in odium  
 venit, significans vanos sapientia profes-  
 sores, & ostentatores, atque adeo verita-  
 tis obscuratores, Piscat. 2 Pet. 1.  
 v. 16. *σοφιστεύσεις*, quod bene vertit  
 Erasmus, arte compositas, & alius  
 quidem, subtiliter excogitatas. Sanè  
 Græcum verbum à sapientia deductum,  
 quodque in bonam partem à Lxx usur-  
 patur aliquoties, ut 1 Reg. 3. & 3 Reg.  
 1. & 4. Estius in loc. Vide etiam Ger-  
 hardum in loc.

2 *σύνκαλον*, Nomen o-  
 rigine Lati-  
 num est: lin-  
 teum quo  
 sudor faciei  
 detergitur;  
 dicitur *Su-  
 darium*, à  
 Sudare.  
 An sit dubi-  
 to. Nam Sy-  
 ri dicunt  
 סוּדָרָא, &  
 in lingua  
 Sapientum  
 סוּדָרָא, quod  
 usurpant in  
 vario sensu,  
 Druf. ad  
 Job. 20. 7.  
 Vide Bez.  
 ad Act. 19.  
 12.  
 Apud Hel-  
 lenistas  
*σύνκαλον*  
 latius patet  
 quàm *Suda-  
 rium* apud  
 Latinos.  
 b *σοφία*, &  
 σοφιστής sic  
 distinguitur  
 ut illa in  
 contempla-  
 tione, ista in  
 actione ver-  
 setur, Beza  
 in 1 Cor.  
 1. 17. Vide  
 plura ibi.

2 *σύνκαλον*,



**Σπαράσσω**, Discerpo. Luc. 9. 39. Non significatur hoc verbo illo in loco disceptio aliqua reverà, sed iactatio illa membrorum cum interioribus gyvissimis cruciatibus, ac si viscera ipsa laniarentur, sicut Secare dicitur podagra, Beza. De convulsionibus Satane usurpatur Marc. 1. 26. Significat propriè Unguibus lacerare. usurpatur de fluctibus maris, qui ad scopulos frequentius allisispumant. 1 Regum 1. 40. 2 Reg. 2. 8. & Psal. 16. ver. 8. usurpatur, cum dicitur quòd fundamenta montium commota sint, & concussa, Chemnit. It is used also Mark 9. 20. Vide Beza in ibi, & Lud. de Dieu.

**Σπαργαδών**, Fastis involvo, Infascio. **Σπαργαδομαι**, (Pass.) Luk. 2. 7, 12. **Σπάρομαι**, Educo, distingo, Mark 14. 47. Act. 16. 27. Quà significatione Cicero & Cæsar dicunt, Educere gladium è vagina, pro quo alii Stringere, & Distingere gladium, seu Nudare enssem.

**Σπαλάσσω**, Lascivio, 1 Tim. 5. 6. Vox desumpta est à Spathale, quæ significat ornamenta muliebria, qualia in brachiis & collo habent superbula. Hinc **σπαλάσσω**, luxum prodere ejusmodi ornamentis: hinc etiam **σπαλάσσω**, Cibus delicatus, Aret. in loc. Jac. 5. 5. **Σπαταλώσσω** propriè est instar agnorum petulanter exultare & lascivire, Metaphoricè ad delicatam & lascivam istorum vitam refertur. Sumptus facio ineptè, Aret. Significationem habet pruritus, ut cum in Comœdiis servuli dicunt, quoddam tergum pruriat: transfertur ad motus & titillationis libidinis, Camerar.

<sup>e</sup> **Σπείρεν**, à <sup>e</sup> **σπείρεν** semino, because it is a dispersed company. Cohors, à cohort. <sup>e</sup> **σπείρεν**.

**Σπείρεν**, Cohors, Matth. 27. 27. Marc. 15. 16. Joh. 18. 3, 12. Act. 10. 1. & 21. 31. & 27. 1. Significat propriè Funem ex multiplicibus funiculis contextum. Metaphoricè accipitur pro Cohorte militum, Gerhard. Spira contortum funem declarat ex multiplicibus funiculis ita circumvolutis, ut in se non recurrant. Inde factum, ut pro militum catervâ accipiat, Matth. 27. ver. 27. & apud Ennium, ut Festus testatur. Sic etiam Hebræis idem vocabulum **חבל** Chebel, Funem pro-

priè declarat, translatitiè verò pro Catterva, & Cœtu accipitur, ut 1 Sam. 10. ver. 5. Beza in Matth. 27.

**Σπείρεν**, quai, Sero, Semino, or, often.

**δ Σπεκελάτωρ**, Spiculator, Marc. 6. v. 27. Idem vocabulum Syrus habet, prefixo ab initio Aleph, pro more istarum dictionum, quæ à duabus consonantibus incipiunt **Εσπεκλάτωρ**. Fuit ergo in usu apud Ebræos & Syros, Mayerus in Philolog. Sac. Vox Latina corrupta, 1 in **ε** mutato, sicut pleræque alia passim reperiuntur: erant autem Spiculatores Principum Satellites, sic dicti à gerendis spiculis, quorum mentionem facit Cornelius Tacitus: unde Spiculatoria caliga, apud Suetonium in Caligula. Marc. 6. 27. An à spiculis, an verò à specularando hoc nomen derivetur, docti disceptant. Prius Junius & alii statuunt: posterius Casaubono placet in notis ad Marc. 6. quem vide.

**Σπέρμα**, Semen, often. It is taken, 1. For Seed, 1 Corinth. 15. 38. 2. For the graces of Gods Spirit, 1 Joh. 3. 9. 3. The person of Christ, Gal. 3. 16. 4. Mans posterity, 2 Cor. 11. 22. 2 Tim. 2. 8. Rom. 1. 3. 5. For a Male-child, Matth. 22. 24.

**Σπερμολόγος**, Garrulus. Non **σπέρμα** **πρὸς λόγους**, From sowing of speeches; sed potius **σπέρμα** **τὸ λέγειν** **σπέρματα**, quasi Seminilegas dicas, quoddam sata in agris depascantur; Metaphorâ à passerculis, aliisque aviculis sumptâ, quæ neq. magnopere sunt ejus, neque cantu delectant, sed garritu perpetuo sunt molesta, Beza. **Σπερμολόγος** significat Parasitum, seu Mendicium garrulentum, & circumferentem scabellas, querendâ victûs causâ: hoc nomine Æschinem appellat Demosthenes. The deadliest terme that Demosthenes there (viz. at Athens) above 300. yeers afore, bestowed on Æschines, Broughton on the Revelations, pag. 71. Act. 17. 18. Seminiverbius, Vulg. Seminator verborum, August. Seminilegus, Nugator, Hesych. Rabula, Aretin. Garrulus, sive Blaterator, Beza. Est autem hoc vocabulum Atticorum in hac quidem significatione proprium, ut Eustathius testatur,

statum, nempe pro garrulis, & nullius pretii hominibus, & circumforaneis. A babblers according to our Translation, or seminilegus, such an one as they that stood in the corn-markets, and gathered up the corn that fell beside the sacks in emptying, as Casaubon observes; that is, a man of no worth. So also Eustathius ad Odys. 5. Sic dicitur Blatero per Metaphoram, quod similis sit avi quæ nominatur περιολόγῳ, Latine Frugilega, quia rostro refossa semina legit & depascitur, Piccat.

Σπένδομαι, Pro libamento offeror, Libor, Phil. 2. 17. Τὸ σπένδεσθαι ἀκτινὰ voce significat Libare, quæ pars tantum erat sacrificii: hinc σπένδεσθαι, pro foedus sancire, quod in fœderibus solerent ejusmodi ceremonia intervenire: neque sanè usquam memini σπένδεσθαι in Passiva significatione legere: hic tamen poscit sententia, ut passivè accipitur, & quidem pro Libari, id est, tanquam libamentum offerri, Beza. 2 Timoth. 4. 6. σπένδεμαι. Libaminis instar offeror, Tremell. Vulg. Delibor. Erasmi. Immo, libor, id est, pro libamento offeror. Alludit ad sanguinis aut etiam vini asperionem, quæ in sacrificiis usurpabatur, Beza.

Σπένδω, Festino, Luk. 2. 16. and 19. ver. 5, 6. Acts 20. 16. and 22. 18. Verbum σπένδειν nusquam in Novo Testamento transitivè, sed semper intransitivè sive neutraliter accipitur, Luc. 2. 16. & 19. 5, 6. Acts 20. 16. & 22. ver. 18. Apud Septuaginta Interpretes semel duntaxat cum Accusativo rei constructur, Isa. 16. 5. De quo loco idem statuendum quod de nostro Apostolico, Gerh. in 2 Pet. 3. 12.

Ἡ Σπήλαια, Latebræ bestiarum, & latronum.

Ἡ Σπός, or Rocky, for the word significeth either, & more properly the latter.

Lacunæ, & Speluncæ, in quas omnes sordes confluant.

Ἡ Σπήλαια, Spelunca, Matt. 21. 13. Mar. 11. 17. Luk. 19. 46. Joh. 11. 38. Heb. 11. 38. Revel. 6. 15. Ἡ Σπίλας, Macula, Judæ 12. Quasi dicas, Scelerum colluviem, ac pestem Ecclesiæ: nam σπιδάς non solum est Glarea, id est, Terræ species quæ maculas facit relinquit, sed etiam concavum saxum in litore maris seu lacuum, ac fluminum, in quam concavitatem, tanquam in commune receptaculum, sordes aquarum conflunt, Aret. Itaque illos pa-

tronos scelerum receptaculum & officinam dicere voluit, Id. ib.

Ἡ Σπίλα, Macula. Ephes. 5. 27. Ἡ Παρεῖς τῆς σαρκὸς ὅλην, à trahendo cæno. Macula est, quæ vestimento inquinans, illud deturpat, Zanc. This word there translated Spot, is taken for a stain on a garment, and a fowle speck on a face, or other part of the body, or a scar, or other blemish in his flesh, by a sore, wound, blow, or the like, D<sup>r</sup> Gouge. Est enim Metaphora à panno, vel vestibus, in quibus ex gutta vini, olei, alteriusve rei contrahitur alius color quàm sit natus. Sic macula in facie dicuntur σπιδῶν. hinc ad peccata transfertur, Aret. in Ephes. 5. Proprie significat maculam, Ephes. 5. 27. Apud profanos Scriptores usurpatur primo pro macula in veste: Secundo, pro nævo in facie, Gerhard. in locum. Proprie est Macula in veste ex vino aut unguine, Athenæus. Sed latius quoque sumitur; Hieronymus Sordes exposuit, Lorin. It is used also 2 Pet. 2. 13.

Σπιλέω, έομαι, Maculo, or, James 3. 6. Jude 23.

Ἡ Σπλάγχνα, Viscera, Act. 1. 18. 2 Cor. 6. 12. & 7. 15. Philip. 1. 8. & 2. 1. Coloss. 3. 12. Philem. 7. 12, 20. 1 Jo. an. 3. 17. Id est, Interiora vitalia, Viscera, Chemnit. Luc. 1. 78. σπλάγχνα έλεός, Ex intima misericordia. Steph. Viscera misericordiae, Bowels of mercie: In affectibus tenerioribus, Σπλάγχνα for tender mercies, answers to the Hebrew רַחֲמִים, Rachamim. The Hebrew word רַחֲמִים significeth Bowels and Mercie, for mercie ariseth from the moving of the bowels at the sight of miserie. Hence the Septuagint translate mercies by this Greek word Brwels, Prov. 12. 10. And, To have compassion, is usually set out in the New Testament by this Verb that significeth, To have the bowels moved.

Sumptum ab Auruspiciis id vocabulum, deinde ad omnes animalium partes intrinsecas transfusum, Etymol. triling. Σπλάγχνα Viscera significat, ut Cor, Fecur; per Metonymiam verò subiecti significat misericordiam, quæ in visceribus, ac præcipuè in corde se exerit, Piscat. in 1 Pet. 5. 11.

Ccc Σπλάγχι-

h The word significeth not onely the guts, but also the inward, as Heart, Liver, Reins; by a Metonymy of the subject, the affections seated in these parts.



ἐπὶ λαγυρίῳ, Misericordiā commoveor, Ex intimis visceribus misericordiā moveor. Verbum magis sacris Novi Testamenti literis, & Versione Septuaginta usitatum, quā bonis Græcorum Autoribus, Illyr. in Clav. Script. Matth. 9.36. ἐπὶ λαγυρίῳ. Vulg. Misertus est. Erasim. Affectu misericordie tactus est. Commiseratione intimā commotus est. Indicat hoc verbum (quo Græci Interpretes expresserunt Hebræum דַּחַם, Racham) summam, & vehementem commiserationem, ex intimis visceribus profectam, ut explicat Zacharias, Luc. 1.78. qualis est illius qui apud Virgilium, lib. 10.

Ingemuit miserans graviter, dextramque tetendit.

Quod ut exprimerem, circumloquutionem adhibui ex Cic. Tusc. 4. Nemo (inquit) parricide supplicio misericordiā commovetur, Beza in loc. Mark 6.34. ἐπὶ λαγυρίῳ. It is used also Matt. 14.14<sup>1</sup>. and 15.32. and 18.27. and 20.34. Mark 1.41. and 9.22. Luke 7.13. and 10.33. and 15.20.

Σπόγγα, Spongia, Matth. 27.48. Mark 15.36. Joh. 19.29.

Σποδός, Cinis, Matth. 11.21. Luk. 10. v. 13. Heb. 9.13.

Σπορόν, Semen, 1 Pet. 1.23.

Σπός, Semen. Mark 4.26, 27. Luk. 8.5, 11. 2 Cor. 9.10.

Σπείρα τὰ, Sata, Matth. 12.1.

Σπουδή, Studium, Diligentia, Festinatio. It significeth Desire, Diligence, and Continuance: it is sometimes translated Studie, sometimes Diligence, sometimes Solitude, Carefulness, as the Vulgar reads it, Rom. 12.8. All these three are scarce sufficient to express the meaning of the Greek word. Studie is an earnest and serious bending and application of the minde about the things a man would doe. Diligence is a speedie and swift putting of the thing in execution. Solitude, or Carefulness (so it is translated 2 Cor. 7.11.) or Earnest care (so it is rendered 2 Cor. 8.16.) is a studie with a fear of future event. Luc. 1.39. μετὰ

σπουδῆς, cum festinatione. Significat hæc phrasis singularem festinationem, quando animus alicui rei intentus, etiam interiora membra ciet, ut celeriter vel fugiant, vel assequantur objectum monstratum. Ita usurpatur Exod. 22. v. 11. & Deut. 16.3. de esu paschatis. Item Exod. 12.35. & 1 Reg. 21.8. In his locis Græci interpretes usurpant hanc phrasin. Extat etiam Marc. 6.25. de saltatrice: ἐνθάδε μετὰ σπουδῆς ingressa ad regem, petiit caput Baptistæ. Et ex hoc loco colligitur, non tam exterorum membrorum festinationem, quæ adverbio ἐνθάδε notatur, quā voluntatis singularem intentionem significari illā phrasi, μετὰ σπουδῆς, Chemnit. in Harm. Evang. Vertunt plerique, festinanter, vel, cum festinatione. At Melancthon meus non tam festinationem, quam magnam animi intentionem, & desiderium conveniendi amicos, & narrandi ea quæ sibi dicta erant ab Angelo, designari existimat, Scultet. Delit. Evang. ca. 5. It is used also Mark 6.25. Rom. 12. v. 11. 2 Cor. 7.11, 12. and 8.7, 8, 16. Heb. 6.11. 1 Pet. 1. ver. 5. Jude 3.

Σπουδαίω, Studeo, often. Significat idem quod diligenter in rem incumbo, Heb. 4.11. Sollicitè exitor. Includit festinationem studii & diligentia, Gerh. in 2 Pet. 1.15. Proprie significat, operam dare, studere, studium & operam sedulam in rem impendere, Cap. 1. hujus Epist. v. 10. & 15. Gerh. in 2 Pet. 3.14. Cujus emphasis est, ita alicui rei studere, ut ad eam omni impetu feraris & appropere: ἀσπουδαίω, Festino, Tamov.

Σπουδαίω, Studiosus. Σπουδαίωτες, Comparat. Majore studio utens, 2 Cor. 8.17, 22. Phil. 2.28. 2 Tim. 1. v. 17.

Σπουδαίω, Studiosè, Luke 7. ver. 4. Tit. 3.13.

Σπορῶ, Sporta. Some think that Sporta was a measure twice as big as Cophinus, because Acts 9.25. Paul was let down in Sportā. Sporta igitur erit vas majus, in qua homo sedere queat. Christ doth distinguish inter Cophinos, & Sportas, Matt. 16.9, 10. It

\* Verbum Hebræum דַּחַם ducitur vel à nomine דַּחַם, id est, Uterus; vel à nomine דַּחַם, id est, Viscera. Significat enim, Diligere intimè, quomodo mater diligit prolem quam gesta- vit in utero; vel ita vehementer, ut præ dilectione viscera commoveantur, Pischcat. in Psal. 8.2. Vide Grot. in Sordidus cinis, & cui carbonēs extincti permisti sunt, rerumque aliarum reliquiarum: etiam res nihili, aut in nihilum redacta, ut Pulvis apud Latinos, Pulvis & umbra sumus, Steph. in Thes. Scap. in Lexic. A σπουδῶ, ut inquit Beza, Studium est vehemens ad aliquam rem magnā cum voluptate applicatio, Cicero.

o Proprie significat Studere, & Diligentem esse, Janfen.

p Diligens, Bonus, Probatus, In sua arte peritus. Aristoteli in Ethicis significat Studio sum virtutis.

It is used also Matth. 15. 37. Mark 8. 8, 20.

9 Vox Græca è Latina corrupta est, mutato genere neutro in masculinum. **Στάδιον**, & **Στάδιον**, Stadium, Luke 24. 13. Joh. 11. 18. 1 Cor. 9. 24. Revel. 14. 20. and 21. 16. Stadium, auctore Plinio, facit centum & viginti quinque passus: septem stadia & semis faciunt milliaria: triginta autem in se quater continent septem, & semis, ergo triginta stadia faciunt milliaria quatuor: viginti autem quinque stadia faciunt milliaria tria, stadia duo, & semis: quare quum hic dicitur, quasi stadia viginti quinque aut triginta, perinde est ac si diceretur, milliaria tria, aut quatuor, Piscat. in Joh. 6. 19. A Furlong, it contained one hundred twentie five paces, which is the eighth part of our mile: some think it is called so **ὑπὸ τῷ σταδῶς**, from standing, because Hercules ran so much before he stood still. **Στάδιον** is often mentioned in the New Testament, not at all in the Old.

**Στάμιν**, & **Στάμιν**, Uña, Heb. 9. 4.

1 Lat. Seditio, Gal. Seditio, Angl. Seditio. **Στάσις**, Seditio. **Στάσις** ab **ἵστασθαι**, id est, Subsistendo & Renitendo. Seditio (quasi) Seorsum itio) à sedendo. Repugnantia, Act. 15. 2. **Στάσις**, quod Vulgatus & Erasmus Seditio, Syrus & Arabs Tumultu verterunt, Cl. Beza non male repugnantia vertit, quum enim, teste Suidâ, **στάσις** sit intestina pugna, intelligi eâ voce hic potest religiosa pugna, quam Paulus & Barnabas in circumcisionis patronos sanctè susceperunt: posset simpliciter pro lite & controversia sumi, Ludov. de Dieu in loc. It is used also Mark 15. 7. Luk. 23. 19, 25. Acts 19. 40. and 23. 7, 10. and 24. 5. Heb. 9. 8. Propriè Statio, Ipse standi actus, deinde, Factio, Seditio, quod in factione sua quæque pars stationem seorsum habeat. Significat non tantum Seditio, sed & Secessionem, Dissensionem, Discordiam, Certamen, Contentionem, Corniel. à Lap.

**Στατήρ**, Stater, Matth. 17. 26. It containeth two Didrachma's, and is valued about five groats of old sterling. Pondus quatuor drachmarum: ejusdem apud Græcos valoris, cujus Si-

clius apud Judæos. **Ἀπὸ τοῦ ἵστασθαι**, Ab appendendo, quia antiquitus justia moneta ex justo pondere asinata est.

**Σταυρός**, Crux, often. 1. The tree or wood whereon Christ died, Matth. 27. 32, 40. 2. The whole passion of Christ, Heb. 12. 2. by a Metonymic, Ephes. 2. 16. 3. The doctrine of the Gospel, that is, of free salvation by Christ crucified, 1 Corinth. 1. 17, 18. 4. Afflictions for Christ, Gal. 6. 14. Lucian derives it from the letter **Τ**, Tau, quæ figurâ Crucem præfert: Latini ergo Malam 'crucem, Infelicem arborem, Infaniam stipitem, Damnatum stipitem appellant, quod Græci **σταυρόν** dicunt, Chemnit. in Harm. Evang.

**Σταυρώω**, Crucifigo. **Σταυρόμαι**, Pass.

1. To fasten one to the Crosse, there to languish till death, Matth. 27. 35. 2. To mortifie, or kill sinfull lusts by little and little, Galat. 5. 24. 3. To despise the world, and to be despised by the world, Gal. 6. 14.

**Σταυρήν, ὕψος**, Matth. 7. 16. Luk. 6. 44. Revel. 14. 18.

**Στάχυς**, Spica, Mark 2. 23. and 4. 28. and 12. 1. Luk. 6. 1.

**Στέγην**, Tectum, Tabulatum, Marc. 2. 4. Luc. 7. 6. Matth. 8. 8. **ὑπὸ τῷ στέγῳ**, Sub tectum meum, id est, Domum, per Synecdochen. Gall. Sous mon couvert.

**ὑπὸ στέγῳ**, Sustineo, Suffero. 1 Cor. 9. 12. and 13. 7. 1 Thess. 3. 1, 5. Propriè significat continere sese, seu onus sustinere, Zanch.

**Στείρα**, Sterilis, Luk. 1. 7, 36. and 23. 29. Gal. 4. 27.

**Στέλλομαι**, Deuito, Subduco me. 2 Cor. 8. 20. **ὑπὸ στέλλομαι**, Vitantes, Vulg. Declinantes, Erasim. id est, Caventes. Illud sumptum est à nautis, qui flexo cursu declinant scopulum, aut periculum, Erasim. 2 Thess. 3. 6. **ὑπὸ στέλλομαι** est inde te continere, quo te impetus animi trahit, quomodo mater, quæ filium unicè amat, si prudens est, cohibet impetum amoris, neque filiolo, quanto-

pere ipsum diligat, ostendit nimiam familiaritate, Cameron. de Ecclesi.

**Στέμμα**, Corona, Acts 14. 13.

**Στενάζω**, Ingemisco. 2 Cor. 5. 2.

Ccc 2 **Στενάζω**, Ingemisco.

Propriè stipitem notat defixum: secundariò Crucem. **Σταυροί** sane defixi stipites, valli, & omnia lignea recta stantia, dicta vel alio quod stent, vel quod ad auram constant, Hejch. **ἡ σταυρός**, à cruciando.

**ὑπὸ στέγῳ** significat, Onus impositum sustinere, ut columnæ sustinent fastigium, Vistorum. **ὑπὸ στέγῳ** proprium.



Στενδ<sup>2</sup> αὐτοῖς, Grone, as those that have a great burthen, verſ. 4. Mark 7. 34. Rom. 8. 23. Heb. 13. 17. Jam. 5. 9.

Στεναγμός, Sufpirium, Afts 7. 34. Rom. 8. 26.

Στενός, Anguſtus, Matth. 7. 13, 14. Luk. 13. 24.

γ Anguſtia, quod quaſi coarctentur, qui affliguntur. Στενοχώρα, γ Anguſtia. Rom. 8. 35. A στενός anguſtus, & χώρος ager; or rather, χώρος locus, ſedes. Proprie, Anguſtia loci, ut quum quis à concertante in anguſtias cogitur, quominus poſſit expedite pugnare. Sed hic intelligitur de anguſtia animi, ſeu angore, & anxietate, Piſcat. in Rom. 8. It properly ſignifieth ſtraitneſſe of place, or the pain which they ſuffer that are ſhut up in a narrow room, or ſome place of little eaſe, and know not which way to turn; and is tranſlated from the body to the minde, to expreſſe the ſtraitneſſe of the afflictions of Gods children, when they know not which way to turn, as David was in a ſtrait, 2 Sam. 24. ver. 14. Sic Latini dicunt, In anguſtiis verſor. 2 Corin. 6. 4.

Ἐν στενοχωρίαις. Sic vocat interiores animi paſſiones, cum ſcil. difficultates nos ad inopiam conſilii redigunt; proprie ſignificat locum, ſive ſpatium anguſtum, in quo difficulter quis ſe poteſtvertere, Dr Sclat. in loc. It is uſed alſo Rom. 2. 9. 2 Corin. 12. ver. 10.

2 Cogi in anguſtias, & anguſtias dicuntur, quia contractionem animi ſentiunt, Camerac.

Στενοχωρίαις, Coarctior, anguſtè habito, anguſtus ſum. 2 Cor. 4. 8. Στενοχωρίαις, Coarctamur. Vulg. Anguſtiamur, barbarè. Eraſm. Anxii reddimur; non ſervatâ Metaphorâ. Syrus & Arabs pro ſuffocatione accipiunt. Ὁν στενοχωρίαις, Non in arctum ſive anguſtias redigimur, ſic ut evadere non poſſimus, Druf. in Præter. ad locum. Habito anguſtè, & anguſtus ſum, 2 Corin. 6. 12.

Στενοχωρίαις dicitur tam qui ab alio coarctatur, ut qui in anguſta domo degit, quàm qui eſt in ſeſe anguſtus: ac priore quidem declaratione hic accipitur priore loco; Eſt enim hæc ſententia, Vos in animo meo quaſi domicilio quodam eſtis, eoque minimè anguſto: ac vos intas mihi eſtis anguſti (hic enim

τὸ στενοχωρίαις ſignificat Anguſtum eſſe) cui locus non ſit apud vos, quorum tamen viſcera oportuerat mihi quoquòq; patere, Beza.

Στερεός, Solidus, Firmus. 2 Tim. 2. v. 19. Stiffe, Solid, Conſtant, Hebr. 5. 12, 14. 1 Pet. 5. 9.

Στερεώω, δομαί, Confirmo, or, Afts 3. 7, 16.

Στερεώμα, Soliditas, Coloſſ. 2. 5. It ſignifieth a Firmament, or Faſt thing.

Στέφανος, Corona, often. 1. A Crown, Matth. 27. ver. 29. 2. An Ornament, Philip. 4. 1. 3. A Reward, 1 Pet. 5. 4. 4. Whatſoever excellencie or glory wee have in us, or without, Revel. 4. 10. A ſτέγω, tego, redimo, quoniam victoribus corona præmii loco donari ſolebat, & ideo pro ipſo præmio nonnunquam ponitur, ſeu pro virtutis fortitudinisque præmio.

Στεφανός, δομαί, Corono, or, 2 Tim. 2. 5. Heb. 2. 7, 9. Στήθος, Peſtus. Luke 18. 13. 2 Interdum and 23. 48. John 13. 25. and 21. 20. Rev. 15. 6. στήθε, Sto, Peſto. 1 Theſſ. 3. 8. στήθε. A ſpeech borrowed from them that ſtand upon their guard or watch, or in their rank wherein they are ſet. Philip. 1. 27. στήθε. Continue, or Stand faſt (for ſo the word ſignifieth) like unto good ſouldiers, which yeeld no ground, but keep their ſtanding. Gal. 5. 1. στήθε, Stand faſt. A Metaphor taken from ſouldiers, that muſt ſtand in their ranks, and fight valiantly, where the Captain hath ſet them, not ſhrinking a foot. Rom. 14. v. 1. Quidam ad internam mentis devotionem referunt ita uſurpatur 1 Corin. 16. 13. 1 Theſſ. 3. 8 2 Theſſ. 2. 15. Phil. 4. 1. Gerh. in Harm.

Στενίζω, δομαί, Confirmo, obfirmo, ſtabilio, conſtituo, or. Underprop. Ruitura ſuffulcio, Lapſum erigo, Arct. Luk. 9. 51. ἐς στήθε, Hee ſet led himſelfe, Genev. Or, as it is in the Originall, Hee hardened his face to goe to Jeruſalem. In our Tranſlation, Hee ſtedfaſtly ſet himſelfe. Στενίζω τὸν πνεύματι, Obfirmare ani-

am, στήθε, medi- am tantum peſtoris partem indicat, quam vulgus sternum vocat; nonnunquam Synecdochicòs pro extrema ſterni parte, quæ cartilaginea eſt & enſiculata, uſurpatur; aliquando Metonymicòs pro orificio ſuperiore ventriculi, quod ſub ea cartilagine uſurpatur, Lawent. in Hiſt. Anar. b Mar. 11. 25. Ex phraſi Græcâ. Τὸ στήθε Græcis eſt, ad-eſſe, In conſpectum ſe ſiſtere, ſive ſe ſet, ſive ſedeat, ſive genua ſteſſat. c Vide Mal- donat. ad loc.

ma,

num, est omnem metum & horrorem mortis deponere, & animo suo constitutur, hanc mortem esse ferendam, ut ut dura & horrenda omnia sese in ea præbeant. Septuaginta Interpretes hanc Græcam phrasin ponunt Jer. 21. 10. Ezech. 6. 2. ubi respondet verbo Hebræo, quod significat, singulari studio, arte, curâ, & diligentia aliquid ponere & disponere, præsertim in animo & corde suo, ut firmum illud sit, nec temerè mutetur, Polyc. Lyser. It is used also Luk. 16. 26. and 22. 32. Rom. 11. 11. and 16. 25. 1 Thess. 3. ver. 2, 13. 2 Thessal. 2. 17. and 3. 3. James 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.

**Στίγμα, Stigma.** Græca vox significat notam impressam: solent autem servi notari à dominis, nè quis alienus illos pro suis possit asserere: sentit igitur se certas habere notas quòd sit servus Jesu Christi, pro quo tam multa passus fuerat, Erasmi. Galat. 6. 17. τὰ στίγματα. It is translated marks, but doth properly signific, Prints with an hot <sup>d</sup> iron: but it is there used generally to signific any blemish, scar, or mark whatsoever. Vide Beza Annotat. major.

d Nota que alicui inulta, signum quod alicui impresum est ferro candenti: Latini quoque stigma appellant, ut Martiali, Frons hac stigmate nota meo notanda est. Steph. in Thesi Græc.

**Στιγμή, Punctum.** Luc. 4. 5. Ἐν στιγμῇ ἔβρα. In momento temporis, Vulg. Gr. In puncto temporis (sic Steph. Beza) ut apud Ciceronem, quâ Græci proverbiali figurâ brevissimum tempus indicant. Erasmus existimat sumptam esse Metaphoram à puncto Mathematico. Alii à Scribarum punctis Metaphoram ductam existimant. Bene nuper versum, in puncto temporis, quomodo loquuntur Cicero & Cæsar. Nam momenti significatio longius porrigitur, Grotius. Est Grammaticum vocabulum, & significat exiguam notulam, quâ sententiæ distinguuntur. Idem est Luc. 4. 5. quòd 1 Cor. 15. 51. vocatur ἀτομῶν tempus, Chemnit.

**Στίλβω, Corusco.** Marc. 9. 3. Dicitur de rebus splendidis & micantibus, stellis micantibus tribuitur; Psal. 7. 13. usurpatur de gladio micante: transitive exponitur, Fulgore addo, illustro, nitidum reddo.

**Στόα, Porticus,** John 5. 2. and 10. 23. Acts 5. 12. and 3. 11. Whence the Stoicks had their name.

**Ἑστιας, Frons,** Mark 11. 8. Nonnullis placet, σολωὶ herba seu fruticis genus esse, quo solebant tori infarci: malo tamen veterem lectionem sequi, ut & Marcus cum Matthæo pro suis consentiat, Beza in loc.

**Ἑστιασθαι, Incedo.** Galat. 6. 16. Ἑστιασθαι: walk orderly, by rule, by line, and by measure. Significat ita incedere, ut certum ord nem teneas, & quasi lineam non transgredias, Beza in locum. Philip. 3. 16. Ἑστιασθαι, Let us proceed by one rule. It is a military word, borrowed from the marching of Souldiers unto the battell, whose manner it is to keep their rank, and, without any out-lying, to march along after the prescript rule of their Generall, or Leader. Non est simpliciter Ambulare, sed, Secundum certum canonem ordine ambulare, Zanch. in loc. Vide Estium ad Gal. 5. 25. It is used also Acts 21. 24. Rom. 4. 12.

**Ἑστιασθαι, Elementum.** Elementum, 2 Pet. 3. 10. Per Metaphoram, Rudis institutio. Heb. 5. 12. Rudimenta religionis Christianæ Ἑστιασθαι dicuntur, ductâ Metaphorâ à re Grammatica, in qua initium fit ἀπὸ ὀψὲς Ἑστιασθαι, ab elementis. Sunt autem elementa litera & syllaba, & voces singulares, Cameron Respons. ad Quæst. in Epist. ad Hebr. It is used also Gal 4. 3. and 4. 9. Col. 2. 8, 20. 2 Pet. 3. 12.

**Στολή, Stola.** Stola est vestis genus ad talos usque demissa, quâ non servi, nec mercenarii, sed filii in adibus paternis induebantur, Polyc. Lyser. in Luc. 15. Erat genus vestis promissa, Medisque proprie; inde usurpatur pro veste muliebri ad talos usque demissa. Marc. 12. 38. Luc. 20. 46. accipitur pro veste sacerdotali promissa; alibi tamen in genere pro vestimento accipitur. Septuaginta utuntur pro pallo magnifico & precioso, Jesh. 7. 21. Jon. 3. 6. Job 2. 12. Vide Fulleri Miscell. Sac. 1. 2. c. 11. Vestis Senatoria Græcis dicta fuit στολή. Et si enim.

Est porticus in longâ edificata, sub qua contra injurias cæli potest quis ambulare, sedere, & aliquid reponere. Syrus vocat Ambulacrum, Chemnit. Non de herbis ex agro revulsis, sed de ramusculis frondentibus ex arboribus decisis sermo est, Gerh. g Vide Lud. de Dieu in Mar. 11. 8. h Ἑστιασθαι dicitur ordo in acie, à fronte ad extremum agmen porrectus, Thucyd. lib. 4.

i Elementa dicuntur Ἑστιασθαι, Ambrosi, quòd invicem conveniant, concinant ambitu quodam, & concordie societatisque choro. Latina vox elementum est, quemadmodum & Ἑστιασθαι apud Græcos, quæ declarat interdum initium aut primordium rei nascentis, interdum ipsas literas. Fulgentius Elementa juris appellat, veluti rudimenta, Erasmi.



enim Latinis nomen stola de muliebri vestitu usurpatum est; Græcis tamen στήλη, generaliore significatu, longam illam honestiorum virorum tunicam denotat, ut Luc. 15. 22. Scultetus in loc. It is taken generally for any garment made for comelineffe, στήλην ἐλάλει, ab induendo: but there for Fringed garments, Deut. 22. 12. Beza in loc. Latini utuntur vocabulo Stola, sed specialius pro veste longa muliebri.

Ad talos demissa stola,

Horat. serm. Sat. 2.

— Impediat nec stola longa pedes, Tibullus.

Στολή apud Græcos erat omne genus vestis; apud Latinos verò talaris tantum, sed aut muliebris aut sacerdotalis; nam virilis non stola, sed toga vocabatur, Cic. Phil. 2. Sumpsi virilem togam, quam statim muliebrem stolam reddidisti. Hic tamen non dubito quin pro togâ ponatur, quæ & ipsa Græcè stola vocabatur, Maldonat. ad Marc. 12. 38. The Sepuagint use it Josh. 7. 21. Jonah 3. 6. 1 Chron. 15. 27. Job 2. 12. It is used also Mark 16. 5. Rev. 6. 11. and 7. 9. 13. 14.

Στήμα, Os, often. Os, oris, Matth. 15. 11. & Act. 23. 2. Sermo, Rom. 3. 14. Luc. 19. 22. Act. 18. 14. 2 Cor. 6. 11. Legatus, Jerem. 15. 19. Fauces, 2 Tim. 4. 17. Heb. 11. 33. Acies gladii, Luc. 21. 24. Heb. 11. 34. quod eâ parte quasi mordeat, vel sanguinem bauriat. Animositas, Luc. 21. 15. Matth. 5. 2. Act. 8. 35. & 10. 34. 2 Cor. 6. 11.

1. Στήμαχος, Stomachus. 1 Tim. 5. 23. Id est, Venterculus, ciborum receptaculum. Celfo lib. 4. cap. 1. alioquin interdum tota gula dicitur, ut Ciceroni, lib. 2. de natura Deorum, interdum verò, ac (ut mihi quidem videtur) maximè propriè, ipsius gulæ postremum, ut Plinio lib. 11. cap. 37. Beza.

Στεγαιζ, Militia, 2 Corinth. 10. v. 4. 1 Tim. 1. 18.

k Στήμα sepe in sacris literis dicitur ipsa oratio, seu verba ore prolata. Metonymiâ, ut Matth. 18. 16. accipitur pro tacito etiam testimonio, quum res ipsa per se loquitur, ut Matth. 21. 16. στήμα οὐδὲ στήμα, 2 Joh. 12. & 3. 14. Os ad os, à τέρματι, id est, Incido, quod ore incidamus & comminuamus cibum, Erasim. 1 q. d. στήματι ἔχοντες, ori adhaerens; vel potius per paragonem syllabæ χθ, à στήμα sicut μέλας à μένος solus.

Στεγαιζ, Exercitus, Manus militum. Translatitiè accipitur Luc. 23. 11. pro multitudine Satellitum, & Nobilium, sicut apud Latinos Agmen, Manus, Acies, Copia, simili ratione usurpantur, Beza in locum. It is used also Matt. 22. 7. Act. 23. 10, 27. Rev. 9. 16. and 19. 14, 19.

Στεγαιζ, οὐαι, Milito. Στεγαιζ, quum de Duce exercitus dicitur, est Expeditionem suscipio, & bello invado; quum de milite, significat Milito, Stipendia facio, seu mereor, à στεγαιζ, Exercitus. Στεγαιζ, Miles, Luk. 3. 14. 1 Cor. 9. 7. 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jam. 4. 1. 1 Pet. 2. 11.

Στεγαιζ, Praefectus, Prator. Proprie est, qui exercitum ducat: postea in genere usurpatur pro Magistratu, Act. 16. 20. Στεγαιζ, Magistratus, Vulg. Gr. magis sonat Primores exercitus, quum tamen pro Magistratu accipitur, qui olim militum satellitio ministerioque utebatur. Græcis scriptoribus στεγαιζοὶ dicti sunt, qui Romæ Praetores, Beza in loc. Syrus Luc. 22. 4. vertit Principes exercitus templi. It is used also Luk. 22. 52. Act. 4. 1. and 5. 24, 26. and 16. 22, 35, 36, 38.

Στεγαιζ, Exercitus, Luke 2. 13. Act. 7. v. 42.

Στεγαιζ, Miles, often.

Στεγαιζ, Militem deligo, 2 Tim. 2. v. 4.

Στεγαιζ, Exercitus, Luc. 21. 20. Proprie Castra significat, id est, locum ubi Imperator cum suo exercitu commoratur: per Metonymiam subjecti, Exercitus. Ex πέδον, Solum, Campus, & στεγαιζ, Exercitus.

Στεγαιζ, Praefectus exercituum, Acts 28. 16.

Στεγαιζ, Detorqueo. 2 Pet. 3. 16. Detorqueo ad peregrinam sententiam. Στεγαιζ, Detorqueo, depravant, in alienum & peregrinum sensum trahunt; torquent, contorquent, detorqueo atque retorquent. Lxx utuntur verbo στεγαιζ pro Pathal, quod significat colluctari, luctando subvertere, pervertere, sumptâ Metaphorâ à luctatoribus, qui membrorum complicatione nunc in hanc, nunc in illam

m Nam alio qui Pilatus non sustinisset Herodem armatum cum suis in Judæam ingredi.

n Ex στεγαιζ, Exercitus, & αἶψα duco, proprie ducit exercitus.

o Detorqueo ad peregrinam sententiam.

illam partem alius alium distorquet, quoad subvertat. Syrus hoc loco reddidit, pervertit, incurvavit, obliquum reddidit, Gerb. in loc. They deal with the Scriptures, as Chymicks deal with naturall bodies, torturing them, to extract that out of them which God and nature never put in them. It is a speech borrowed from Torturers, when they put an innocent man upon the Rack, and make him speak that which he never thought: so unfiable souls wrest the Scripture, to draw a sense out of them which they never intended.

Gerb. & alii.

\* Στρίπτειν & ὀπισθρίπτειν  
animi aut  
vultus com-  
motionem  
& immuta-  
tionem indi-  
cant, Grotius  
in Matt. 16.  
23. Joh. 20.  
16. Act. 16. 18.  
& 22. 40.  
p Significat,  
Excussis ha-  
benis suo  
cursu ferri,  
desumptā  
metaphorā  
ab equis pec-  
talantibus,  
Arer.  
q Diminuti-  
vum à  
στρεβός.

\* Στρίπτω, Obverto, Avertō, Converto.  
Στρίπτωμαι, Pass. often.  
Στρίλω, Delicē, Apoc. 18. 3. Inso-  
lentiam significat, 2 Reg. 19. 28. & hac  
est genuina vocis Græcæ significatio.  
p Στρίλω, Luxurior, Apoc. 18. 7, 9.  
Ferocire significat, seu Lascivire, à  
verbo στρέφω. Metaphora sumptā à ju-  
mentis, quæ cum pabulo ferocivunt, avel-  
lunt habenas, & suapte arbitrio ferun-  
tur, Erasmi. Bulling.  
q Στρεβίον, Passerculus. Matt. 10. 29.  
Στρεβία, Passeres, Vulg. Passerculi,  
Beza. Magna est ibi emphasis dimi-  
nutivi. Græca vox etiam aviculas  
denotat. Moschopolus, στρεβία ἡ  
ἐστὶν ἡ πᾶσα τὰ μύγξαι ὅτι ὀπι-  
σθρίπτω. Ubi sunt nomine στρεβίων Inter-  
pretes Tobix, ubi aviculas designa-  
re mihi nullum dubium est, cum in aliā  
editione hirundines appellentur, Druf.  
ad Matth. 10. 29. It is used  
vers. 31. and Luk. 12. 6, 7.  
Στρεπνύω, Στρεπνύμι, νύμι, Sterno, or,  
Matth. 21. 8. Mark 11. 8. and 14. 15.  
Luk. 22. 12. Act. 9. 34.  
Στυγνός, Odiosus. Στυγνί, Tit. 3. 3.  
Hatefull as hell, of σῦξ. It may  
be taken actively, as it is read  
Hatefull; or else passively, and so  
may be read Hated, that is, justly  
execrable, and odious unto others,  
both God and men.  
Στυγνός, Tristis sum. Molestiā af-  
ficio, idq; cum indignatione aliqua,  
quam etiam ex vultu animadvertere  
licet. Matth. 16. 3. tribuitur celo quan-  
do illud rubet, & tempestatem minatur,

Polycarp. Lyser. It is used al-  
so Mark 10. 22.

Στύλ, Columna. Quæ vox etiam  
graphium significat, hoc est instrumen-  
tum scriptorium, quo solent antiqui  
scribere in tabulis ceratis: Latini ex  
Græco stylum vocant. Hac significa-  
tione dici potest Ecclesia stylus veri-  
tatis; quia per eam, velut per instru-  
mentum certissimum, Deus doctrinam  
veritatis inscribit cordibus hominum,  
Ektius in 1 Tim. 3. 15. Est Sta-  
tio, vel locus in quo stat ut ac se-  
deretur. Ac ne quis dubitet, id sanè in  
quo stat Rex aut sedet, in libris Pa-  
ralipomenon, ut & in libris Regum  
non semel, σὺλ & Hellenistis dicitur, ut  
2 Paralip. 34. 31. Quamquam forte nec  
ἐδὲ γὰρ μακρὸν, ut hic sumitur, à σὺλ  
abit; nisi quod alterum plerumq; ut vi-  
detur, stans, alterum sedentis positum  
ac situm notet, Heinsius. It is used  
Gal. 2. 9. Revel. 3. 12. and 10. 1.

Στωϊκός, Stoicus, Act. 17. 18.

Σὺ, Tu, often. Nota est vocativi, Luc.  
1. 28. Act. 4. 24. sic Gen. 49. 8.

Συγγενής, Cognatus. Συγγενής late ac-  
cipitur pro omnibus Judæis, totā gente,  
& omnibus ex illa ortis, Rom. 9. v. 3.  
Marc. 6. 4. & 13. 57. Luc. 4. 24. & 1.  
36. Joh. 4. 44. Act. 7. 3. Sunt etiam  
qui συγγενής dici existimant, Rom.  
16. 7, 21. Collegas in officio, & in reli-  
gione socios. Strictè usurpatur Luc. 1.  
58. 61. & 2. 44. Act. 16. 24. pro certa  
familia tantum.

Συγγένεια, Cognatio, Luk. 1. 61. Act. 7.  
v. 3, 14.

Συγγνώμη, Concessio, 1 Cor. 7. 6. Hac  
vox significat Remissionem, & Per-  
missionem, Snidas: hic verò de Per-  
missione intelligatur, quæ est opposita  
præcepto, Victorin. Strigel.

Συγκρίνειν, Consideo, Mark 14. v. 54.  
Act. 26. 30.

Συγκρίνω, una sedeo, Luk. 22. 55.

Συγκοινωνία, Sum particeps afflictio-  
num, 2 Tim. 1. 8.

Συγκοινωνία, Simul malis vexor,  
Heb. 11. 25.

Συγκάλεσθαι, ἐκαλεῖν, Convoco. Mark  
15. 16. Luke 9. 1. and 15. 6, 9. and  
23. 13. Act. 5. 21. and 10. 24. and  
28. v. 17.

Συγκάλεσθαι,

r Sic dictus à  
Schola, cui  
nomen fuit  
Stoa.

f Commoda  
dicti inter-  
pretatio, ha-  
bita fons &  
æqui ratio-  
ne, ut defi-  
nitur etiam  
ab Aristote-  
le in Ethic.



Συγκαλύπτωμα, Operior, Luc. 12. 2.  
 Συγκρίπω, Incurvo, Rom. 11. 10.  
 i. *ἑνὰ*, vel simul descendo, convenio, respondens ad verbum Gallicum Condescendere.  
 Συγκαταβαίω, *ἑνὰ* descendo, Act. 25. ver. 5. Spiritus sanctus solet Συγκαταβαίνειν, quod interpretari libet, Condescendere, hoc est, se accommodare, vel (ut ἐμφατικώτερον dicam) attemperare hominum captui, Alsted. in Lex. Theol.  
 Συγκατατίθεμαι, Suffragor, Assentior, Luc. 23. 51. *ἑνὰ* depono; & metaphorice, In eandem sententiam cum aliquo descendo, Idem cum aliquo sentio; quod proprie dicitur de pluribus qui ejusdem sententiæ sunt, eundem calculum *ἑνὰ* in urnam ponant.  
 Συγκατάθεσις, Consensio, 2 Corinth. 6. v. 16. Sonat pactum, foedus, quale est inter amicos, & olim dissentientes, Aret. in loc.  
 Συγκαταψήφισμα, Communibus calculis allegor. Act. 1. 26. Συγκαταψήφισμα, Communibus calculis allectus est, Beza. Vulgata, Annumeratus est. Erasmus, ex Vallæ sententia, Cooptatus est. Sed Græco verbo aliquid amplius significatur, quod non nisi circumstantiæ verborum potui explicare; nempe, Hunc sortis eventum communi omnium sententiâ fuisse comprobatum, Beza in locum.  
 Συγκαθίζω, *ἑνὰ* colloco, Ephes. 2. 6.  
 Συγκεχυμένος, viciat, Contempero, or, 1 Cor. 12. 24. Heb. 4. 2. Videtur Apostolus, tanquam elegantia causâ, usus Metaphorâ, dicendo, μὴ συγκεχυμένον τῇ πίστει, quod est, non admixtus, seu contemperatus fidei. Κεχυμένος idem est quod admisceo, tempero, quomodo solet aqua admisceri vino, vel temperari pharmaca. Hinc ergo ductâ Metaphorâ, ait, Sermonem non fuisse admixtum fidei illorum qui audierant; sive, illos qui audierant fidem suam non admiscesse sermoni, Hyperius.  
 Συκινέω, Commoveo, Act. 6. 12.  
 Συγκλείω, Concludo, or, Gal. 3. 23. Συγκλείουσιν, Shut up as close prisoners, Locke up as it were in a dungeon. Rom. 11. 32. Συγκλείω, conclusit, id est, quasi colligavit. Metaphora (ut videtur) ab iis qui manipulos colligant, Piscat. in loc. It

is used also Luke 5. 6. Gal. 3. 22.  
 Συγκληρονομία, Cohæres, Rom. 8. 17. Συγκληρονομιοι, joint-heires, heires annexed, coheires. It is used also Ephes. 3. 6. Heb. 11. 9. 1 Pet. 3. v. 7.  
 Συγκοινωνός, Particeps, Consorts, Socius. Apoc. 1. 9. Consortem appellat, quod in Græco magis emphaticum est: poterat enim dicere κοινωνός, quod Participem significat: verum compositio addit singularem emphasin: id est, Nulla est miseria piorum, nulla afflictio, cuius me non agnoscam participem. Sic contrâ, particeps est idem Joannes in premiis afflictionum: sonat enim κοινωνία communionem damni, ac lucri, Aret. It is used also Rom. 11. 17. 1 Cor. 9. v. 23. Phil. 1. 7.  
 Συγκοινωνέω, Commmercium habeo, *ἑνὰ* communico, Particeps sum, Ephes. 5. 11. Phil. 4. 14. Rev. 14. 4.  
 Συγκομίζω, *ἑνὰ* effero, Acts 8. 2.  
 Συγκρίνω, Comparo, conjungo, 1 Cor. 2. ver. 13. Adhibito iudicio ita connecto, ut verba rebus prorsus respondeant, & in unum veluti corpus coalescant, Beza in loc. It is used also 2 Cor. 10. ver. 12.  
 Συγκύπτω, Incurvo, Luc. 13. 11. Συγκύπτειν, Oculos in terram defigere more bestiarum: ἀνακύπτειν, Prospicere, & erectos tollere ad sidera vultus. Est enim Συγκύπτειν bestiarum, ἀνακύπτειν hominis, Victorin. Strigel. in Nov. Test.  
 Συγκυεῖα, Casus, Luc. 10. v. 31. κατὰ Συγκυεῖαν, Casu Sacerdos quidam descendit, Beza. Sed non libenter à veteri Interprete discesserim, vertente, Accidit autem ut sacerdos quidam descenderet. Aperte hic (ad verbum) dixeris Par rencontre, Gallicè; quod & multo est mollius, quàm Par fortunè. Posset autem alioqui apud profanum Scriptorem reddi, κατὰ Συγκυεῖαν καταβαίνειν. Fortè fortunâ accidit ut, &c. vel, Casu quodam accidit ut, Steph. in Thes. A verbo κύπειν, quod est Cadere, unde Epicurus. The Greek words signifie properly, It fell out, or Came to passe, namely, by the providence of God over-ruling the matter.

Συγκρίω,

**Συχαίετε**, Gratulor, congratulor. Luc. 1. ver. 58. **Κυρίως**, Congratulabantur, Vulg. Ad verbum, Congaudebant, quod Latini serè dicunt, Gratulari; quamquam congaudere potest qui non gratuletur, cum illud sit animi, hoc voce testantis gaudium, Erasmi in Annotat. It is used also Luke 15. 6. 9. 1 Corin. 12. 26. and 13. 6. Phil. 2. 17, 18.

**Συχέω**, Confundo, conturbo, Acts 21. ver. 27.

**Συχέομαι**, tutor. Joan. 4. ver. 9. **Συχέονται**, Utuntur. Vulg. Coiuntur, quod vocabulum planè est barbarum & obscurum. Erasmi. Commertium habent, recedens à Græcis ubi minimè necesse est: nam utendi verbum simili prorsus significatione usurpant Latini, ut vel ex illo Ciceronis loco apparet. Sextum, inquit, Alphenum, propinquum nostrum, quo iuste utebatur plurimum, Beza in loc.

**Συχέω**, Confundo, Acts 9. 22.

**Συχέομαι**, Confundor, conturbor, Acts 19. v. 32. & 21. 31. Acts. 2. 6. significare potest Perturbari, Animo deijci, Commiseri inter se, & tumultuari. Chrysost. & Occumen. Admirationem & Turbationem interpretantur in Acts. 2.

**Σύχυσις**, Confusio, Acts. 19. 29.

**Σύζω**, Simul vivo. Rom. 6. ver. 8. 2 Cor. 7. 3. 2 Tim. 2. 11.

**Συζύγω**, vni, Coniungo, Matth. 19. 6. Inde Coniuges dicti, & Coniugium, quod vocabulum Græco penitus respondet, servat à etiam translatione à iugo. Erasmi. Copulo, Beza in loc. It is used also Mark 10. 9.

**Συζητέω**, Mutuò quæro, altercor, discepto. Unà cum alio de re aliquæ quæro, seu disquiro, unà rationes conféro ad rei alicujus indagatorem, Disputo, Plato, Beza, Dioscor. Gerhard. in Harm. Evang. **Συζητέω** non solum significat cum altero de re aliqua disquirere, Acts. 6. 9. & 9. 29. sed etiam rei alicujus novitate percussus alterum interpellare, Marc. 1. 27. & 9. ver. 16. atque invicem altercari, Acts. 28. 29. Acts. 6. 9. **Συζητῶντες**, Altercantes. Vulg. Disputantes, Et fateor **Συζητέω** etiam in optimam par-

tem accipi: sed istos apparet non cognoscende, sed oppugnande veritatis studio adversus Stephanum disputasse: The French, Disputans contre Estienne, seems therefore there to be better then our Translation. Significat propriè, Unà cum alio quærerere, seu inquirere veritatem per familiare (scil.) colloquium: quamquam istis Stephani collocutionibus non veritatis inquisitio, sed oppressio propostæ fuerit, Piscat in locum. Marc. 1. 27.

**Mutuò quæro**. Conquirendi verbum (quo usus est post Veterem Interpretem Erasmus) Latinis significat, Diligenter aliquid investigare; **Συζητέω** autem hoc loco est hominum attonitorum, qui mutuò sese rogitant, & interpellant: sed **Συζητῶντες** utraque pars interdum idem quærit, interdum quod alius oppugnat alter tuetur; unde factum, ut **Συζητέω** interdum vertamus Altercari, Beza in loc. It is used also Mark 8. 11. and 9. 10, 14. and 12. 28. Luk. 22. 23. and 24. 15.

**Συζητήσις**, Disceptatio, Acts 15. 27. and 28. 29.

**Συζητήσις**, Disquisitor. 1 Corin. 1. ver. 20. Tu qui in hujus mundi arcanis perscrutandis, & acutissimis quibusque quæstionibus explicandis omnem etatem consumis. Disputator, qui cum aliis, & apud alios differit, collatis utrinque argumentis. Syrus, Investigator. Arabs, Scrutator. Vet. Interpr. Conquisitor. Sed τὸ **Συζητέω**, cum in Gentilibus Scriptoribus, tum in Novo Testamento (in Veteri enim non occurrit) de Disputationibus, Collationibus, aliquando Altercationibus usurpatur. Id autem Latinis non est Conquirere, Martin. in Lex. Philol.

**Συζύγος**, Socius. Philip. 4. 3. **Συζύγος**. Clemens Alexandrinus interpretet it of Pauls wife; and many follow him, Erasmus, Musculus, Illyricus, and others: but Cajetan,

Vide Fulleri  
Miscell. Sac.  
lib. 3. c. 7.

\* Masculini  
& femini  
generis est:  
significat  
Conjugatum,  
id est, eum  
vel eam quæ  
cum alio sub  
eodem iugo

colligata est: est autem iugum vel conjugii, vel cuiusvis alterius societatis; veluti si duo ad prædicandum Evangelium simul mittantur, quemadmodum Christus misit Discipulos binos & binos ad prædicandum Evangelium: ideo & pro coniuge, seu uxore, & pro collega in ministerio accipi potest: utro autem sensu hic accipiendum sit hoc nomen, disputant Interpretes, Zanch.

D d d

Calvin,

u Est amicè,  
& discendi  
causâ confer-  
re, aut ut ali-  
us institua-  
tur, Arc.  
Collatis argu-  
mentis &  
sententiis per  
mutuas interro-  
gationes  
& responsio-  
nes disputan-  
do aliquid dis-  
quirere,  
Chemnit.



Calvin, Beza, and Piscator turn it Socie. Συζυγῶν aperte usurpat Aristophanes pro ejusdem consilii Socio ac particeps: Et apud Nonnium Christus sese vocat Patris Συζυγῶν. Ad verbum, Coniux, Idem jugum trahens: sed apud Græcos significare posse videtur etiam Socium, tametsi rarissime in eo usu reperiatur, Illyr. in Nov. Test. Syzygi dicuntur, quasi pariter ducentes jugum, Erasmi. Hoc loco quendam insignem suum adiutorem vocat γῥήσιον συζυγῶν, id est, germanum ac sincerum conjugalem: sumptā nimirum metaphorā à jumentis, præsertim bobus, in aratro trabendo, vel alio opere conjunctis ac combinatis. Hujusmodi enim par proprie significatur Græco vocabulo ζυγός, quod Latini jugum vocant. Neque enim Græca vox proprie significat eos quos Latine conjuges vocamus, id est, maritum & uxorem; sed generatim eos qui socii sunt ejusdem operis, velut idem jugum trahentes. In qua significatione etiam profani auctores vocabulum hoc usurparunt, ut Aristophanes, Plato, & alii. An autem Græca vox aliquando dicatur de marito & uxore, nondum compertum habeo, Estius in locum, ubi plura. The Greek word signifieth a Fellow, or Companion in yoke; our Translatours therefore translated not amisse, in rendring it yoke-fellow, which signifieth fellow in any yoke whatsoever. If it sound matt and wisse in English, what matter is that? for so it doth in the Greek. There is great probabilitye, that he speaketh there of his wife, as Clemens Alexandrinus thinketh. But whether it be to be understood of his wife, or no, we leave it indifferent, and translate, according to the Greek word, without prejudice of either opinion, Dr Fulk against Martin.

Συζωτοῖέω, Unā vivisco, Ephes. 2. v. 5. Col. 2. 13.

γ Ficus arbor.  
z Ficus fruticosa.

γ Συκῆ, Ficus, often.

z Συκον, Ficus, Marth. 7. 16. Mark 11. v. 13. Luk. 6. 44. Jam. 3. 12. Whence cometh the word Συκοφύτης, for a Flatterer, ἀπὸ τοῦ Συκῆ φάινειν, à ficum ostendendo, because they were wont

to flatter little children with shewing them little figs.

— Ut pueris olim dant crustula blandi Doctores, elementa velint ut discere prima, Horat.

The verb was first used by the Athenians, of those which discovered and accused such as carried out figs; and afterwards was applyed to those, who were given for gain to accuse others.

α Συκῆμιον, Sycaminus, Sycomorus. Athenæus & alii distinguunt inter Sycaminum & Sycomorum: Nam συκῆμιον morum interpretantur, & Sycomorum dicunt esse arborem inter ficum & morum mediam, Drusus in Præterit. Luc. 17. 6. Alii, Ficum Ægyptiam, alii Morum Ægyptiam, alii Morum simpliciter accipiunt. Hebræi pro eo quod interpretes vertunt nunc Sycaminon, nunc Sycomorum, distinctionem habent his nominibus similem, Sikma, ut videri possit mutuata à Græco συκῆμιον, aut contra potius nomen hoc Græcos ab Hebræis mutuatos, Jansen. in Concord. Evangel. Apud Dioscoridem, & pro Moro simpliciter, & pro Sycomoro accipitur. Vide Bez. Annotat. The Septuagint use it Amos 7. 14.

β Συκομορέα, Sycomorus. Luc. 19. 4. Συκομορέα, Sic videtur scribenda vox Græca (quæ aliàs variè scribi solet) tanquam sit composita ex (σύν, id est, Ficus arbor, & μορέα, id est, Morus arbor, quod ferat mora dulcia, ut sunt ficus, Piscat. ubi plura. De vocabulo Sycomorus disputatio est, utrum o in morus sit ο μέγα an ο μικρόν, ut penultima sit longa an brevis. Græci enim ferè per ο μικρόν scribunt, putantque nomen hoc compositum ex σύν, id est, ficus, & μόρον, id est, morus; huic arbori indicium, quod foliis morum referat, fructu verò ficum vulgarem; quod planè convenit cum eo quod Lucas dicit συκομορέαν. Nam Græcis μορέα, morum significat. At ex verbis quibusdam Dioscoridis apparet potius per ο μέγα scribendum, ut Sycomorus dicta sit quasi ficus fatua; μόρον enim fatuum significat, unde Hieron. in 7. cap. Amos dicit, Aquilam & Symmachum

α Non venit hæc vox à ficu, ut quidam putant: sed est merè Syriaca. Oportet moro admodum similem esse arborem, quando non Latinus tantum, sed & Syrus, & Arabs morum vertunt, Grotius.

β Nomen Græcum indicare videtur, ita similem moro esse hanc arborem, ut ficum aliquatenus referat, Grotius. The right Sycomore-tree is like the Fig-tree in fruit, and in leaves to the Mulberic tree, whence it is so named, Gerbo.

Symmachum vertisse συκομαχέας, per  $\omega \mu \acute{\epsilon} \gamma \alpha$ , Janfenius in locum. Patet Sycomorum Græcè scribi in penultima tam per  $\omega \mu \acute{\iota} \kappa \epsilon \gamma \nu$ , quam per  $\omega \mu \acute{\epsilon} \gamma \alpha$ , adeoque illam habere communem, id est, tam brevem, quam longam; tum quia  $\mu \acute{\omega} \epsilon$   $\Theta$ , id est, fatuus scribitur per  $\omega$  tum quia morus arbor Græcè scribitur tam per  $\omega$ , quam per  $\circ$ , ut patet ex Lexico Hesychii, & cæterorum, atque ex Luca hic; unde Poëta:

Cornaque, & in duris hærentia mora  
rubetis;

ubi  $\circ$  in mora, quasi  $\omega$  longum facit. Idque liquet ex Etymo. Dicta est enim arbor à Græco  $\mu \acute{\omega} \epsilon$   $\Theta$ , id est, fatuus, per Antiphrasim, quasi minime fatua, est enim morus arborum prudentissima, ut ait Plinius, lib. 16. 25. Thomas Morus Angliæ Cancellarius, Anglorum fuit sapientissimus. Alii morum nuncupatam putant, eo quod fructus nigros producat; Μαύρον enim est nigrum; unde Mauri vocantur nigri, Cornel. à Lap. in loc. Συκομαχία dicendum videtur, si etymon attendatur. Est enim μαχία morus arbor.

Errat Elias in Animadversionibus quas ad Radices Kimchi adiecit, dum comminiscitur Græcis Sycomoros appellatas quasi ficos stultas, ut Hebræi מורם שוטה Myrtum stultam appellant; quasi Græci scriberent συκομαχέων per  $\omega$ , non συκομαχέων per  $\circ$  in penultima. Ac mendum est in Commentariis Hieronymi, ubi συκομαχέας scribitur, quum συκομαχέος sit reponendum, Mercer. ad Amos 7. 14. August. Ser. 8. de Verb. Apost. Sycomorum quasi fatuam ficum dictam esse docet, Maldonat. ad Luc. 19. 3.

Συκοφαντήω, Calumnior. Vox Hebræa Gnathak, quam per συκοφαντήω saepe expriment Lxx, modò generalis est, & tam late patet quam ἀδικέω, ut Jerem. 22. 3. ubi Lxx. vertunt διαπραχθέν, & apud hunc scriptorem, infra 19. 8. modò specialis, ut significet propius ad usum Græciæ, dolo, aut certè occultè, non vi apertè aliquid surripere, quam propriam vocis gnathak esse significationem indicat Rabbi Salomo. Solent autem milites interdum injuriis causas aliquas, quamvis falsas atque absurdas, prætexe-

re, Grotius. Luc. 3. 14. Μὴδὲ Συκοφαντῆσαι, Get nothing by Sycomphancie. Neg, Dolo opprimere, ut Beza. Calumniam faciatis, cum Vulg. Quod certè potius togata, quam armata militiæ convenit, Beza. Neminem defraudate, Sculter. Significat, Falsò aliquem deferre, & calumniis circumvenire. Sycophantæ semper male audierant, & pro dolosis, mendacibus, ac fraudulentis habiti sunt. Ita appellati qui ficos devoraverant, culpamq; in innocentem cavillando, ac mentiendo conjecerant, Chemnit. in Harm. Evang. Verbum Συκοφαντῆν, quod Plautus reddidit Sycomphanti, significat, Falsò aliquem criminari, deductum à nomine Συκοφάντης, quo apud Athenienses propriè significabatur is, qui Magistratui indicasset illum qui ficos extra regionem exportasset: ὅθεν τὸ Συκοφάνειν, ex eo quòd ficos indicaret, hoc est, quid de ficibus actum esset. Hinc per Synecdochen speciei Συκοφαντῆν, Falsò criminari, quòd Sycophantæ illi Athenienses falsò sæpenumerò criminarentur lucri causâ, Piscat. in Luc. 2. 14. Cum Athenienses vetiti essent exportare ficos, qui eos deferebant, accusabantq;, Sycophantæ sunt appellati, Plutarch. Συκοφαντῆν significat Defraudare, à Συκορ, Ficus, & φάτω, Ostendo; unde Sycophantæ Monstrator ficium; erant enim Sycophantæ custodes hortorum, ficiumq; in illis, & simul indices furum; & quia sæpe falsò accusabant homines, tandem Sycophantæ nomen meruêre, quicumque per fraudem alios accusârunt. Hoc loco, ut & capite 19. 8. τὸ Συκοφαντῆν generatim usurpatur pro omni injuriæ genere. Ad hanc generalem vocis significationem attendentes Vulgatus Interpretes, & Erasmus, ista Luc. 19. 8. καὶ εἰ τινὸς τι ἐσυκοφάντησεν. Ἐποδιδώμι τετραπλοῦν, caute, & eleganter interpretati sunt, Siquid aliquem defraudavi, reddo quadruplum, ubi Beza, Siquid cuiuspiam per calumniam eripui, nec loci, nec gloriationis Zachæi sensum affecutus: nam si quadruplum ille reddebat pro ereptis, juris id necessitate faciebat, nec erat in quo magnopere aequitatem suam ostendaret, Sculter.

Ddd 2 Exercit.



Exercit. Evang. lib. 1. cap. 19. Vide etiam Delit. Evang. cap. 11. See D<sup>r</sup> Willet on Levit. 19. This word is used for injuring by forged cavillation, Luk. 19. 8. and 3. 14.

Συλάω, Spolio. Both the Greek and Latine word come from the Hebrew לָחַשׁ. 2 Cor. 11. 8. Spolio, deprador, depeculor, exuo, adimo, detraho, eripio, viz. more eorum qui spoliant, seu depradantur aliquem, Steph. in Thefl.

e Verbum militare, quod significat Prædam abigere; videtur Apostolus alludere ad pseudapostolorum fraudes.

Συλασγέω, Deprador. Coloss. 2. ver. 8. (Συλασγῶν. The speech is taken from theeves, who come secretly to carrie away a sheep out of the fold, to whom the Apostle comparerth vain teachers: the word signifieth to drive away as a prey taken in warre. Decipiat, Vulg. Spoliet, aut Depradetur: so from, Cyprian, Ambrose, Hilarie, Steph. Beza, more fitly. Significat propriè, Captum aliquem atque vincitum in prædam abducere: Metaphora sumpta à prædonibus, qui aliqua pecora capiunt, ut vincita in prædam abducant, Zanch. Ex σῶν, præda hostilis, & ἄγω ducō, Hostium more prædas abduco, Aret.

Συλλέγω, Colloquor, Mark 9. 4. Luk. 4. v. 36. and 9. 30. and 22. 4. Acts 25. v. 12. Matth. 17. v. 3. Colloquor, Beza, Steph. Eras. Confabulor: but that neither answers the Greek word, nor agreeth with the majestie of the Scripture, Beza.

Συλλαμείνω, Comprehendo, Concipio, Optulor, often. Illud verbum propriè significat, unā cum aliis manum operi admoveere, & opem ferre, Zanch. in Phil. 4. 3.

Συλλέγω, ομα, Colligo, or. Matth. 7. v. 16. and 13. 28, 29, 30, 40, 41, 48. Luk. 6. 44.

d Discursus, & ratiocinatione, vel ratione subducta, imò (ut nostri aiunt) ex præmissis aliquid colligere, Eul- ling.

Συλλογίζομαι, Ratiocinor, Luk. 20. 5. Propriè significat Ratiocinari, Argumentando concludere, Unum ex alio inferre; unde deducitur Syllogismus, Gerhard. in Harm. It signifieth, Calculis summam conficere, in Demosthenes.

Συλλυπέμαι, Condolesto. Marc. 3. ver. 5. Συλλυπέμεθα, Simul dolens: Εἴ (ni fallor) peculiaris quadam vis

hoc loco prapositionis (ὡς), neque idem valet quod dolens, neque pro compati accipi potest, sicut apud Latinos condolere & condolefcere dicuntur, qui aliorum dolore ad commiserationem commoventur: Nec enim isti obdurati suam vicem dolebant, sed adversus Christum fredebant. Hoc igitur verbo significatur, Christum fuisse quidem graviter illorum desperatā improbitate offensum, sed ita ut illorum etiam misereretur, Beza.

Συμείνω, Evenio. Mark 10. 32. Luk. 24. 14. Acts 3. 10. and 20. 19. and 21. 35. 1 Cor. 10. 11. 1 Pet. 4. 12. and 2 Pet. 2. 22.

Συμμάλλω, Consero, committo, conflitor, congregior. Diligenter confidero, Luc. 2. 19. e Consero, Actor. 4. 15. Item Conflitor, Act. 17. 18. Σωέβαλον αὐτῶν, Conflitabantur cum eo, Beza. Disserbant cum eo, Vulg. id est, Congrediebantur, siue Committebant cum eo. Idem verbum quo significant Conserere manus in bello, Eras. It is used also Luk. 14. 31. Act. 18. v. 27. and 20. 14.

Συμμεσολάζω, unā regno, 1 Corin. 4. 8. 2 Tim. 2. 12.

Συμμεσάζω, Instruo, Collatis testimoniis demonstro, Collatis argumentis colligo. Verbum Συμμεσάζω significat Efficere condescensionem, ut sic dicam, id est, argumentis propositis efficere, ut aliquis tecum in eandem sententiam descendat. Sic Act. 9. 22. Saulus confundebat Judeos qui habitabant Damasci, Συμμεσάζων (scil. αὐτῶν) id est, assentiri eos cogens, Piscat. in 1 Corin. 2. v. 16. Compingo, Ad coherentiam adduco, quemadmodum fabri lignarii trabes duas compingunt, ita ut indissolubili nexu inter se cohæreant. Concilio, & ad amicitiam fædique adduco, accommodo, & ad coherentiam adduco, Budæus. Συμμεσάζομαι, Compingo. To set in a frame of building, properly; but it is usually taken in a borrowed sense: 1. Sometimes to demonstrate a thing by evident testimonies, as Acts 9. 22. \* Συμμεσάζων, Confirming, that is, as Beza date on the notes, Collatis testimoniis demonstram, place.

&c. Demonstrating it by comparing

ring of one Scripture with another, according to the manner of Artificers, who being about to compact or joine, are wont to fit all the parts amongst themselves, that every one of them may perfectly agree with each other. 2. It signifieth to *instruct*, 1 Corinth. 2. ver. 16.

3. To *assure*, Acts 16. ver. 10. Most frequently, to *knit together*, as members are knit in a body. Ephes. 4.

ver. 16. Συμβιβάζωμεν, *Firmly compacted*. Coloss. 2. 2. f. Συμβιβάζειν των, *Knit together*. It signifieth such a conjunction and knitting together, as is of the parts and members of the same body, which are conjoynd and knit together, compacted or conjoynd with a most strait and indissoluble band. *Intelligit solidam & arctam animorum conjunctionem*: Metaphora ducta à corporibus inter se compactis aut ferruminatis, Vorstius in locum. Septuaginta Interpretes utuntur Συμβιβάζειν pro Instruere, Facere ut intelligas, Isa.

40. 14. Dan. 9. 22. Pro Notum facere, Exod. 18. 16. Deut. 4. 9. Isa.

40. 13. Denique pro Docere, Exod. 4. v. 12, 15. Levit. 10. 11. Psal. 32. 10. Lud. de Dieu. It is used also

Col. 2. 19.

Συμβουλῶ, *Qui est à consilio*, Rom. 11. ver. 34.

Συμβουλῶ, *Consulo. Simul consulto, In eo consilium.* Συμβουλῶν proprie est Simul consultare, & Consilia conferre. Consilia confesso, Con-

junctis animis consulto, Matth. 26. 4. Actor. 9. 23. Ac simpliciter Consulo, vel Consilium do, Joan. 18. v. 14.

Apoc. 3. 18. Sicut etiam 8 Septuaginta utuntur pro Consulit, Consilium dedit, Exod. 18. ver. 19 Num. 24. 14.

Simul consultavit, 1 Reg. 12. 8, 13. 2 Paralip. 10. 8. & 20. 22. Dan. 6.

vers. 7. It is used also John 11. ver. 53.

Συμβούλιον, *Consilium.* Significat & ipsum cœtum consultantium, & ipsam etiam consultationem. Quod enim

Marcus dicit (cap. 3. 6.) ἐπέειν συμβούλιον, significat ipsos convocasse, seu coegisse consilium. Matthæus verò,

cum inquit (cap. 12. 14.) ἔλαβον συμβούλιον, significat Ipsum consilium, quod, habita publicâ consultatione, inierunt de perdendo Jesu, Chæmnit. in Harmon. Evangel.

Dicitur propriè ejusmodi consilium quod plures in-

eunt, quale describitur Matth. 22. 15. & 27. 1, 7. & 28. 12. Mark 15. 1. Act. 25. 12.

Συμμαθητής, *Condiscipulus*, Joan. 11. ver. 16.

h Συμμαρτυρῶ, *ἐμαυτοῦ, ἀπὸ τοῦ ἐμαυτοῦ* Testatur unâ cum spiritu nostro: Rom. 8. 16.

(συμμαρτυρεῖ τῷ πνεύματι ἡμετέρῳ) Beateb witness [together with] our spirit, rather then [to] our spirit, as doe

read Vulg. Lat. Vatablus, and others; for the word is composed with the

preposition Together, or With. It is used also Rom. 2. 15. and 9. 1. Revel. 22. 18.

Συμμερίζομαι, *Participo.* 1 Cor. 9. ver. 13. τῷ θυσιαστηρίῳ (συμμερίζομαι), id est, Altaris sum socius in dividenda victima; nam Συμμερίζομαι ita

ascipitur, Beza.

Συμμέτοχος, *Consort*, Ephes. 3. 6. and 5. v. 7.

Συμμιμητής, *Simul imitator.* Phil. 3. ver. 17. Συμμιμηταί. The word

doth not simply signific followers; but that they would be followers together of him. Id est, Coimitatores mei;

hoc est, Imitemini me unâ cum cæteris qui me imitantur, Erasim.

Σύμμορφος, *Conformis*, Rom. 8. 29. Phil. 3. v. 21.

Συμμορφῶμαι, *Conformis fio.* Phil. 3. 10. (Συμμορφῶμαι τῷ θανάτῳ αὐτοῦ), and Be made conformable; or,

as Beza readeth it, whiles I am made conformable unto his death, that is, unto

Christ being dead.

Συμπαθής, *Multum molestiarum sensu affectus*, 1 Pet. 3. 8. It signifieth

such a fellow-feeling, or sympathie as makes us like affected, as if we were in their case.

Συμπαθεῖν, *Condeleo, Simul effligor.* Hebr. 4. 15. and 10. 34. Compatior, afficio, moveorque sensu alieni mali,

Hyperius.

Συμπαράγινεμαι, *Simul accedo, adsum,* Luk. 23. 48. 2 Tim. 4. 16.

Συμπαρά-

f Συμβιβάζειν est, Res arte compingere, ut nexu indissolubili cohaereant; quod faciunt Architecti in committendis trabibus in aliquo edificio: infra ver. 9. eadem utitur voce de commissuris loquens, & ad Ephes. 4. 16. in simili causa, Aræ. in loc.

g Gerh. in Harm. Evang.



ἰ Ἐπὶ παρ-  
κλῶσις in ge-  
nerē Exhor-  
tationem  
quoq; signi-  
ficat; tamen  
videtur hic  
proprie  
significare  
Consolatio-  
nem, propter  
id quod se-  
quitur, Per  
mutuam fi-  
dem, Piscat.  
in loc.

Σύμπαρεχάλομαι, Communem exhor-  
tationem percipio. Rom. 1. 12. i. Re-  
ferri potest ad mutuam consolatio-  
nem, vel ad mutuam exhortationem,  
Erasm. & Vorst. in loc. Bucerus, &  
Beza, Exhortationem potius quam  
Consolationem convertunt, quia de mu-  
tuo confirmandis animis hic agitur.

Συμπάρομαι, Simul assumo. Acts  
12. 25. and 15. 37, 38. Gal. 2. 1.

Συμπάρομαι, ὑπὸ permaneo, Phil. 1.  
ver. 25.

Συμπάρομαι, Simul patior, Rom. 8. ver. 17.  
1 Cor. 12. 26.

Συμπάρομαι, ὑπὸ mitto, 2 Corinth. 8.  
18, 22.

Συμπάρομαι, Amplector, Acts 20.  
ver. 10.

Συμπίνω, Simul bibo, Acts 10. 41.

Συμπληρόω, ὅρομαι, Compleo, or, Luk. 8. 23.  
Acts. 2. 1. Luk. 9. 51.

Συμπνίω, Suffoco, Coarcto. Matth.  
13. 22. Mark 4. 7, 19. Luk. 8. 14, 42.

Συμπολίτης, Concivis, Ephes. 2. ver. 19.  
Non est Græcis scriptoribus usitatum no-  
men, voce tamen eā usus est Paulus ad  
Ephes. Godlen. Aiunt συμπολίτης  
non esse Græcis scriptoribus usitatum no-  
men, nec satis Latine Concives dici.  
Retinui tamen, quod auctore Paulo  
non dubitarim usurpare, Beza in lo-  
cum.

Συμπούρομαι, Convenio, Simul profici-  
scor, Mark 10. 1. Luk. 7. 11. and 14. 25.  
and 24. 15.

Συμπόσια, Convivium, Mark 6. 39. Li-  
cet foret compositio, aut magis etiam  
ad verbum, compositamentum ( si cum  
bona Latinitatis venia fingere hoc, do-  
cendi tantum causā, liceat ) dicitur ta-  
men non simpliciter de compositatione, sed  
de compositatione quadam convivali,  
ut ita dicam, Stephanus. Banquet  
cometh of drinking, both in Hebrew,  
and Greek, because large drink is  
used in banquets. Hereupon it is  
called the Banquet of wine, Esth. 5. 5.  
The King and Haman came to drink  
with Queen Esther, that is, to banquet.  
Such we call *Banquets*; the  
French, *Tablees*, id est, numerum homi-  
num quantum potest una mensa capere,  
Beza in loc. Græcè συμποσία συμ-  
πόσια, hoc est, convivia convivia. Est

autem Hebraismus quo dictiones gemi-  
nantur pro numero distributivo; ut sit  
sensus, Per singula convivia: aut, Per  
distributiva convivia, sic postea, v. 40.  
ἀρεταὶ ἀρεταί, hoc est, areolæ  
areolæ; pro eo quod est, per areolas  
singulas, Janfen, in Concord. Evang.  
Symposium & de convivio, & de loco  
& dispositione convivarum aliquando di-  
citur, Tossanus.

Συμπροεβύτης, ὁ ὑπὸ Presbyter, 1 Pet.  
5. v. 1.

Συμψέω, Comporto. Συμψέω, Expedit,  
Conducit. τὸ (συμψέω, Militas, Com-  
modum, ostendit. 1 Cor. 12. 7. The  
word there used is τὸ Συμψέω,  
which importeth such a kinde of  
profit, as redoundeth to communi-  
tie, ad utilitatem, scilicet Ecclesiæ, Piscat.  
It is properly *Collatitium*, when a  
great many bring every one his  
stock, and lay them together, and  
make a common bank for them all.

Σύμφημι, Consensio, Rom. 7. 16.

Συμφύομαι, Simul enascor, Luk. 8. 7.

Σύμφυτος, ὁ ὑπὸ plantatus, Rom. 6. 5.  
Σύμφυτος. Erasmus vertit Inficitum:  
sed aliud est Innasci, ἐμφύεσθαι, quod  
ab interno principio existit, aliud Inferi,  
quod causæ est externæ agentis. Versio  
Vulgata utitur Complantatum, at  
Latini foret Unā plantatum, vel  
Congenitum, Beckman. Eleganti  
translatione Christum comparat Aposto-  
lus cum planta quæ humi defossa, suo  
tempore germinavit: Dicit nos cum  
ipso in unam plantam coaluisse, sicut τὰ  
σύμφυτα cum arbore ipsa ita coalescunt,  
ut communi succo vivant, Beza in loc.  
The Greek word meaneth, that we  
grow up together with Christ, as we  
see Mosses, Ivies, Mistletoe; or such  
like, grow up by a tree, and are  
nourished with the juyce thereof.  
Significat non tantum Simul plantati,  
sed etiam in eum plantati, & coa-  
lescentes, & eodem succo viventes.  
Erasmus non male vertit Inficitum, si  
modò magis sensum quam verbum spe-  
ctes, Illyric in Nov. Test. Cum eo  
plantati, Beza.

Συμφυλέτης, Contribulis, 1 Thess. 2. 14.  
Συμφυλέτης sunt ὁμοεῖς (i. e. homines  
eiusdem gentis) quomodo sanè Suidas  
exponit,

κ Ἀπὸ τῆς  
συμπιτρ.  
Convivium  
à convivens-  
do, quod unā  
viverent, qui  
simul ede-  
rent &  
biberent.  
אֵלֶּה  
הַמִּשְׁכָּל

exponit, Druf. ad 1 Theff. 2. 14. Intelligit non tam ejusdem tribus homines, quàm ejusdem gentis, aut civitatis. In quâ generali fignificatione Terentius ufus est vocabulo tribulis. Vide Ambros. legit, Concivibus, Eftius ad loc.

Συμπαν & Adj. ἐν Συμπαν, Ex confensu, 1 Cor. 7. 5.

1 Concentus à Cantu, eo differt, quod Cantus unius fit, Concentus non nisi plurium, Carne-  
1072.

Συμπανία, 1 Concentus. Luc. 15. 25. Est vox musica, quæ concentum significat. A harmonic of many voyces or instruments. Significat etiam Consensum amicorum.

Συμπανέω, ἐοικας, Consentio, Pacifcor, Consono, Convenio. Vocabulum est Musicorum proprium. Propriè, Concino, Ex diversis vocibus unum efficio concentum. Per metaphoram, Consentio, Communi consensu pacifcor, Matth. 18. 19. & 20. 2. It is used also Matth. 20. 13. Luke 5. 36. Afts 5. 9. and 15. 15. Matth. 18. 19. Verbo Græco elegans subest Metaphora: Συμπανέω de musico vocum concentu, harmonicoq; sono dicitur, tanquam si diceretur, non minus gratam esse Deo concordem plurium orationem, quàm concentus musicus hominum auribus fit gratus, Novarin. in loc.

Συμπαννός, Concordia, 2 Corinth. 6. ver. 15.

Συμ-ἰσχυέω, Supplico, Afts 19. 19.

Συμ-ἰσυχ & unanims, Phil. 2. 2. uno & eodem animo conjunctus, Zanch.

Συμ, Cum, often.

Συνάγωα, Cogo, Congrego, Colligo.

Συνάγουα, Pass. often. The Septuagint hath rendred two Hebrew words by it, one which significth, Colligere ad conservandum, Gen. 6. 21.

Micah 2. 12. Another which significth, In thesaurum recondere, Isai. 39. 6. Afts. 4. 26. Illud Συνάγουα non est simpliciter Convenire, sed In concionem aut consilium congregari, & veluti Conspirare, Erasim.

Matth. 26. 3. Συνάγουα non designat coitionem vulgarem, sed quæ sit consilii capiendi causâ, quomodo accipiendum est celebri illo loco, ubi duo aut tres. Sic Psal. 2. 2. Cameron. in Myroth. Evang. De solenni indictione concilii sæpius usurpatur Matth. 2. 4. & 26. 57. & 28. v. 12.

Συναγωγή, Synagoga, Conventus, often. Vox hæc tam latè patet quàm Hebrea Gnedah, aut Latina Conventus. Omnis enim hominum cætus qui ex instituto est, sive judiciorum, sive publici consilii, sive rerum sacrarum gratiâ, hoc nomine appellatur. Deinde verò capit & ad loca transferri, in quibus isti conventus habebantur, ut Lucæ 7. 5. at Matth. 4. 13. sive cætus, sive locum in quo lex divina exponi solebat, intelligas, nihil refert, Grotius: Vide illum in Matth. 10. 17. Ordinariâ fignificatione Συνάγωγή Hellenistis designat conventum, non locum conventus. In novo Testamento aliquando locum aperte significat, ut Luc. 7. 5. Afts. 18. 7. alibi etiam designat conventum, Spanhem. Synagoga Græcè propriè idem est quod Latine o Congregatio, cætus, collectio. Hinc cætus populi fidelis, sive Judæorum vocabatur Synagoga, tunc cætus Christianorum vocatur Ecclesia. Hinc rursus locus, sive Oratorium, ad quod conveniebant Judei orationis & legis audiendæ causâ, vocabatur Synagoga, Cornel. à Lap. The word Synagogue is derived from the Greek Συνάγω, To gather together, and it is applyed to all things whereof there may be a collection. But Synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice, Afts 15. 21. The Temple at Jerusalem was the Cathedral Church, the Synagogues as pettie Parish-Churches belonging thereunto. It significth the place, or act of gathering together; it may signific any assembly of men in the market, or publike places: Et si enim propriè congregationem, impropriè in fignificatione lata alicubi in Scriptura accipitur pro quibusvis locis, in quibus cætus hominum conveniunt, qualia forum & celebriora loca, Matth. 6. 5. alicubi instricta, pro loco, in quem conveniebant Judei, ad audiendum verbum Dei, & ad preces, ibid. c. 4. v. 23. hinc συναγωγή dicitur Ejectus è cætu sacro Ecclesiæ, excommunicatus, Paulus Tarnovius.

Συναγωγή, Conventus.

in Matth. 25. 35. hospitio excipio. Hellenistis συνάγωα dicitur etiam unus qui hospitio recipitur  
2 Sam. 11. 27.



Συναγωνίζομαι, *una certo.* Rom. 15. ver. 30. Strive mightily, as a Champion. Metaphora à *re militari sumpta*, Beza. It is a *militarie word*, noting such fervencie as is for life and death. To wrestle or strive together with.

Συναθλέω, *Docerto, una certo.* Philip. 1. 27. *ᾠμαθλῶντες*, *docertantes.* *Athletarium est*, quo exprimitur pugnantium ardor, & consensus; *estque verbi hujus vis valde emphatica hic posita*, Aret in locum. Phil. 4. 3. *ᾠήσαν*, *laboured*, yea, and even *strove*; for so the word signifieth, putting themselves in hazzard for the defence of the Gospel. Wrestle together as for *masterie*, or for a crown.

Συναθροίζω, *omai*, *Congrego, or.* Luk. 14. 33. Acts 12. 12. and 19. 25.

Συναίρω, *Confero*, Matth. 18. 23, 24. and 25. 19.

p Comes cap. p Συναρχμαλός, *Concaptivus.* Rom. 16. 7. Col. 4. 10. Philem. 23. *Quod verbum propriè designat* *Hastâ superatum & captum*, & *proinde jure belli victoris mancipium.* Ambros.

Συνακολουθέω, *una sequor*, Mark 5. 37. Luk. 23. 49.

Συναλίζομαι, *Convenio.* Act. 1. ver. 4. *ᾠαλιζόμενοι*, *Convalescens*, Vulg. *Congregans.* Pagnin. *Consalessens.* Beckman. *Conversans.* Alii, *Conveniens.* *Est ᾠαλιζω communi mensâ utor*, ab *als*, id est, *sale*; unde *Proverbium*, *Multos modios salis cum aliquo consumpsisse*: id est, *diu cum aliquo eodem usum esse convictu*, Sanctius in loc. *Simul salior*, *postea etiam per Synecdochen*, *Eodem sale*, aut *cibo vescor*: nam *sal est quod condiat cibos*, *gratîque gustui efficiat.* *Quidam legunt ᾠαυλιζόμενοι*, ab *ἔουλ*, quod *Stabulum*, aut *Diversorium sonat.* *Convalescor*, & dicitur à *salis communione*, juxta *Proverbium*, *Salem & mensam nē prætereas*, *Eras.* *Sunt qui exemplis probare conantur ᾠαλιζέσθαι talem propriè notare congregationem*, quæ obtentâ *victoriâ militum ex pugna dispersas oves sub cæctum colligit*: quæ

significationes optime congruerent huic loco, quia *Christus discipulos fugitivos velut dispersas oviculas iterum collegit*, & ad *spiritualem militiam armavit*, Gerhard. in Harm. *ᾠαλιζέσθαι est verbum militare*, significans *Commutationem Ducis*, *Victoris in ipso vestigio commissi prælii*, *Victorin.* Strigel. in *Nov. Test.*

Συναναβαίω, *Simul ascendo.* Mark 15. 41. Act. 13. 31.

Συνανέχεμαι, *Simul accumbo.* Matt. 9. ver. 10. and 14. 9. Mark 2. 15. and 6. v. 22, 26. Luke 7. 49. and 14. v. 10, 15.

Συναναμιγνύμαι, *Commisceor.* 1 Cor. 5. v. 9, 11. *Μίγνυμι* ac *μίξις* etiam de concubitu usurpantur: hic adhibetur vocabulum ab Apostolo, ut indicetur, cum omnem aliam, cum maximè eam probiberi conversationem, quæ sit tam arcta, ac est conjugium, Tarnovius in Exercit. Bibl. 2 Thess. 3. 14. *Have no company with him.* The Greek word signifieth, *Be not mingled with him*, meaning such inward familiaritie as is betwixt a man and his friend.

Συναναπαύομαι, *una refocillor*, Rom. 15. 32.

Συναντάω, *Occurro.* Ille nobis dicitur *ᾠαντῶν*, ad quem nos accedimus, sic Luc. 9. 37. It is used also Luk. 22. 10. Act. 10. 25. and 20. 22. Heb. 7. 1, 10.

Συνάψις, *Occursus*, Matth. 8. 34. *ᾠαντιλαμβάνομαι*, *Vicissim opitulator.*

*Rom. 8. v. 26. ᾠαντιλαμβάνεται*, *Helpeth*, as the Nurse helpeth the little childe, upholding it by the sleeve; or as an old man is upholden by his staffe, *Pareus.* Or rather, *Helpeth together*, for so the word signifieth. *Particula enim ᾠν* ad nos laborantes refertur, quorum tamen vis omnis ab eo Spiritu proficiscitur, qui, sicut nos penitus collapsos erexit, ita etiam erectos regit: ideoque dicitur *ᾠαντιλαμβάνεσθαι*, id est, *ipse vicissim onus attollere ex altera parte*, nē sub eo fatiscamus. *Bez.* It is a Metaphor borrowed from one who is to lift up some great weight, which hee is not able to take up, or to lift alone, and

q Mñ σωμα-  
ταμύγνυμι  
ἀντα, Nē  
commercium  
habite cum  
eo, Beza.

Nē commi-  
secamini  
cum illo.  
Vulg.  
Significat fa-  
miliarem  
conversationem  
cum fra-  
tribus.

r Vulg. Ad-  
juvat, Erat  
Auxiliatur.  
una suble-  
vat, Lifts  
with us, and  
before us.

Vid. Bezam,  
& Ludov. de  
Dieu in loc.

and another then joynes hand with him, or stands over against him at the end of the burthen, and helps him to take up the weight; therefore it is well translated, *Also helpeth*. It is used also Luke 10.

ver. 40.

**Συναπαγομαι, Simul abripior, una abducor.** Rom 12. 16. **Συναπαγομαι, Submitting your selves.** *Obsecundantes*, Steph. Beza. *Consenting*, Vulg. Lat. Arias Mont. *Applying your selves*, Varabl. *Cleaving unto*, Syriack. *Making your selves equal*, Others. **Συναπαγομαι, Obsecundantes, accommodantes, & quod minus Latine dici solet, condescendentes: licet in quibusdam codicibus sit Συναπαγομαι, simul ducentes, vel ducti, id est, una conversantes.** Quod penè idem est cum priore, Estius ad locum. The word properly signifieth, to be carried away together. It is used also Gal. 2. 13.

2 Pet. 3. 17.

**Συναποθνήσκω, Commorior.** Mark 14. 31. 2 Cor. 7. 3. 2 Tim. 2. 11.

**Συναπολλυμαι, una perco,** Heb. 11. 31.

**Συναποστέλλω, una mitto,** 2 Corinth. 12. 18.

**Συναμολογεμαι, Congruenter coagmentor,** Ephes. 2. 21. and 4. 16. Perfectly joyned together.

**Συναρπαζω, omai, Corripio, Arripio, or,** Luke 8. 29. Acts 6. 12. and 19. 29. and 27. 15.

**Συναυξανομαι, Simul cresco,** Matth. 13. ver. 30.

**Συνδεομαι, una vincior,** Heb. 13. 3.

**Συνδεσμος, Nexus, vinculum.** This word, Coloss. 3. 14. translated *Bond*, signifieth not such a bond as doth tie one thing to another, but properly such a bond as doth couple, conjoine, binde, and unite many things together, and is to be rendered *Couple, or Conjunction*. It is used also Act. 8. 23. Ephes. 4. 3. Col.

2. 19.

**Συνδοξάζομαι, Simul glorificor,** Rom. 8. ver. 17.

**Συνδουλῶ, Conseruus,** Matth. 18. 28. 29, 31, 33. and 24. 49. Col. 1. 7. and 4. 7. Rev. 6. 11. and 19. 10.

**Συνδουλῶ, Conseruus,** Act. 23. 30.

**Συνεγείρω, una excito.** **Συνεγείρωμαι, una resurgō,** Ephes. 2. 6. Coloss. 2. 12. and 3. 1.

**Συνέδριον, Concessus, often.**

It was called the Court of the Seventy and two, and was held at Jerusalem only, from which the Jews retained this word, calling the Judges *Sanhedrim*: none might appeal to any other, Numb. 11. 16. **Synagogæ sunt conventus Ecclesiastici, Synedria conventus Judicum,** Seultet. Exercitat. Evangel. lib. 2. cap. 11. **Non assentior doctissimo viro, qui scribit Synedria propriè Gentium esse: quam Syriacè Synagogas Judæorum. Potius dixerim, Synedria esse confessus Judicum, & Synagogas conventus Ecclesiasticos: cui rei firmandæ esse poterit Interpretatio Syriaca, quam vide, si vacat, Matth. 10. ver. 17. Drus. Quæst. Ebraic. lib. 1. quæst. 64. Vide etiam Seult. in Matt. & Marc. cap. 10.**

**Συνείδησις, Conscientia, often.**

**Sunt voces duæ Græcæ, quibus indiscriminatum aliquando utuntur Autores, ad rem illam significandam, quam Latine conscientiam appellamus, Συνήνεσις nempe, & Συνείδησις.** Prima fit à **Συντηνέω, quod est conseruo & attendo.** **Συνείδησις autem à Συνείδω, id est, conficius sum: Συνήνεσις propriè est habitus principiorum practitorum, quæ nobis à natura indita sunt; at Συνείδησις, sive conscientia, non est habitus, sed actus, ut ex ipso nomine constat, videtur enim idem esse conscientia, ac cum alio scientia; unde & Græci Συνείδησιν à συν & εἰδέναι derivant, Rivetus.**

This word is used, 1. More strictly, and properly, when it is joyned with other faculties of the Soule, as Tit. 1. 15. 1 Tim. 1. 5. In the first it is differenced from the Minde: in the latter, from the Will. 2. More largely, when it is put alone, and so it stands for the whole heart, soul, and spirit, working inwardly upon it selfe by way of reflex, Act. 24. 16. Of συν, and εἶδω, as *Conscientia, à Con, & Scire*. It sounds as much as *Cordis scientia*, saith Bernard; as *Sci-*

Ecc entia

ἡ Δοξὴ ἐστὶν  
omne vincu-  
lum, quo eti-  
am res una  
aliqua liga-  
tur: sed συν-  
δουλῶ ἐστὶν  
vinculum,  
quo simul  
colligantur,  
Zanch.



entia cum alio, faith Aquinas. Dicitur σωείδης, Conscientia; quia non solus homo novit quid fecerit, sed & alii id sciunt: Deus nimirum, & Angeli, & homines, Polyc. Lyser.

Σωίμεν, Sum cum alio, Luke 9. 18. A& 22. 11.

Σωείσχεσθαι, Simul introeo. Joh. 6. 22. and 18. 15.

Σωείδης, Socius peregrinationis, A& 19. 29. 2 Cor. 8. v. 19. Σωείδης, Socius peregrinationis nostræ, Beza. Comes peregrinationis nostræ, Vulg. Potius, Collega, sive Socius, ut æqualem intelligas, non sequentem, Eras.

Σωείκληθι, Unā electus, 1 Pet. 5. 13.

Σωείλαω, Compello, A& 7. 26.

Σωείμαρτυρέω, Testimonium præbeo, Heb. 2. 4. Græcum participium σωείμαρτυρέων & tricompositum est, quod Latine sonat coattestante, id est, simul attestante; quasi diceret Apostolus, humanum testimonium accedente divino per miracula testimonio, fuisse roboratum, Estius in locum.

Σωείτορας, Comitor, A& 20. 4.

Σωείγυς, Adjutor, Administer. Rom.

16. 3. Σωείγυς, Adjutores, Helpers, Beza, Vulg. Lat. Varab. but rather Fellow-helpers, Cooperatores, Tremell. 2 Cor. 6. 1. Θεοὶ Σωείγυοι, Dei \* Adjutores, Vulg. which Stapulensis rightly reprehends, faith Beza. Dicitur enim eum adjuvare, cui vires non sufficiunt: quis autem hoc de Deo dicat?

The Rhemists corruptly also translate it Coadjutors of God, for Co-workers, or workers with God, as the Greek word doth evidently declare, and as both the Syrian, and Arabian Paraphrast, and their own Interlineal have turned it; that is, instruments that the Lord useth in the salvation of men, as the Apostle himself doth a little before expound it, when he faith that they are Ministers, by whom men believe; whereas a Co-adjutor is properly there, where the principall is not able to doe it of himselfe. Erasmus & Beza Collegam vertunt, proprie Cooperator, Zanch. in Phil. 2. 25. It is used also Rom. 16. 9. 21. 2 Cor. 1. v. 24. and 8. 23. Phil. 4. 3. Colos. 4. 11.

1 Thesi. 3. v. 2. Philom. 1. and 24. 3 Joh. 8.

Σωείγω, Unā operor, Adjumento sum, Operam confero, Administer sum. Mark 16. 20. Rom. 8. 28. 1 Cor. 16. 16.

2 Cor. 6. 1. Jam. 2. 22.

Σωείχομαι, Convenio, unā venio, Comes sum, Comitor, often. Matth. 1. 18.

Σωείδεν, Convenissent ad contubernium, In eadem ades convenissent, Steph. Congressi sunt, Eras. Nuptias, & tori commercium significat, inquit ille, Convenire pro Coire verecundè significat: De mutuo conjugii usu bonefè dicitur, ut 1 Cor. 7. 5. usurpatum de conventu Senatorum ad rerum gravium deliberationem, Marc. 14. 53. A& 25. 17. & 28. 16. 1 Cor. 11. 20.

Σωείχεται duobus modis dici potest; vel ut de singulis seorsim sumptis dicatur distributivè; vel ut de omnibus simul sumptis dicatur collectivè: posterius hoc dici non potest; nam congregatio non congregatur sed congregata est; at de singulis seorsim coeuntibus id vero, & verè, & eleganter dicitur, Cameron. in Myroth. Evang.

Σωείδω, Vescor cum aliquo, Luke 15. 2. A& 10. 4. 1. and 11. 3. 1 Cor. 5. 11. Gal. 2. 12.

Σωείσις, Intelligentia, Marc. 12. 33. Luc. 2. 47. 1 Cor. 1. 19. Ephes. 3. 4. Colos. 1. 9. & 2. 2. 2 Tim. 2. 7. Σωείσις est (deficiente Aristotele) habitus, & facultas rectè intelligendi, & judicandi eas res, circa quas prudentia versatur; nempe res civiles, & ad humanam vitam, & societatem civilem, utiles atq; necessarias.

Σωείδεις, Intelligens, Prudens. Matth. 11. 25. Luke 10. 21. A& 13. v. 7. 1 Cor. 1. 19.

Σωείδομαι, Comprobo, Consentio. A& 8. 1. συνδοκῶν ultrò consenserat. Vulgata, erat consentiens. Ego addidi particulam ultrò, admonitus à Syro & Arabe interpretibus, qui propriam verbi συνδοκῶν significationem eruditè observantes, συνδοκῶν illud convertunt. Est enim quidam etiam vi aut metu extortus consensus, Beza in loc. Erasmus, consenserat. Syrus, delectabatur & participabat. Nempe quum compositum verbum non haberet, duobus expressit:

u Comes, Vulg. Malè: neque enim quisquis est Comes, idem est σωείδης, Beza.

\* Durisculum hoc apparet, quantum ei subserviant. Administri, Beza. Operis participes, Ambros. Dei cooperatores, Arias Mont. August. & Eras. Dei co-operarii. Cum Deo operamur, Tremell. Cooperatores de Deo, Fr. Bib. Cooperarii, in ministerio, non conversione. Ex cuius, cum, & ὁμοῦ, Operamur, officium: qui nobiscum versatur in eodem officio.

y Convenisse, viz. ad cohabitationem, & torum conjugalem, Patens. Priusquam illam duxisset domum, Beza.

z Of Cud, Com, iu, Bene, & docto, Sentio.

*expressit: Sic & Arabs, Erat amans & particeps. Nihil ergo apud hos Interpretes est, cur Cl. Beza verteret, ultro confenserat. Ego Syrum fecutus, verito una delectabatur corde ejus. 'Eudonēv est delectari; σὺν significat, Eum una cum aliis, (de quibus cap. precedenti,) fuisse delectatum, Ludov. de Dieu in loc. Rom. 1. 32. σὺν δὲ δὸν ἑστὶ significeth not an assent only, but an approbation, and patronage, as Beza and Pareus read, Patrocinantur, They give patronage: but Piscator rather useth the word Applaudunt, because to applaud, and approve, is more than Patronize; for one may be a Patron of that upon some occasion, which he doth not altogether approve, Dr. Willet in loc. It is used also Luke 11. 48. Acts 22. 20. 1 Cor. 7. 12, 13.*

*σὺν δὲ δὸν ἑστὶ, Epulor, 2 Pet. 2. 13. Jude v. 12. Una epulor.*

*σὺν ἐρίσσει, una insurgo, Acts 16. ver. 22.*

*σὺν ἐρίσσει, una tenco, Tenco, Constringo, Contineo, Detineo, or, Coarctor, often. It is used not only of affliction of the body by diseases, Matth. 4. 24. Luke 4. v. 38. Acts 28. ver. 8. of the coangustation, or straitning of a Citie, on every side besieged, Jer. 52. ver. 3. Micah 5. 1. Luke 22. 63. but also de Angustia, & Anxietate animi, of the straitning, and perplexitie of the minde, when one knoweth not what to doc, or whither to turn him, Luke 8. 37, 45. & 19. 43. Phil. 1. 23. Luke 12. 50. πὼς σὺν ἐρίσσει, Quomodo coarctor. Sumpta est Metaphora ab angustis locorum, ubi vel ab hoste intercepti, vel aliqui clausi, & veluti costricti sumus, ut exitum invenire nequeamus, Chemnit. in Harm. Evang. In maistitia enim cor costringitur, & quasi comprimitur. It is used 1 Sam. 14. 6. quando varia difficultates nos undique premunt, σὺν ἐρίσσει dicimur, Chemnit. Act. 18. 5. σὺν ἐρίσσει το πὼς πνέματι, Constringebatur spiritu, id est, inus, & apud se aestuabat præ zeli ardore, Beza. Syrus & Arabs Tò σὺν ἐρίσσει acceperunt pro Angi,*

*& in angustias redigi, ut solent qui indignissime aliquid ferunt, quod ipsos cogat dicere vel facere quod sit ipsis gravissimum. 2 Cor. 5. 14. σὺν ἐρίσσει, id est, totos possidet, ac regit, ut ejus astatu quasi correpti agamus omnia; alludit enim ad vatium suorem, Beza. Constringit. The word significeth such a hemming in, as of the beast in a pound, or pinfold, that is put into it, and cannot get out by any evasion: so doth faith controll the heart, that it cannot winde out. It is used by the Septuagint for to lay hold on, or retain having laid hold on, King. 6. 10. for a strong embracing in the armes, Prov. 5. 20. for shutting up, or captivitie, 2 Sam. 20. v. 3.*

*σὺν ἑδομαι, Delector, Rom. 7. 12. σὺν ἑδομαι, Consuetudo, Joh. 18. 39. 1 Cor. 11. 16.*

*σὺν ἑδομαι, Delector, Rom. 7. 12. σὺν ἑδομαι, Consuetudo, Joh. 18. 39. 1 Cor. 11. 16.*

*σὺν ἑδομαι, Aequalis, Galat. 1. 14. e Aequalis, Græca vox expressor est, notans eos qui sunt in equali ætate, hoc est, qui ejusdem sunt ætatis: ἡλικία enim f. A Contentu primò Staturam, deinde per metonymiam effecti, Ætatem significat, quia ætatis incrementum statura sequitur. Latine dicuntur æquales per Synecdochen generis, sic Cicero, lib. 3. de Offic. in principio, Catonem dicit fuisse serè æqualem Scipionis, Pifcat.*

*σὺν ἑδομαι, una sepelior, Rom. 6. 4. Col. 2. 12.*

*σὺν ἑδομαι, Constringor. Matth. 21. v. 44. Vulg. & Erasmi. converterunt, Conquassio apud Luc. 20. 18. sed hic rectius vertunt, Constringor. Nam θλασθὲν sunt Aristoteli quæ in frustra dissiliunt, ut glacies, vitrum, testa: quassari verd possunt, quæ tamen non constringuntur, Beza in Matth. 21.*

*σὺν ἑδομαι, Comprimo, Mark 5. 24, 31. σὺν ἑδομαι, Commينو. Act. 21. 13.*

*σὺν ἑδομαι, Interp. Affligentes cor meum. Alii, Comminuentes cor meum: Ego tamen malim reddere, Cor meum molle redentes, (nam Latini interdum Cor molle dicunt) vel Cor meum mollescere facientes, aut certè animi mei robur frangentes, Steph. in Thes. Comminuentes, vel Frangentes, sic*

*Ecc 2 m. 10*

<sup>a</sup> De morbis vehementioribus, qui totam naturam affligunt, Matth. 4. 24. usurpatur, & medicis frequens ejus usus est.  
<sup>b</sup> Significat, Undiq; circumstiteret, coardare, & urgere, sicut fit in obditionibus, Luc. 19. 43. Poly. l. 7.  
<sup>c</sup> Vide Lud. de Dieu.  
<sup>d</sup> Gerh. in Hist. Harm. Evang. & Loc. Theolog.



malo quàm Emollientes; nam ista significatio per Synecdochen generis huic verbo tribuitur, quum sermo est de luxu, quo animus veluti frangitur. At hic sermo est de lacrymis, quibus cor dicitur frangi, seu comminui μελαφοεικώς, Piscat. in Schol. Emollientes: hoc propriè dicitur de iis qui deliciis franguntur, quod de Annibale Campanis deliciis emollito dicitur: est igitur Translatio inde sumpta, quod consusione res etiam durissimæ comminute molles evadant. Sic tristitia quoque dicitur cor aliqui saxum conterere, ut Psal. 51. 19. Beza in loc.

Συνιδεῖν, Considerare, Act. 12. 12. and 14. 6.

g Intelligere componitur ab inter, & legere: ut significet intrinsecus in intellectu discernere, & penitius considerare, atque curare, sive lecta, sive audita, Pol. L. 7. in Harm. Evang.

Συνίημι, g Intelligo, often. Matth. 13. 19. Μη συνίητε, Non attendit, viz. animum, id est, animo non recondit, neque apud se auditum considerat. Non intelligit, Vulg. Which, though it answer to the Greek word in its usuall signification, yet it doth not agree to this place: for Christ speaks not here of men that are rude, and which understand not any thing of that they heare, but of them which care nothing for that they heare; to which hee opposeth them which embrace that which they heare with joy, Beza. Non significat simplicem agnitionem, sed quæ cum deliberatione est conjuncta, ut cum architectus vel faber de edificanda domo consultat; sicut Exod. 36. 1. Artificibus tribuitur, qui erant gnari ut scirent fabre operari. Complectitur intellectum practicum, & significat Industriam, diligentiamque adhibere in rebus agendis, atque opponitur incogitantia seu socordia: sic accipitur, Jos. 1. 7. 1 Sam. 18. ver. 14. 2 Reg. 18. Poly. Lys. Emphasis verbi Græci est, Simul mittere: quum scilicet is qui audit, mentem suam simul mittit cum sermone quem audit, ut pari quasi passu incedant. Tum autem simul cum sermone \* mittitur mens, quum illum intelligit, aut saltem ad eum attendit. Hinc phrasus Latinorum, Non assequor, quum volunt dicere, Non intelligo quod dicis.

\* Piscat.

Συνίσταω, Commendo, 2 Cor. 3. 1. and 5. v. 12. and 10. 12.

Συνίσταω, Συνίστημι, ἀμα, Simul sto, confisto, constituo, commendo, commendator, often.

h Confutuo, Rom. 3. ver. 5. Commendo, Rom. 16. 1. 2 Corinth. 4. 2. Confisto, Col. 1. 17. Testatum facio, 2 Corin. 6. 4. & 7. 11. quomodo usurpatur hoc verbum etiam apud Demosthenem, ut doctissimus Budæus observavit.

Συνωδία, Comitatus, Luc. 2. 44. Significat comitatum eorum, qui simul eandem protectionem susceperunt, & idem iter ingrediuntur: ut Act. 9. 7. de comitibus Pauli: ubi alii possunt præcedere, alii aliquando subsequi. Neh. 7. v. 5. Græci usurpant de illis, qui ejusdem genealogia simul proficiuntur, Chemnit. in Harm. Evang.

Συνωδία, Iter facio cum aliquo, Act. 9. ver. 7.

Συνωδία, Conscius sum. Συνωδός, Conscius, Act. 5. 2. 1 Cor. 4. 4.

Συνωικέω, unā versor. 1 Pet. 3. 7.

Συνωικέτες. This word, under which Saint Peter compriseth the dutie of an husbands' cohabitation with his wife, is a title appropriated to an husband: from which the notation of the English word Husband doth not much differ.

Συνωικοδομέομαι, unā edificor, Ephes. 2. v. 22.

Συνωικέω, unā colloquor, Act. 10. 27.

h Συνωμορέω, Confinis sum, Act. 18. 7.

Συνωχῆ, Anxietas, Luc. 21. 25. 2 Cor.

2. ver. 4. i Magis angustiam sonat, quàm externam afflictionem: Propriè significat coarctationem, angustiam, & anxietatem, Jansen.

Συντάττω, Constituo, Matth. 27. ver. 10. Thence comes σύνταγμα, Constitutio, Ordinatio, Certus militum numerus; sed propriè, qui instructa est acie, & stat in prociectu.

Συντελέω, Consummatio. Septuaginta utuntur pro vocabulo quod consummationem, & consumptionem significat, 2 Reg. 13. 17. Jerem. 5. 18. Dan. 9. ver. 27. Apud Platonem usurpatur de fine consummato: significat igitur finem, & rerum consummationem. De Mat. 28. 20. seculi, id est, totius mundi, & vite præsentis

h Rom. 3. 5. Οὐδὲ συνίσταω, Confirmar, aut Commendat Dei justitiam: utrumque significat, Aret. in loc.

i Συνωικέω, Coniux.

k Conterminus sum.

l Usurpator pro animi angustia & anxietate, Gerhard.

A Συνωχομένη, piemor, coarctor.

presentis consummatione usurpatur, Matth. 13. v. 39. 40. & 24. 3. Heb. 9. v. 26.

Συμῆλκω, ἐομαι, *Finio, consummo, exigo, expleo, conficio, or*, Matth. 7. 28. Mark 13. 4. Luk. 4. 2. 13. Acts 21. 27. Heb. 8. 8. Rom. 9. 28. *Simul ad finem tendo, vel, Ad eundem finem tendo, vel, unā tendo, consummo, perficio.*

Συμῆμνω, ομοι, *Concido, or*, Rom. 9. 28.

Συμῆνέω, ἐομαι, *Obfervo, conseruo, or*. Marc 6. 20. ubi, ut τὸ Συμῆνέειν de cultu & obfervantia dicatur, quomodo hic eam vocem recentior Interpres accipit, non admittit (nisi fallor) qui intelligunt quid Græcè sit loqui. Vetus custodiendi verbo usus est, longè melius, ni fallor. Servabat eum, ac custodiebat. Τηγεῖν etiam autoribus his dici solent, qui in carcere servantur: Ita Act. 12. 5. Heinſius. It is used also Matth.

9. 17. Luc. 2. 19. and 5. 38. Συμῆνῃς, δεμα, *Constituo, pacifcor, consentio. Non solum significat pacisci, sed etiam consentire. Job. 9. 22. Non frustra utitur Johannes verbo συλῆμνω, quod conspirare significat, ut doceat, qualia sint conciliabula que contra Christum colliguntur. Invenitur hoc verbum 1 Sam. 22. 13. ubi Rex Saul Sacerdoti Achimilecho (sed per calumniam) obicit, quod cum Davide conspiraverit adversus Regem, Pol. Lys. Act. 23. v. 20. & 24. 9. Lxx. utuntur pro verbo quod animorum consensum & colligationem significat, quæ significatio isti loco Luc. 22. 5. pulchrè convenit: sensus igitur est, quod, verbis ultro citroq; commutatis, tandem inter Pontifices & Judam de certa pecuniæ summa convenit.*

Συμῆλωος, *Pancis*, Act. 24. 4.

Συμῆλκω, *Concurro*. Mar. 6. 33. Act. 3. 11. 1 Pet. 4. 4.

Συμῆλκω, ομοι, *Contero, quasso, confringo, or*. This word significeth to lessen a thing, or break it to pieces: so it is used Rev. 2. 27. of breaking vessels into shivers: It is often also affirmed of contrition, which is done without wounding, or fraction, as ° Mat. 12.

huius verbi significatio. Sed hic accipi pro Quassam indicat verbum sequens: nam qui fieri potest, ut quod jam comminutum est & contritum confringas? Beza.

ver. 20. it is spoken of the reed, and Esa. 38. 13. 1 King. 13. 26. It is used also Mark 5. v. 4. and 14. 3. Luke 4. 18. and 9. 39. John 19. 36. Rom. 16. ver. 20. Being applied to the feet, it noteth the breaking or crushing, which is by stamping upon a thing.

Συμῆμνω, *Contritio*, Rom. 3. 16.

Συμῆμνω, ὁμοι, *unā educatus*. Actor. 13. ver. 1. *Simul nutritus, puer col-lactaneus, qui pariter mammam suxit, Infant nourri de la mesme tette, ou Nourrice. A foster-child, or which sucked of the same milk, Jun. No-melal.*

Συμῆμνω, *Convenio*, Luk. 8. 19.

Συμῆμνω, ὁμοι, *unā simulo*, Galat. 2. ver. 13.

Συμῆμνω, ὁμοι, *unā operam confervo*, 2 Cor. 1. 11.

Συμῆμνω, ὁμοι, *unā parturio*. Rom. 8. ver. 22. Συμῆμνω, *Travelleth in paine, as a woman in travell to be delivered.*

Συμῆμνω, *Conjuratio*, Act. 23. 13.

Συμῆμνω, *Syrus*, Act. 27. 17. *Locus arenosus & vadus, qui naves ei appul-sas veluti trahit, & retinet, & denique absorbet; à verbo σῆμνω, quidd navigia deprehensa, ab his retineantur, ut non possint evadere: vel à σῆμνω, con-fluo, quod illic arena & limus varius confluat. Hujusmodi loca Latini vo-cant Brevia.*

— Treis (naves) Euris ab alto Virgil. *E.*  
In brevibus, & Syrtis urget (miserabile visu) mid. 1.

Illiditque vadis, atque aggere cin-git arenæ.

Συμῆμνω, *Traho*. Συμῆμνω est propriè, Per pavementum, vel solum trahere; unde σῆμνω vultis caudata matronarum nobilium, ejus cauda per solum trahitur, Piscat. in Joh. 21. 8. & Act. 14. 19. It is used also Act. 8. 3. and 17. 6. Rev. 12. v. 4.

Συμῆμνω, *Discerpo*, Luk. 9. 42.

Συμῆμνω, τὸ, *Commune signum*, Mark 14. 44. *De composito datum, ut Tessera apud Latinos, Symbolum, Beza. Vul-gatus simpliciter vertit Signum, ut & Syrus & Arabs; id probo, inquit Lu-dovic.*

Ita signifi-catur, ut sum-mus dolor, sic etiam læ-tus exitus qui cum con-sequetur, Be-za.

Arer.

Latini quo-que Symma vocant, ut Martial,

Apræsti longum, in quo-que Symma tibi.

Vox hæc & vox σῆμνω apud Græcos sacrarum literarum Interpreteres plene idem valent, Isa. 5. v. 16. & 49. 23. & 63. 10. Jud. 20. 40. Grotius.



dovic. de Dieu in quatuor Evangelia. *Signum consignans, sive id ex composito datum, sive non, Id. ubi supra.*

u *Συναμα* est plurale neutrum, ut *συγκληρομα* & *συμμοτο*, ibid.

*Συναμα, Ejusdem corporis, Steph. Ephel. 3. 6. Concorpores, Steph. Bez. Vulg. Concorporeales. Ejusdem corporis, Erasim.*

*Συνασιασῆς, Socius seditionis, Mark 15. v. 7.*

*Συνατικὸς, Commendatitius, 2 Cor. 3. 1. twice.*

*Συναυξέω, δομαί, Simul crucifigo, or, Unā in crucem tollor. Metaphorice apud Paulum ad Galat. 2. 20. It is used also Matth. 27. 44. Mark 15. 32. Joh. 19. 32. Rom. 8. 6.*

*Συέλλω, Subtraho. Proprie, Contraho, item, Compono ad sepulturam, Vestibus sepulchralibus obvolvo, Act. 5. 6. Verbum enim<sup>a</sup> à Luca Evangelista adhibitum in Actis Apostolorum, ad corporis mortui funerationem indicandam. Id quidam aliās corripere transfert, aliās subtrahere: sed meo quidem animo neuquam appositi. Neq; verò longè abire necesse est: Quippe in proximo posita pervulgata verbi notio optime quadrat, nempe contrahere, seu coarctare; *εμῆς* jure amplectitur Syrus, Fullerus Miscell. fac. li. 6. ca. 18. 1 Cor. 7. 29. The time is short, *Κατὰς συντεταμένον*. The Greek word is a Metaphor taken from a piece of cloath that is rolled up, only a little left at the end, M<sup>r</sup> Burrh. Moses his choice.*

*Συενδύω, Unā suspiro, Simul gemo, Congemisco. Rom. 8. v. 22. Συενδύει, groaneth, as one pressed with a burden, desiring to be eased.*

*Συσιχηέω, Eādem serie respond. o. Steph. Bez. Galat. 4. 25. Primò significat quod in eadem serie est, aut quandam conjunctionem habet: deinde significare potest, Simul incedere, aut ambulare, Illyr. in loc. Not well translated bordereth, as in the old; but answereth, or, is in the same rank with, as the new and best Translation. Itaq; *συσιχηέιν* dicitur Jerusalem illa monti Sinai, quia eandem legem proponebat in toto illa externo cultu, quæ in Sinai data fuerat, cui qui adherere voluerunt,*

*ut in ea justitiam querebant, sub jugo servitutis manserunt. Et ab Ecclesia Dei rejecti fuerunt, tanquam abdicati filii, Rivetus.*

*Συσεπίωτης, Commilito. Phil. 2. 25. Philem. 2.*

*Συσεέω, Converto, Act. 28. 3. Convolvo in faciem.*

*Συσεέω, Concurfus, Coitio, Act. 19. 40. Et 23. 12. Conversio, Et convolutio, quæ sit in orbem, aut gyrum; Vortex capitis. Vertigo, quum oculis alicujus videntur omnia circumagi, ac rotari. Vulg. Eras. Et Beza, Concurfus. Arabs bene, Seditio. Tumultuarium enim Et seditiosum concursus significat: ut *συσεέω* est, Populum factiosè cogere; sic *συσεέω* est factiosus cœtus, Lud. de Dieu in Act. 19. 40. Examen apum *συσεέω* μελισσών Lxx. Interpretibus dicitur. Jud. 14. 8. nec aliter se habet *συσεέω* τῶ καὶ seditiosa coitio populi. Lxx. etiam pro conjuratione utuntur, 2 Reg. 15. 15. Amos 7. 10. Et alibi, Idem ibid. Coitionem arcanam Et factiosam factionem significat, Gagneius.*

*Συχηματίζομαι, Configuror. Rom. 12. v. 2. Μὴ συχηματίζετε. Tolet hence collecteth, because the vulgar Latine thus readeth, Nolite conformari, Have ye no will to be conformed, that it is possum in arbitrio hominis, placed in the will of man, whether thus to be fashioned, or not; whereas there is no such word in the Originall; for it signifieth, be not fashioned: and besides, the very next words, be ye changed, doe confute this opinion. Accommodate not your selves, so<sup>a</sup> Erasmus. Fashion not<sup>b</sup> your selves, so<sup>a</sup> Beza. Conforme not your selves, so the<sup>b</sup> Syrian Translation. And<sup>c</sup> Fr. Bib. and we, Be not conformed. 1 Pet. 1. 14. συχηματίζεσθαι, viz. as a player is framed and fashioned to the gesture and words either of drunkennesse, or adulterie, when he playeth them on the scaffold of the Theater, H. Steph. in Thes.*

*Σπείλω, Occido, Mactō. Σπείλομαι, Pass. 1 John 3. 12. ἐσπάζει, Jugulavit. Si propria verbi significatio retineatur, statuentium*

<sup>y</sup> Vocabulum militare, sic enim dicuntur, qui sub iisdem signis militant.

<sup>a</sup> Est, Ejusdem ordinis esse, In eadem serie esse, Polyb. Eras. in loc. Notat Budæus in commentariis verbum συσιχηέω de iis tantum rebus proprie dici, quæ quendam inter se consensum, cognationem, & convenientiam habent.

<sup>b</sup> Ne accommodetis vos ad figuram. <sup>c</sup> Ne vos configurate. <sup>d</sup> Ne conformetis vos. <sup>e</sup> Ne vos conformetis.

tuumdum erit, qudd Cajin fratrem occiderit ferro in jugulum adalto: potest tamen illud verbum per Synecdochen speciei accipi generaliter, Piscat. & Vorstius in loc. It is used also Revel. 5. 6, 9, 12. and 6. 4, 9. and 13. 3, 8. and 18. 24.

d Jugulatio, d Σφαγή, *Macatio*, Acts 8.32. Rom. 8.  
*macatio*, 36. Jam. 5.5. It signifieth *epulum*.  
*cedes, Isocr.* See Beza's notes.

Item pars illa colli quæ aliquis jugulatur, *Σφαγίων, Victima, Act. 7.42. Hostia, i. bestia quæ jugulatur, animans quod mactatur.*

c Στόδες, Vehementer, Valde, Matth.  
2.V.10.

Στοδρεῶς, Vehementer, Acts 27.18.

f *Signum*, fr *Σφραγίς*, <sup>t</sup> *Sigillum*, often. Although it be sometimes used to shut things, and the Verb signifieth to shut, or hide, as *Matth. 27. 66. Revel. 5. 1. and 10. 4.* yet both the Noun and the Verb especially signifie an *obsecration*, which is made *majoris fidei & auctoritatis causâ*, as we may see *1 Cor. 9. 2. 2 Tim. 2. 9. Revel. 7. 2, 4. 2 Cor. 1. 12. Pareus. Rom. 4. 11. Signaculi nomen, quod vetus Interpres & Erasmus usurpavit, libens refugit; partim quod non sit admodum usitatum, partim quod non satis videatur illam vim obsecrationis declarare, Beza in loc.* Both the Hebrew word *סֵדֶן*, and this Greek word *σφραγίς*, & ipsum instrumentum signandi, & impressum characterem nunquam denotant. *Παρό τὸ σφραγίσθαι, Munio, ut proprie sit signum quo aliquid munimus, & confirmamus.*

*Σεργήζω* Obſigno, Conſigno. *Σεργή-  
ζουμι*, Paſſioſten. Dicitur præcipue  
de his que ſigno aliquo impreſſa ſignan-  
tur, ut ab alijs cognosci poſſint, Arct.  
Joh. 6. 27. *Ἐσεργήσε'*, Obſignavit,  
ſeu ſigillavit: valde ſignificans ver-  
bum eſt, & indicat, tum quod Pater ſe-  
creti Charactereſem ſubſtantia ſua, Heb. 1.  
tum quod eum immortuo decreto ad hoc  
tantum munus Servatoꝝ inſanſuraverit,  
Illyr. in loc. Vide Bezam & Piſcat.  
Rom. 15. 28. The *Vulgar Latine* read-  
eth, & have aſſigned, ſo Lyrar, Haymo:  
but the Greek word ſignifieth ra-

*Squa, Malleoli, A&S 3. 7. Quid mallei speciem quodammodo repraesentent, Beza. Hoc vocabulo declarantur extrema illa quae ad talum desinunt, & ad latera extuberant, processus nimirum illi appendicium ossium, quos tibiae constituunt: nos in vernaculo sermone, pedis cavillus, i. clavos, vocamus, quod in illa vertebra pes vertatur, quae nisi firma fuerit, gradiri non possis, Id. ibid. The Jesuite carpes at <sup>b</sup> Beza, but gives no good reason for his varying from him in his version.*

Σχ<sup>8</sup>εδ<sup>8</sup>ω, Prop<sup>8</sup>. Act. 13.44. and 19.26.  
Heb. 9.22.

Σχήμα, Species, Habitus. I Cor. 7:31. This word translated *Fashion*, significeth but an accidentall and externall figure without substance. It significeth the *surface*, the *outside*; as if all the things of the world were a meere *surface*, and vain *outside*. Est figura rerum inanimatarum, Arct. Ἡ Σχήμα τὸ νόημα. It is very emphaticall, and significeth the habit, vesture, or clothing of the world. Proprie vestem notat exteriorem, Alsted. Dicitur vel species, vel forma, sed potius species, quod Gallice dicitur, La belle apparence, Steph. in Thef. It is used also Phil. 2:8.

Σχιζομεν, quæ, Findo, Divido, &c. This word is used of many things broken and divided: 1. Of the garment cut, Matth. 9. 16. Luke 5. 36. Joh. 19. 24. 2. Of the veil of the Temple which was cleft into two parts, Matth. 27. 51. Mark 15. 38. and Luk. 23. 45. as also of the cleaving of the rocks, Matth. 27. 51. 3. Of the breaking of the net, John 21. 11. 4. Of the division of the multitude, Act. 14. 4. and 23. 7. 5. Of the cleaving of the Heavens, Mark 1. 10. Verba σχιζειν & σχιζεν, & ex vi vocum, & ex usu Scripturæ alibi rationem fissionem notant, nusquam appa-

h. *Es?* a verit  
 Mahe-  
 li. i. c. o. f.  
 juxta talos  
 extantia, sed  
 frigide :  
 significat  
 enim totum  
 pedem, ut &  
 tibia fecer-  
 nitus : quare  
 minutius  
 minúque  
 recte *Pagani-  
 us*, *apud*  
 verit *Tals*.  
 Melius no-  
 ster & Syrus  
 vertunt  
*Plantæ*, pu-  
 tà pedes  
 quibus to-  
 tum corpus  
 insitit, *Car-  
 nelius* à  
*Lap.*

i Σχῆμα ἄ  
gla, ut ha-  
bitus ab ha-  
beo.  
k Σχῆμα  
Geometris  
est Figura  
a positum il-  
nearum &  
angulorum.  
In commu-  
ni sermone  
f proprie  
significat  
gestum :  
transferretur  
ad alias res :  
nam in Rhe-  
toricis Fi-  
guris ap-  
pellantur  
q̄umata,  
quia sunt

veluti gestus. quidam orationis. Item *ἔκστασις* significat Affectum, quia Affectus revera est quidam motus seu gestus cordis, ita Phil 2. *Vetwin. Strigel. in Nov. Test.*

8 Assigna-  
vero. Σρο-  
μοίμους  
αὐτῆς, Eis  
consigna vero  
gnatum dep



rentem. Vide Matth. 17. 51. Marc. 15. 38. Luc. 23. 45. Joh. 21. 2. Interpretatio Syra huic sententia favet, dum adhibet in hujus historia descriptione verbum quod significat scindere, diffindere, diffumpere, Spanhem. in Dub. Evangel.

1 A  $\chi\iota\sigma\mu\alpha$ , quod est scindo, diffico, sciero.  $\chi\iota\sigma\mu\alpha$  Latine est scissura, quæ est, cum partes inter se coherentes, vel dissiliunt, vel divelluntur vi quadam. Metaphoricè ad animum transfertur. Nomen hoc apud profanos Autores, neque in Vet. Testamento quidem existit.

1  $\chi\iota\sigma\mu\alpha$ , Fissura, dissidium (œties in Novo Testamento habetur.) From whence cometh our English word Schisme. It signifieth both Division and Dissention. It properly signifieth a section in a solid body, as In lignorum fissura, quæ unitas partes ligni dirimit. By a Metaphor it is applied to diversitie of opinions, cum grex in contraria studia scinditur.

Scinditur incertum studia in contraria vulgus.

Propriè Fissuram significat, sed Matth. 9. v. 16. Rupturam, Erasmi. Casaub. Dissidium, Joh. 7. 43. Sectam, 1 Cor. 11. ver. 18.  $\chi\iota\sigma\mu\alpha$  propriè sunt animorum dissidia, factionesque de ordine aliquo extrinseco excitatæ: Aigætes sunt de doctrina capitibus exortæ factiones & sectæ, Dr Sclat. in 1 Corinth. 11.

It is used also Mark 2. 21. Joh. 9. 16. and 10. 19. 1 Cor. 1. 10. and 12. 25.

$\chi\iota\sigma\iota\sigma$ , Funiculus, John 2. 15. A. 27. 32.

$\chi\iota\sigma\iota\sigma$ , Vaco. To take any vacant time. Vacationem solenniorum indicat, Pareus. Matth. 12. ver. 44.  $\chi\iota\sigma\iota\sigma$ , empty. The Originall signifieth also being idle. 1 Corinth. 7. 5.  $\chi\iota\sigma\iota\sigma$ , non dixit, Oretis, sed Vacetis precationi, quod ea res desideret animum ab omnibus mundanis curis vacantem, Erasmi. It is used also Exod. 5. 8, 17.

$\chi\iota\sigma\iota\sigma$ , Servo, libero.  $\chi\iota\sigma\iota\sigma$ , (Pass.) often.  $\chi\iota\sigma\iota\sigma$  interdum idem valet quod servari in vita, ut Matth. 24. ver. 22. Marc. 5. 23. Interdum idem quod sanari, vel convalescere, Matth. 14. 16. Marc. 5. 28. Joh. 11. v. 12. A. 14. 9. Matth. 8. v. 21.  $\chi\iota\sigma\iota\sigma$ , Salva ero. Syr. Sanabor ego. Pagnin. Servabor. Vatab. Salutem consequar. Novarin. Incolomis ero. Verbum  $\chi\iota\sigma\iota\sigma$  non

solum significat sanari, sed etiam ad bonam frugem redire, Piscat. Qui sanitatem à Deo accipit, vitia deserere, & probum vitæ cursum debet inire, ut dum sanatur, ad bonam frugem convertatur, Novarin. in loc.

1  $\chi\iota\sigma\iota\sigma$ , Corpus, very often. 1. That part of man which is made of flesh and bones, 1 Cor. 15. 44. 2. The whole man, Rom. 6. 12. and Rom. 12. v. 1. where there is a Grecisme (as an Hebraisme Rom. 13. ver. 1.) The Greeks put  $\chi\iota\sigma\iota\sigma$  for persons, and with us it is ordinary to use body for the whole man, as when we say, Hee is a very good, or naughty body. 3. A company or society of persons united together, as the severall members are in one body, 1 Corinth. 10. 17. Ephes. 4. 16. 4. Slaves are called  $\chi\iota\sigma\iota\sigma$ , bodies, Revel. 18. 13. because (as Epiphanius observes) their masters commandements reach onely to their bodies.

$\chi\iota\sigma\iota\sigma$ , Corporeus, Luk. 3. 22. 1 Tim. 4. v. 8.

$\chi\iota\sigma\iota\sigma$ , Corporaliter. Coloss. 2. v. 9. This word is translated there by us bodily, which is used after the Greek phrase: for the Grecians use the word  $\chi\iota\sigma\iota\sigma$ , which signifieth a body, not onely for a thing which hath a true being, as a bodie hath; but for a person: and wee in our English use the word bodie for a person, as wee use to say, Some body, or, No body, for Some person, or, No person: The Apostle then by bodily there, meanes personally.

$\chi\iota\sigma\iota\sigma$ , Coacervo, Rom. 12. 20. 2 Timothy. 3. ver. 6. Whence Sorites, which Cicero calleth Acervalem conclusionem.

1  $\chi\iota\sigma\iota\sigma$ , o Servator, often. Salutis Autor, qui salutem dat, & dedit. Isocr. Dem. Qua vox significat & Liberatorem, & Conservatorem.

nomen de Christo usurpârunt, non satis Latine, vel potius nullo modo Latine, Steph. in Thes. Græc. Tò Jêsus si non Latinus, at saltem  $\chi\iota\sigma\iota\sigma$  reddi Saluator, quàm Servator, nemo opinor iverit inficias, Amama Antibar. Bibl. lib. 2.

Salva-

Salvatorem an Servatorem rectius dixeris, dubitant eruditii. Qui Livium, Ovidium, alios à priscis, sciunt Servatoris & Liberatoris vulgasse vocabula, ii refugiunt nomen Salvatoris: Contra, præcedunt alii & Celsæ, malè propterea & iniquè Servatorem reddi, de Christo potissimum, ac etiam de quovis alio. Minus enim est Servare, quàm salutem dare. Affirmant præterea, Christum etiam Demones Servare, alioquin in nihilum ituros, at non salvare, Scultet. in Exercitat. Evang. lib. 1. cap. 52. Vid. Sculteti Delit. Evang. cap. 1.

Σωτήρ is a word which cannot be fully expressed in one Latine word, signifying as much as a most absolute Deliverer from all danger, and all evil whatsoever, Matth. 1. 21. Such a one as doth not only once deliver, but is also the Authour of perpetuall salvation. Luke 1. 47. My soul rejoiceth τὸ Σωτῆρι μου, in God my Saviour, qui me & liberat, & custodit, & perpetue salutis Autor est: hæc enim tria beneficia complectitur, Chemnit. In Tully's <sup>p</sup> time they had not the Latine word Salvator, but Laetantius, Ausonius, and other good Latinists use it since. That ancient term [Salvator] found in the Vulgar Translation and ever used by all the Latine Fathers, I hold it fittest to retain. They are too fine that translate it Servator, a word short of the emphasis of the Originall, confessed by Tully himself, who could judge of Latine better then they, Dr. Clerk, one of the Translators of the Bible.

This name is given to God the Father, 1 Tim. 1. 1. and 2. ver. 3. Such a name as the great Oratour himselfe saith of (in Verrem) Soter, hoc quantum est? ita magnum, ut Latino uro verbo exprimi non possit. This name [Saviour] is so great, as no one word can expresse the force of it. Est plus quàm Servator, & plus quàm Salvator, Darius Isag. Christ. l. 1. c. 38. Mibi non videtur deesse vox Latina ejusdem originis atque efficacie, sed antiquior, & in sacris, magis quàm in usu populari re-

cepta, Sospitatoris, Grotius. Rectius fortè Dominus noster Jesus Christus Latine Sospitator dicitur, quàm vel Salvator, vel etiam Servator. Salvantur enim, & servantur etiam quæ non fuerunt perdita: Sospitantur autem ea tantum quæ fuerunt perdita, Laurentius in 2 Pet. 1. 1.

<sup>9</sup> Σωτήρ, Salus, often. Phil. 2. 12. Syrus & Arabs vitam verterunt: neuter tamen affectus est emphasin vocis. Est quidem vita, ac vita omnis non est continuè Cōtēgia, sed est ea demum vita quæ miseris, & deploratæ spei, & denique perditis hominibus obvenit, Cameron. in Myroth. Evang. & Prælect. ad Philip. 2. Itaque Apostolus, in divina illa & admirabili Legis cum Evangelio comparatione, cum de promissionibus Legis agit, vitæ semper meminit; cum ad Evangelium pervenit, salutis. Pro conservatione corporis, Act. 27. 34.

Σωτήρ, & Salutifer, Tit. 2. 11.

Σωτήριον, Salus, Luc. 2. 30. & 3. 6. Act. 28. 28. Ephes. 6. 17. Significat, quasi cornu, seu fontem salutis, Chemnit.

Σοφρον, Temperans, 1 Tim. 3. 2. Tit. 1. 8. & 2. v. 2, 5. Temperans, qui suos ita affectus potest moderari, ut in rebus omnibus modum conservet optimè. The Papists, out of their Vulgar Translation, abuse this word, to reprove the marriage of Ministers, and most improperly translate it chaste, or continent; whereas the word properly signifieth, A man of a sound minde, that is, prudent and circumspect. Αὐτὸς servo, & οὐλὸν mens, aut σοφρονίς sapientia. Pudicus, Ambrosius. Id quod impendio placet Hieronymo, quod magis sonat sobrium, & sanæ mentis, Eras.

Σωφρόνας, Sapienter, Tit. 2. 12. Beza τὸ Σωφρόνας reddit sapienter: Vulgatus, Sobriè: Neutrum placet. Σωφροῦν enim latius multò patet, quàm sobrietas: & aliud est σοφός sapienter, aliud σωφρόνας, quod omnino puto vertendum temperanter, Scultetus in locum.

<sup>1</sup> Σωφροῦν, Sanæ mentis sum, Sobrius sum, Mark 5. 15. Luke 8. 35. Rom.

Fff

12.3.

<sup>9</sup> Conservatio quæ ali- quid confer- vatur incolu- me, & in sta- tu suo, dist.

<sup>1</sup> Pro Serva- tore, Abstra- ctum pro Concreto, si- cut & Lati- nè, Tu mes es salus, Gro- tius. Vide Isa. 46. 13. & 49. 6.

<sup>1</sup> Sanæ men- tis sum, Mo- destus & con- tinens sum, Prudenter, modè, & temperanter me gero.

<sup>p</sup> Verbum ta- men salvan- di à Cicero- ne, pariter ac Quintiliano usurpatum, testatur Dru- sius ad Ag. 2. 40. Vide etiam, si pla- cet, Estium ad Philip. 3. v. 20.



12.3. 2 Cor. 5. 13. Tit. 2. 6. 1 Pet. 4. 7. *Σωφροσύνη* & *υγ*, *Vulg.* reddidit, *E*stote itaque prudentes. *Oecumenius*, *Erasmus*, *Pagninus*, *Vatablus*, *Sitis* igitur sobrii. *Σωφροσύνη* significat prudenter agere, modeste se gerere. *Item*, temperantem esse ac moderatum, adeoque ad Animum & Corpus refertur, cum sit quedam non solum corporis, sed etiam animi sobrietas. Si ad Animum refertur, significationem habet prudentiæ ac modestiæ; si ad Corpus, moderationis in cibo, potu, aliisque rebus, quæ circa corpus geruntur, *Marc.* 5. 15. *Luc.* 8. 35. *Rom.* 12. 3. & modestiæ & prudentiæ significationem hoc verbum includit, *Gerh.* in loc.

*Σωφροσύνη*, *Sapere doceo*, *Tit.* 2. 4. *Emendo*, *Corrigo*, *Cassigo*, *Coerceo*, *Ad sanam mentem reduco*, *facere ut quis sapiat*. This word is most properly and usually ascribed to <sup>t</sup> Schoolmasters, who have youth committed unto them to be instituted in all discipline and instruction.

<sup>u</sup> *Σωφροσύνη*, *Sanitas animi*. 2 *Tim.* 1. 7. *Σωφροσύνη* non converti Sobrietatem, (quod ambiguum est, nec satis Latinum) sed Animi sanitatem, quod ipsa verbi notatio declarat, *Beza*.

<sup>x</sup> *Σωφροσύνη*, *Sobrietas*. It significeth both *Temperance* and *Sobriety*; but it is usually translated *Sobriety*, as *Acts* 26. 25. It is a moderation ex judicio rationis, and a keeping of a man in his right wits, because so long as a man hath his wits about him, he is master of his lusts. *Græca* vox anceps est: magis tamen Sobrietatem sonat, & Sanitatem mentis, quam pudicitiam, *Erasmus*. It is used also 1 *Tim.* 2. 9, 15.

t Whence the whole information of youth is by *Phararch* called *Σωφροσύνη*.  
u 1. Est sobrietas.  
2. Pudicitia.  
3. Moderatio animi, & refrenatio cupiditatum.  
4. Sapientia, & sanitas animi, *Cornel.* à *Lap.*  
x Lat. *Temperantia*.  
Gall. *Temperance*.  
Angl. *Temperance*.  
Est Græcis *σωφροσύνη*, *Temperantia*, virtus quæ cupiditates circa potum, accubum, ac res venereas, coercet: dicta quasi σωφροσύνη, i. mentis prudentiam servans; prudentiæ enim comites sunt sobrietas & temperantia, *Aret.* in *Probi*.

qui calamitatum luctuosarum oneribus premittitur assidue, illarumque procellis obruitur, & immergitur, ut vix, ac ne vix quidem, è gurgite emergere possit. It significeth one that is ærumnoso & perpetuis pugnis fatigatus, wearied with troublesome and continuall combates, *Beza*. Like as a Champion, who, striving a long time, is at last like to be overcome of his Adversaries, unlesse he be helped. O unhappie man, *Vulg. Lat.* but that is not so fit. Vox est anhelantis, it is the voice of one breathing and panting, desiring to be deliver'd from this servitude, *Calv.* The word is used when one would most disgrace a man. Qui sibi displicet in vitiis, Deo placet, *Bern.* It is used also *Revel.* 3. 17. Componitur à verbo *τάλλω* (per *Synopen* *τάλλω*) *Suffero*, *Perpetuo*, & πάσχω, *Luctus*, *Alsted.* in *Lexic. Theol.* Vel potest fieri à *τάλλω* & *πάσχω*. *πάσχω* autem significat etiam duritiem lapideam, qualis est in articulis podagricis, quæ parit ingentes dolores, &c.

*Ταλαπωρία*, *Calamitas*, *Rom.* 3. v. 16. *James* 5. 1.

<sup>c</sup> *Ταλαπωρέω*, *Sensu miserie tangor*. *Jac.* 4. 9. *ταλαπωρήατε*. Significat ibi non externum hominis statum, sed internum animi affectum .i. ita animis affecti estote, ac si affligeremini. *Metonymia efficiens*, *Piscat.* in loc.

*Τάλαυν*, *Talentum*, *Matth.* 18. 24. and 25. 15, 16. twice.

<sup>d</sup> *Ταλαντάριον*, *Talenti pondus*, *Rev.* 16. 21.

<sup>e</sup> *Ταμείον*, & *Ταμείον*, *Conclave*. Significat generaliter locum secretiorem in quo recondimus aliquid, *Bez.* in *Matth.* 6. 6. It hath only three most usuall significations in Greek Authors. 1. It may be taken for a secret Chamber, or close and locked Parlour. 2. For a Safe, or Cupbord to lay viſtuall in: *Stephanus* saith it is taken pro cellapanaria & promptuaria, for a Safe wherein esculenta & poculenta reconduntur. 3. For a locked Chest, or Cupbord, wherein Treasure usually is reserved. *Conclave*, *Matth.* 6. 6. & 24. 26. ἐν τοῖς ταμείοις, In <sup>f</sup> penetrati-

dictum est, *Eras.* *Penates*, saith one, quasi penites, because they were their penitissimi, their most inward and proper gods.

c Miser sum. Item transitive nonnunquam significat, Miserum reddere, In ærumnas conjicere, *Lorinus*.  
d Talentum æquans.  
e Significat vel cellam promptuariam, conclave, seu cubiculum, *Heysch.*  
f A tamēvion Dispensare victum, & tapias, Pro-mus condus, *Eras.*  
g The word Penetrabile used in the Vulgar Latine edition, saith *Calepine*, significeth omne maiorem interiorum domus, vel templi. *Cicero* calleth those gods, *Divos penetrales*, Chamber or clostery gods, which were worshipped in the secrets of the Temples within: and hidden fiers, *Focos penetrales*, because most inwardly. *A* penitus penitus, because they were their penitissimi, their most inward and proper gods.

## T.

**T** *Ἄγλα*, *Ordo*, 1 *Cor.* 15. 23. *Tάκτος*, *Statutus*, *Acts* 12. 21. *Ταλαπῳρος*, *Miser*. <sup>b</sup> *Rom.* 7. 24. *ταλαπῳρος* ἐγὼ ἀνθρώπου. *Proprie*

a Ordinatus, certo ordine procedens.  
b *Ærumnosus*, *Miser*, *Calamitosus*.  
Lat. miserabile que je suis! *Fr. Bib.* O wretched man that I am! Our last Translation.

bus, Vulg. *In conclavibus*, Beza. In the secret Chambers, as when Papists say, He is in the Chappell, on the Altar, in the Box, beleve it not. Beza also renders it *Conclave*, Luke 12.3. but in the 24. verse of that Chapter (*quia agitur de rebus ad familie victum pertinentibus*) he renders it *Cella*, the Vulgar *Cellarium*. Sed *il-lud est magis usitatum*, saith Beza. Erasmus there renders it *Penuarium*, quod vocabulum non memini legere, saith he in the same place.

g Ordo est, parium, impariumque, sua cuique tribuens loca, dispositio.

g *Táxis*, Ordo. *Ordinatio*, vel Ordo militaris, *Acies*, *Statio* & locus pugnandi. It is sometimes taken strictly in opposition to Confusion; and so it is a distinct thing from Decencie; so 1 Cor. 14.40. So it is but the timing and placing of each thing afore or after other. Sometimes so largely, as to comprehend the disposition and manner of handling any ordinance of God, and is as large as Policy, and taken pro disciplina tota; so Col. 2.5. h 1 Cor. 11. ult. *Militare vocabulum*, & denotat cohortem militum instructam, & ordine apto conglobatam, Episc. Dav. in Col. 2. It is used also Luk. 1.8. and Heb. 5.6, 10. and 6.20. and 7.11, 17, 21.

h Διατάξις, Ordo, nabo.

*Tάπεινός*, Humilis. It is sometimes opposed to the rich, as James 1. v. 9. Sometimes to the proud, as Jam. 4.6. Quum de homine dicitur, à corpore ad animum ejus translatus est, ut & Humilis apud Latinos. In qua significatione frequens est in Novi Testamenti libris, ut in Matth. 11.29. 1 Pet. 5. v. 5. Stephanus. Significat non tam humilem statum, quam demissum animum & humilem affectum, in qua significatione usurpatur Matth. 11.29. Luc. 1.52. Gerb. in 1 Pet. 5.5. Nomen *τάπεινός*, i. humilis, pro vili & abjecto etiam apud Demosthenem reperitur. Quasi *πάτεινός*, Eustathius, quod se quasi pedibus proculcandum subternat. Quasi *ἐδάπεινός*, à pavimento, sicut humilis Latinis ab humo. Vilis, & ignobilis, humilis corde. Græca dictio utrumq; significat, sed magis Viles, Janf. Dicitur humilis, sed qui

simul sit miser, Aret. It is used also Rom. 12.16. 2 Cor. 7.6. and 10.1.

*Τάπεινός, ὁρμαί*, Demitto, Deprimo, or. Matth. 18.4. Demitto. Vulgata, ad verbum, Humilio. Sed humiliandi verbum apud idoneos Autores non legi, unico Ciceronis loco excepto, lib. 2. De natura Deorum, ubi humiliata animantia quedam appellat. Demissum autem eundem esse cum Humili, vel illud Ciceronis indicat, ex 5. Tusc. Non est ausus, inquit, elatè & ample loqui, quum humiliter demissèque sentiret, Beza. It is used also Matth. 23. v. 12. and Luke 3.5. and 14.11. and 18.14. 2 Cor. 11.7. and 12.21. Phil. 2.8. and 4.12. Jam. 4.10. 1 Pet. 5.6.

*Τάπεινός*, Humilitas, Dejectio. Some make a distinction between *τάπεινός* and *ὑποταγή*, as between Humiliation and Humilitie, which are neer in sound; yet there is a great difference between one humble, and humbled; one of a low minde, and one of a low state or condition. Non solet humilitatis virtus *τάπεινός*, sed *ὑποταγή* vocari, ut Act. 10.19. Ephes. 4.2. Phil. 2. v. 3. Col. 3.12. & 1 Pet. 5.5. Etsi humilem, id est, virtute superbie oppositâ pradium, *τάπεινόν* votatum legimus, Matth. 11.29. & 1 Pet. 5.5. Maldonat. ad Luc. 1.48. Luc. 1. v. 48. *Ἐπὶ τῇ ταπεινότητι δούλης αὐτῆς*, Humilem ancillam suam. Vulg. & Eras. ad verbum, Ad humilitatem ancillæ suæ. Sed Humilitas ancillæ, pro, Humili ancillâ ponitur, ex Hebræorum idiotismo. Significat autem *τάπεινός* Humilitatem, i. e. vilem & abjectam conditionem, qualis est, nimirum, vilium servulorum. Itaq; inepti sunt qui modestiam, ceterasq; Mariæ virtutes, hoc loco predicant, quasi *τάπεινός* illud sit quod Græci *ὑποταγή* vocant, Galli verd vernaculo sermone, Humilitè: quasi demig; Maria ulla sua merita, ac non peius infinitam Dei misericordiam colaudet, ut rectè observat Erasmus in hunc locum, Beza. Ideoq; bene notavit vir doctissimus *τάπεινόν* esse miseriam, aut certè conditionem abjectam, ut Philip. 3.21. videre est. In Veteri

i Eadem distinctio habetur in lingua Hebræa, ubi *אָנָה* est, modestia, submissio, dejectio & humiliatio.



*Instrumento, præter locum Genes. 29. ver. 32. sunt illustres alii, ubi Septuaginta ita vertunt; & quidem ubi iidem respiciendi fit mentio, ut 2 Reg. 14. 26. Psal. 24. 18. Sed maxime hæc faciunt Annæ verba, quæ non dubito respici à Maria, cum & in cæteris ejus verba imitetur: Sic 1 Sam. 1. v. 11. Grotius in Luc. 1.*

*Sunt qui τλω ταπεινωσιν, non humilitatem, nec humilem ancillam, sed vilitatem interpretantur, nè propter similitudinem vocum ταπεινωσιν adstruatur meritum; quanquam, ut Erasmus bene monet, non est, Respexit humilitatem, sed, Aspexit ad humilitatem; & ut phrasis Mariæ non pro Hebraismo, sed pro humili & abjectissimo statu accipiat, Sculter. Exercit. Evang. l. 1. cap. 42. Phil. 3. 2. who shall change our vile body, In the Originall it is (σωμα τῆς ταπεινώσεως, this body of vileness). It is used also Acts 8. 33. Jam. 1. 10.*

k Derivatur à ταπεινωσιν, quod est humiliter de se sentire.

*Ταπεινωσιν, Modestia, Demissio animi. It significth an habit of the minde contrary to Arrogance. It is taken Col. 2. 18. not for a virtue, but a vice, quo quis humilia sentit, atque terrena. Ev ταπεινωσιν, in animi demissione, id est, prætextu stultæ demissionis animi, quum alioqui inter summas eiam virtutes numeretur ταπεινωσιν, Beza in loc. Phil. 2. v. 3. The word plainly significth base-mindedness, when a man is low, vile, and abject in his own conceit. The Philosophers make it a contemptible vice; but the Apostle here commands it. Eph. 4. 2. Humilitas, Antiquus: Modestia, Beza. Humilitatem virtutem, quâ homo verissimâ sui agnitione sibi ipsi vilescit, Bernardus definit. It is used also Col. 2. v. 23. and 3. 12. Acts 20. 19. 1 Pet. 5. ver. 5.*

l Verbum ταλασσω, quod existat in fonte Græco, propriè est commovere aquam, quum quis limbum in ea commovet & excitat; aut Medicus pharmacum, quum id spatia agit. Impropriè & per Metaphoram, turbo, perturbato, perterreo, Paulus Tarnov. in Joh. 14.

*Ταλασσω, commo, Turbo, or. It significth a vehement commotion and perturbation. It is properly spoken of water when it is muddied & stirred, & ipsa aqua turbida redditur:*

*so it is used John 5. 47. Metaphorically, to perplex a man, and trouble the affections, and terrefie him, m Seph. in Thes.*

*Gal. 5. 10. John 11. 33. Acts 15. 24. It is used of Herod, Matt. 2. 3. E. Quo verbo, sollicitum timorem, & anxium curis exprimit, Aret. Tartarus \* hath his name from such troubles. It is used of the Disciples when they thought they saw a Spirit, Matth. 14. ver. 26. Mark 6. 50. Luk. 24. 38. Of Zacharie, when he suddenly saw an Angel, Luke 1. 12. The Septuagint use it for an Hebrew word which significth, subito terrore percussus fuit, Psal. 6. 3. and for a word that significth Concussus, collisus fuit, sicut terra tremore solet concuti, 2 Reg. 22. 8. Jer. 5. v. 22. For a word that significth turbatus fuit tristitia, vel metu, Gen. 40. v. 6. For a word that significth instar parturientis contremuit ac doluit, Esth. 4. 4. Psal. 54. 4. For a word which significth, ita commoveri terrore & metu, ut ex signis exterioribus illud colligi possit; timere cum motu corporis, Gen. 4. 28. Job. 37. 1. Gerh. in Pet. & alibi. It is used also John 5. v. 7. and 12. 27. and 13. 21. and 14. 1, 27. 1 Pet. 3. 14. Gal. 1. 7. Acts 17. 8.*

*Ταραχή, Turbatio, turba, Marc. 13. 8. Joh. 5. ver. 4. Metus quidam concutiens, Aret.*

*Ταραχή, Tumultus, Acts 12. 18. and 19. 23.*

*Ταλασσω, In Tartarum detrudo. Verbum proprium Petri. 2 Pet. 2. 4.*

*Ταλασσωσας. The Greeks called Hell τάλας, Hom. Iliad. 8. unto which the Apostle there hath reference. Hee cast them down to Hell, or into Tartarus. ubi Syrus ponit, Usque ad inferos, Depressit eos. And, as the Scripture borroweth the terme of Tartarus from the Heathen, 2 Pet. 2. ver. 4. So it is thought by Tertullian and Gregorie,*

*that the Heathen took the ground of their Elyfian fields from the Scripture Paradise, Bishop usher of Christs descent into hell. It is ἀπὸ λεγόμενον Ad penas tartareas damnavit, Mede renders it.*

o In tartarum detrudos, Beza.

τάλας,

*Τάξις, quæ, Constitutio, or.* Act. 13. ver. 48. *Τεταγμένοι.* Syrus, positi: ignoravit enim quod hodierni hæretici somniarunt per *Τεταγμένοι* intelligi, qui in seipsis apti essent, ac seipsos dīponerent ad vitam æternam, Ludovic. de Dieu. in loc. Volunt Remonstrantes ex Socino per vocem *Τεταγμένοι* intelligi intus dispositos: ergo sensum esse, Crediderunt quotquot ad vitam æternam bene erant dispositi. Sed quod hic post Socinum, à Remonstrantibus excipitur, per vocem *Τεταγμένοι* significari, aptum & dispositum esse ad vitam æternam, contra usum Scripturæ, & omnium Interpretum fidem assertitur. Et absurdum ac planè Pelagianum est statuere, aliquem esse aptum & dispositum ad vitam æternam, priusquam in Christum credat; quum omnis qui non credit, sub peccato & maledictione sit, atque iræ ac condemnationi obnoxius, ut tota Scriptura clamat, Censura Remonstrantium in c. 18. Novatores hunc locum sic eludunt, ut dicant, participium *Τεταγμένοι*, hic nominascere, idemque significare fermè quod *ἀγίοι*, digni, aptè dispositi, ut hinc (scil.) exsculpant prævias dispositiones, quarum intuitu & respectu gratia donetur. Sed, primò, inspiciantur omnia Scripturæ loca in quibus hæc vox occurrit, nusquam sumitur ac si Nomen esset. Secundò, quid hoc sibi vellet, *Τεταγμένοι* eis *ὁ λόγος αἰώνιος*; quâ ratione verba illa verti possent? Tertiò, in Lingua Græca ejusmodi participia non nominascunt, verbo substantivo non juncta; qualitatem quidem notant, sed ab agente aliquo profectam. Itaque & sic dignitas, & dispositio, quæ hoc participio significaretur, à Deo tanquam ab agente æterno esset, Cameron. in Myroth. Evang. 1. Vox illa nusquam per totam Scripturam sacram, aut etiam in ullo Autore Græco legitur, ut internam qualitatem designet; qui Græcam Linguam vel à limine salutârunt, magnam differentiam intell. gunt esse inter *τάξις* & *διατίθεσθαι*. 2. Tam Arabica Junii verso, quàm Tremellii Syra, inordinationem, & positionem divinam consentiunt. 3. *ἔσitus* huius verbi sensus in Testamento Novo,

Constitutionem, & Electionem extrinsecam notat. Quæ sunt potestates, sunt à Deo ordinate, Rom. 13. 1. Ordinarunt ipsi diem, Act. 28. 23. &c. Non omnia describam exempla, sed unus ille tam insignis locus instar omnium erit, Act. 22. 10, 14. qui vocis huius rationem luculenter nobis exponit. Promittit ibi Deus dicendum esse Paulo Damasci quid ordinatum (*τέτακται*) fuit illi ut faciat, & vers. 14. dicitur ipsi ab Anania quid constitutum, vel designatum illi fuit (*ἡ ἐπεταγή*) ubi divinitus quasi jubemur ordinationem eodem accipere sensu cum designatione aut electione divina. 4. Chrysostomus ipse, qui optimè intelligebat vocem Græcam, ordinatos hos interpretatur *ἀπεριστάτως* τῷ Θεῷ, id est, ut Erasmus vertit, Præfinitos à Deo, à quo etiam Erasmus ipse mutuatus videtur geminam illam huius loci Paraphrasin, quam sic format: Crediderunt ex gentibus, non quidem omnes, sed quotquot divina misericordia destinaverat ad vitam æternam, ad quam nemo pertingit, nisi à Deo vocatus & electus, Amelius. *Τάττειν*, 1 Corinth. 16. v. 15. significat, Servato gradu & statione in qua collocatus quis fuerit, sese operibus cum officio conjunctis addicere; ut sensus sit, eos sese quidem totos ultro sanctorum ministerio devotuisse, legitime tamen vocatos. Alii aliter, *ἐταξαν ἐν τῷ*, id est, Sese segregârunt ad ministerium sanctorum, voto certo ac proposito, D<sup>r</sup> Sclat. in locum. Vide Bez. Annotat. major. in Act. 13. 48. It is used also Matt. 28. 16. Luk. 7. 8. Act. 15. 2.

*Τάφῳ*, Sepultura, Matth. 27. 7.

*Τάφῳ*, 1 Sepulchrum, Matth. 23. ver. 27, 29. & 27. v. 61, 64, 66. & 28. 1. Rom 3. 13. In Hebrew קבר, from which the Germane Grab, our English Grave are derived, Answ. in Gen. 23. 4.

*Τάυρος*, Taurus. A Chald. תור, Hebr. תור. Matth. 22. 4. Act. 14. 13. Heb. 9. 13. & 10. 4. Est & signum cæleste, ut Taurus apud Latinos. Taurus à torvitate dicitur, say some.

*Τάχα,*

p Chrysostome on the Acts rendereth *τάττειν* ordinem, *ἀπεριστάτως* (ordered by God, and fore-determined. Ordino, colloco, ut milites collocamus quom aciem instruimus, Steph.



A τὸν, ut à Fortuna, fortè, fortasse, fortitan.

Τάχα, Forſitan.

Rom. 5. 7. Forſitan.

Beza, Fieri poteſt ut. Hac periphrasi uti malui, quàm adverbio Forſitan, quod à nomine illius impie conficta Dea Fortunæ eſt deductum. Græcum quidem τάχα propriè ſignificat Citò, quæ vox hic non quadrat. In Gallica verſione hac vox eadem periphrasi declarata eſt, nempe, Pourroit il eſtre que, id eſt, Fieri poteſt ut. Quæ periphrasis, cum & Latinis uſitata atque etiam elegans ſit, non video cur non meritò hic adhibeatur, Piſcat. in loc. Philem. 15. Utique. Sic accipio hanc particulam, ut non ſit propriè dubitantis, ſed affirmationem duntaxat emollientis, quomodo ſæpe apud Ariſtotelem τάχα & ἴσως accipiuntur, ut Nimirum & Utique uſurpantur apud Latinos, Beza in locum.

Τάχ, & ἐν τάχει, Citò, Velociter. Luk. 18. 8. Act. 12. 7. and 22. 18. and 25. ver. 4. Rom. 16. 20. Revel. 2. 5. and 22. v. 6.

Τάχως, Velox, James 1. 19.

Τάχ, Citò, often. Τάχ, poſitum eſt pro factus facilè; quaſi dicat, difficile eſt; aut, vix fieri poteſt, ut quiſquam in nomine meo demonia ejiciat, & me blaſphemet, Maldonat. ad Marc. 9. v. 39.

Τάχως, Citò, Luke 14. 21. and 16. 6. Joh. 11. 31. 1 Cor. 4. 19. Gal. 1. 6. Phil. 2. 19, 24. 2 Theſ. 2. 2. 1 Tim. 5. 22. 2 Tim. 4. 9.

Τάχως, Citò, Citius. Joh. 13. 27. and 20. ver. 4. 1 Tim. 3. 14. Hebr. 13. v. 19, 23.

Τάχις, Citiffimè, Acts 17. 15. ὡς τάχις, Quàm celeriter, Vulg. Latiniſ, & Græco ſermoni congruentius erat, Quàm citiffimè, Eraſ.

Τάχως, Velox. 2 Pet. 1. 14. In the Greek it is, The laying aſide of this my Tabernacle is quick. It is uſed alſo 2 Pet. 2. 1.

Τε, Que, often. Conjunctio copulativa, Enclitica. Τε & η inter ſe referuntur, Act. 10. 2. Rom. 1. 20, 26. Heb. 2. 11. & 4. 12. Valet idem quod Latinorum que.

Τίχ, Murus. Acts 9. 25. 2 Cor. 11. 33. Heb. 11. 30. Revel. 21. 12, 14, 15, 17, 18, 19.

Τεκέειον, Signum, Acts 1. 3. Signum indubitatum, Bez. Ariſtoteles 1 Rhet. dicit ſignificare certum & indubitatum ſignum. A nomine τεκέας, Finis, quod aſſerat controverſie finem, Id. ibid.

Τέκνον, Filius. Τέκνα, Liberi, often.

This word tranſlated Sonnes, Joh. 1. 12. were better tranſlated Children, as it ſignifieth; ſo that ignorant people might not be hindered of the comfort intended there, being of womans ſex. Ephes. 6. 1.

Τέκνα. It is uſed there in the plural number, Children. According to the notation of it, it ſignifieth ſuch as are begotten and borne; and, being of the neuter gender, both include both ſexes, males and females, ſons and daughters, ſo Colof. 3. ver. 20.

Fructum, ſive prolem in genere deſignat; extenditur itaque ad filios, & filias, imò ad nepotes, Episc. Dav. in loc. Generale eſt, & filium, & filiam ſignificans, Piſcat. in 1 Tim. 1. 2. Vide illum in Luc. 1. 7.

It is a generall word which in Scripture and other Writers is uſed to ſet forth all ſort of children, of what ſex, of what age, of what degree ſoever they be. Matth. 3. 9. Variant viri docti in interpretatione vocis Τέκνα. Theodorus reddit Liberos, quia nomen liberorum latius pateat quàm filiorum. Vulgatus, quem ſequitur Eraſmus, Filios. Nicolaus Fullerus Anglus approbat hoc poſterius, & ego cum illo ob graves, quas

Miſcel. li. 2. cap. 20. adducit, cauſas: Τέκνον enim pro filio, & à diſertioribus Græcis, & à ſacris Scripturis ſapiſſimè uſurpatur, Matth. 9. 2. item 21. 28. item 22. 24. & promiſſio Abrahamica nominatim & præcipuè filios ſpectabat, quibus & privilegium ſexus, & fœderis ſignum circumciſio inſculptum, Rom. 8. v. 17. Theodorus, argumenti Apoſtolici ſenſu adductus, filios & ipſe vertit, Sculter. exercit. Evang. lib. 1. ca. 19. & Delit. Evang. ca. 11. Act. 7. 5.

Τέκνον, Filium. Melius meo judicio verterunt Vulgatus, Eraſmus, Syrus, & Arabs, quàm Beza, Prolem; quo ſenſu utuntur Septuaginta Interpretes, Gen. 17. 16. Lud. de Dieu in loc.

Τέκνα, Græci (ſicut ex Ariſtotele teſtatur Quintilianus 1. 5. c. 9.) indubitata & neceſſaria ſigna vocant, ſicut hæc actiones, loqui, ambulare, edere, bibere, τεκέειν ſunt vitæ. Item, ſeſe conſpiciendum, & manibus contrectandum præbere, τεκέειν veri & naturalis corporis. Item, pedum, manuum, & lateris vulnera exhibita, τεκέειν ſunt, illud ipſum corpus reſurrexiſſe quod crucifixum, & lanceâ conſoſum fuerat. Item, ſanguis & aqua ex conſoſſo latere promanans, certiffimum vulneratorum præcordiorum, & mortis τεκέειν, Bez.

Quàm citiffimè, Bez.

Τέκνα,

Τεκνία, Filioli. Primitiva nomina, teneri, ac blandientis sunt amoris signa. Joannes charitate servens hanc vocem utitur nimirum officii illi d. Epistolæ, (sc. 1 Joh. 2. 1, 12, 28. & 3. 17, 18. & 4. 4. & 5. 21.) Loinus. Τεκνίων appellatio blandior est, quam si τέκνα eos vocasset: quâ ratione etiam mox παῖδες maluit quàm παῖδας vocare eos qui sunt infra adolescentiam, Beza in 1 Joh. 2. v. 12. It is used also Joh. 13. 33. Galat. 4. v. 19.

Τεκνογονία, Liberorum generatio, 1 Tim. 2. 15. Græcè habetur, διὰ τὴν τεκνογονίαν, Per liberorum generationem: ubi illud διὰ (ut bene notat Beza) non causam cur salvabitur, sed statum in quo salvabitur, designat. Vox διὰ non denotat hoc loco causam efficientem: sed mediam tantum, per quam, tanquam per iter à Deo demonstratum, est illis peragendum & progrediendum. Τεκνογονία hoc loco non tantum parturitionem ipsam mulierum significat: sed quicquid illi adjunctum est, & imminet justæ matrum curæ, ut liberi editi educantur, Danæus in loc.

Τεκνονοέω, Liberos gigno, 1 Tim. 5. 14. Eo verbo comprehenditur tota liberorum educatio, Estius ad loc.

Τεκνοτρέφω, Liberos educo. 1 Tim. 5. 10. ἐτεκνοτρέφουσιν, Nourished her children; or, word for word, if she have fed her children.

Τέκτων, Faber, Matth. 13. 55. Mark 6. 3. Hesychio & Suidæ significat quemlibet artificem, seu opificem; tam eum qui ligna operi aptare novit, quàm eum qui lapides; denique quicumque aliquid fabricatur: tamen apparet ex Plutarcho, Herodoto, Xenophonte, Homero, quòd propriè significet Fabrum lignarium, seu materiariam; & sic antiqui, Justinus, M. Basilii hunc locum intellexerunt. Matth. 13. 55. Quamvis τέκτων sit generale, solet tamen accipi pro fabro tignario, cum absolutè ac sine addito ponitur: sic Xenophon Cyropæd. lib. 5. χαλκίας τε καὶ τέκτονας: ubi χαλκίας appellat Fabros ferrarios; τέκτονας, lignarios, tignarios. A nobis est etiam Arabica verso, quæ habet, Fabri lignarii, Novarin. in loc. Vocabulum τέκτων à

Græcis interpretibus redditum est pro Hebraico Harasch: quod in genere significat operas manuaras exercere. Hinc dicitur τέκτων σιδῆρε, 1 Reg. 13. 19. & Isai. 44. 12. χαλκός, 3 Reg. 7. 14. Lapidum, 2 Reg. 5. 11. Lignorum verò τέκτων vocatur, 2 Reg. 5. 11. Isai. 44. v. 13. ἀ τῷ χαλκῷ, fabricor, stuo.

Τέλει, Adjec. Perfectus. Τέλειός τε, Prudens, Comparat. often. Τέλειος, Jac. 3. 2. Adultus, 1 Cor. 2. 6. & 15. v. 20. Hebr. 5. 14. Τέλειος, Adultorum. Steph. Beza, Piscat. Vulg. & Erasmi. Perfectorum. To those that are Perfect, so it ought to be translated, saith Dr. Preston, and so it is in the Originall. It is no-where (say some) so plainly put for one of ripe age, as there, where it is expressly opposed to νήπιος. Jam. 1. 4. Τέλειος, Perfect, it must endure unto the end; so much doth the notation of the word imply. Matt. 5. 48. Τέλειοι vocantur verè Christiani, tum quòd ad perfectionem illam contendunt, Ephes. 4. 13. & Phil. 3. 15. tum quòd omnium verarum virtutum semina sint ipsi à spiritu Dei insiti, quamvis nondum adoleverint, Beza in loc. Si ipsi qui perfectos hic interpretantur, aliis in locis ab eodem haud immeritò abstinnerint. Exemplo illud sit 1 Cor. 2. 6. item Phil. 3. 15. ubi acerrimè in eos Recentior invehitur interpres, qui ad perfectos nescio quos illud retulere: ipse interim adultos reddit. Mihi hinc integritas sufficiat: quæ hypocrisis non opponitur modò, sed & innocentie respondet. Optimum Glossarium, & integri, Heinsius in exercitat. sac. Ita certè videtur Exercitatori sacro, qui in virum summum Bezam, arietat, quod ita, cum veteri Interprete, reddiderit. Quid igitur illi sibi vult? Hujusmodi interpretationes & voces Catharos, Novatianos, aliòsque id genus omnes quos puri-

Juste magnitudinis, & integritatis, Budæus in Comment. Ling. Græc.

Significat, Absolutus, Adultus, & qui justè est magnitudinis & ætatis, Budæus in Comment. Ling.

1 Cor. 14.

20. τέλειος,

Adulti.

Vulgata &

Erasm. Perfecti,

non satis

expressè.

Perfinit

enim Paulus

in meta-

phora ab æ-

tate sumptis,

quicum eti-

am cognitio-

nis & pruden-

tie usus

accrevit: sed

& peculiari

istâ signifi-

catione τέ-

λειος à

Græcis acci-

pitur, dicitur;

tum de

hominibus,

tum etiam

de brutis, ut

docet in

commentariis

doctissimi

Budæi.

Beza in loc.

Adulti, per-

fectâ ætate

præditi, hoc

est, viri, Sy-

necdoche generis: alibi dicit, τέλειος ἀνὴρ, Ephes. 4. 13. 1. Paulus omnes Christianos vult esse τέλειος, 1 Cor. 14. v. 20. Jac. 1. 4. & 3. 2. Joh. 1. 7. & 3. 3. 1 Pet. 1. 15. 2. Ponitur sæpius pro integro, insuavato, non aliam ob causam, quàm quòd vox Hebræi Tamim, & hoc & illud significat. Anania Antibarbi Bibl. lib. 3. Vide Genes. 6. 9.

tatis

τ Polyev.  
Lysr.



tatis demens afflavit opinio, primò peperisse aut confirmasse. Quod est ridiculum. An Cathari & Novationi τέλει vocem infererunt in Novum Testamentum? Sciat Criticus, ubicunque τέλει in Græcis reperitur, ibi comparere posse & perfectum Latinorum. Homines τέλει pro captu suo efficiuntur imitatione Dei, qui est solus verè τέλει, & à quo omnis τελειότης procedit quæ in hominem potest cadere, Salmasius, lib. 2. de Fœnore Trapezit. Illi ipsi loci, ubi τέλειον non posse perfectum significare, probat, aliter reddi Latine non possunt, ut ad Philippenses cap. 3. v. 15. Non immeritò adultos hic verti à summo viro notat Exercitator sacer. Mallem eum hic eo nomine arguisset, jure id magis fecisset quàm sexcentis aliis in locis, ubi non merito eum reprehendit, Id. ibid.

Τέλειος, Intègrè, 1. Pet. 1. 13. Τελειότης, Perfectio. Coloss. 3. ver. 14. Perfection, Integrity, or (as I may say) wholeness: for it signifieth the wholeness of any body, either naturall, morall, or civil: When any body is a complete and whole bodie, consisting of all the parts of it, then it is a perfect body. It is used also Heb. 6. 1.

a Duo significat, 1. Perfectionem cujusque rei. 2. Integritatem, nempe cujusque corporis sive naturalis, sive physici, & ecclesiastici, Zanch.

b 1. Est Immolare. 2. Gloriosum facere. 3. Consummare. 4. Consecrare, Cornel. à Lap.

In Nov. Testam. variâ significatione accipitur, interdum pro proficere, seu consummare, ut Joh. 4. 34. Interdum pro immolari, ut Luc. 13. 32. Interdum pro consecrare, vel immolari, prout Theologi literati, qui Græcos Patres evolverunt, verbum illud τελειώσας, Hebr. 2. 10. & 8. 9. exponunt, Poliander contra Socinianos. c So the Septuagint useth it, Exod. 29. 9.

Τελειόω, δουεω, Perago, Perficio, Consecro, Sanctifico, Consummo, or, often. Quod verbum varia significat; plerumque, Perficere, Consummare, ut Joan. 4. ver. 34. aliquando Implere, ut Joan. 19. 28. aliquando Consecrare, ut Heb. 2. 10. & 11. 40. Initiate, unde Græci Theologi Baptismum τελειώσας, Initiationem vocarunt: aliquando Sacrificare, ut Luc. 13. 32. Vide Cameron. in loc. Τελειόμαι, Consummabor, id est, In sacrificium offerar, Pareus in Heb. 2. 10. Vox τέλει & ut plurimum quidem, & primò, ad cognitionem in Pauli scriptis, sed etiam non raro ad mores refertur: nempe, duplex est cognitio: est enim cognitio quedam, quæ sita est in nuda perceptione rerum; & est, quæ sita est in

experimentis: & quo modo secundum priorem illam cognitionis speciem, τέλει οὐ à Paulo dicuntur, qui summum, hoc est, maximum cognitionis mysteriorum divinorum gradum assecuti sunt, quantum (scil.) in hac vitæ istius caduce infirmitate assequi possumus; ita secundum posteriorem istam cognitionis speciem, τέλει dicuntur, qui docent reapse & factis, se verè didicisse quod se didicisse profitentur. Unde Jac. 3. 2. τέλειον vocat eum qui potest continere linguam; & Christus, Matth. 5. 45. τέλειος vocat eos qui patientes sunt: est nempe quoddam discere experimentale, ut ita loquamur, secundum quod Christus dicitur Didicisse obedientiam ex iis quæ passus est, Heb. 5. 8. Atque hoc respectu dicitur hic, τελειώθης διὰ παθημάτων, Metaphorà ductà ab humana infirmitate, Christus nempe veluti initiatus est, & tandem perfectus omnium virtutis experimento & documento, Cameron. in Heb. 2. 10.

Τέλειος, 1. Joh. 2. 5. Non declarat, perfectè aliquid præstare, sed mendacio, & simulationi, inani denique speciei opponitur, ut hoc planè sit quod dicimus in vulgato sermone, Mettre en execution, Beza in loc.

Τελειώσις, Perfectio, consummatio, Luk. 1. 45. Heb. 7. 11. Frequentissimè Sinceritatem significat in Scripturis, Pareus in Rom. 3.

Τελειώτης, Perfector. Hebr. 12. 2. Perfector, consummator, vel, ut alii vertunt, Consecrator. Sed res eodem reddit; nam qui nos Deo consecrat, ille quoque nos perficit. 1. Est Finitor. 2. Consummator. 3. Coronator, Cornel. à Lap. Of τέλει & Perfect: not onely to put an end to a thing, but after a full and complete manner, so that nothing is wanting in the same.

Τελεσφόρεω, Fructum perfero, Luk. 8. 14. Α τέλει, finis, vestigal, seu emolumentum quod ex re quacunque capitur, & φέρω, Erasmi. Potius (inquit Beza) à τέλει & φέρω, ut declarat, Fructum perfectum & absolutum ferre, id est, usque eò ut matureseat. The earth is called τελεσφόρεω, i.e. tributum ferens, Matt. 13. 8.

Τελότης, Obitus. Matth. 2. v. 15. Quos τέλει, Initiatio ad vitam æternam, Bucan. Significat extremum cujusque rei obitus, seu exitum; & Mortem, metonymicè, quia Mors est ultima linea rerum:

sic

sic Mors dicitur Obitus apud Latinos, Plautum & Plinium, sumptā Metaphorā ab iis qui iter faciunt, Beza in locum. Latinis à mora dicta videtur Mors, quia nos moratur, seu expectat, vel quia nullius conditionem moratur.

τέλος & τέλος. Morior, often.

τέλος, Finis, exitus, tributum. Eius τέλος, Ad extremum, often. Luc. 18.5. Eius τέλος, In novissimo, Vulg. perobscurè. Denique, Erasmi. Tandem, Beza. Ad verbum, valet In finem, seu, Ad finem usque, id est, Indefinenter, Piscat. Syrus, Omni tempore, id est, semper, perpetuò, assidue; and so the sense should be, Ne assidue ventilando me obviat. Beza faith, hec never read it so used: Drusius approves it, and brings examples to shew that it is so taken, Psal. 102. 18. id est, In perpetuum: and Psalm 9. 7. where the Chaldee hath it, In seculum: the Septuagint, Eius τέλος. the Vulg. Lat. In finem: and Nazianzen useth it for Perpetuò. Mors vocatur τέλος, non quod omnia in morte, & cum morte finiantur, quia etiam de Christi morte hæc appellatio usurpatur, Joan. 13. 1. sed quia terrenæ ac mortali huic vitæ, ac mundanæ conversationi finem imponit, Gerh. in loc. commun. Eius τέλος. Noli accedere verticibus tandem. Est enim, ut vir doctissimus productis locis aliquot demonstravit, Hellenistica locutio, ex Hebræo Lenersach, quod significat perpetuò, ut Psal. 10. ver. 19. & 13. 1. & 49. ver. 20. & 103. 9. In quibus locis etiam Septuaginta habent Eius τέλος. Adde Pauli locum, 1 ad Thess. 3. 16. Bene ergo vertit Syrus omni tempore, quem & Arabs sequitur, Grotius in locum. The Grecians significantly call end and perfection by one and the same word. Finis, Luc. 1. 33. Marc. 3. v. 26. Vestigal, Rom. 13. 7. Merces, 1 Pet. 1. 9. Rom. 6. 21. 2 Corin. 11. ver. 15. Scopius, seu Causa finalis, Rom. 10. 4. 1 Tim. 1. 5. Exitus, seu eventus, Phil. 3. 19. Jac. 5. 11. 1 Pet. 4. 17. Impletio, Luc. 22. 37. Perfectio, & complementum, 1 Tim. 1. v. 5.

Rom. 13. 10.

Rom. 13. 6. Howsoever the two Greek words \* φόρος and τέλος used by the Apostle, and Englished by our Translatours Tribute, and Custome, be confounded by some learned men, as Synonoma and equivalent, or of one signification and force; yet, being here by a particle disjunctive distinguished, I judge, with other judicious Expositors, that they signifie two kinds of payments: The one laid upon the person, which is properly τέλος, or Poll-money, Custome here, because men were taxed by the poll, and paid man by man, as Matth. 17. 25. The other laid upon mens substance, moveable, as Merchandize; or unmoveable, as Lands; that is φόρος, Tribute, because men were wont to bring it into the Kings Treasure, or because it was paid of commodities brought in. Thus with us there be two kinds of payments; the first called Subsidies, Tenths, Fifteens, laid upon men according to abilitie; the second is Impost, or Custome, due for Traffick, arising by exportation and importation. Tribute was paid to the Questours, or publick Treasurers; Custome to Publicans, or Customers, wilsons Christ. Dict. See Dr. Willet on Rom. 13. 6. Quæst. 15.

τέλος, εἶμαι, Finem facio, Obco, Perficio, or, Consummo, often. Sermonem finio, & absolvo, Matth. 26. ver. 1. Matth. 10. 23. Obco. Vulg. Consummo. Erasmi. Perambulo. Ad verbum, Finio. Sed verbum Latinum, quo usus sum, videtur satis commode Græcum explicare, quia utraq; significatione accipitur, nempe pro Peragere, ac pro Circuire, Beza in locum. Τελεῖν non est peragere, aut obire, quod vulgò existimant, sed quod Latini, perficere doctrina, dicunt, quemadmodum in illo Nasonis,

Phillyrides puerum citharā perfecit Achillem.

Cui Hebræorum Calah, Latinorum Consummare proximè accedit. Quod Vulgari fortasse Interpreti, qui quædam ambiguit, nec adeo ineptè reddidit,

Ggg

us



d'Απὸ τῆς  
ἀντίδοξ,  
ab emptione,  
seu potius  
redemptione  
vestigalium,  
Chemin.

ut consummandi verbo uteretur, persuasit: Rectius certe quam qui obeundi, aut peragrandi, utuntur, Heinſius in Exercit. Sac.

Τελώνης, Publicanus, often. Fefellit interpretem veterem Novi Testamenti ambigua vox τελώνης, quæ æquæ de publicanis accipitur apud Græcos, ac de portitoribus. Non odio erant publicani, qui publicum agebant, sed portitores quos ii vestigalibus colligendis & exigendis præſciebant, Salmaſ. de Fœnore Trapezit. Matth. 10. 3. Eum qui publica populi Romani vestigalia conductæ habet, τελώνην, Publicanum, appellant. A voce τέλη, Vestigal, & verbo ἀνέομαι, Emo, fit τελώνης, Vestigalium Emptor: Latine, Porritor. Proprie est Vestigalarius, & Telonarius. Tales τελῶναι fuerunt, qui ad Joannis Baptista veniunt, Luc. 3. Publicani à Latinis dicuntur, quod publico fruuntur; nam inde nomen habent: omnes item qui à fisco aliquid conducunt, rectè vocantur Publicani, inquit Ulpianus, Scultet. exercit. Evang. lib. 1. cap. 18.

Τελώνιον, Telonium, Matth. 9. 9. Marc. 2. v. 14. Luc. 5. 27. Est locus in quo Publicanus sedens vestigalia colligit, ita ut intelligi possit vel domus ipsa, sicut Syrus reddidit; vel mensa in qua rationes vestigalium ducuntur: & quia Evangeliste utuntur Præpositione ἐν, commodius de mensa intelligitur, Polycarp. Lyſer.

Τέρας, Miraculum, Prodigium, often. Quasi τέρας, ἀπὸ τῆς τέρειν, quod est, Tremere, Pavere, Terrefieri, quod miraculum hominibus terrorem incutiat, Cameron. in Myr. Evang. Portentum, quod portendit aliquid futurum. A thing that happeneth contrary to the course of nature. 2 Theſ. 2. 9. it signifieth the same with the other Greek word there, that is, Wonderful ſignes. Quia ostendunt, portentant, monstrant, prædicunt, ostenta, portenta, monstra prodigia dicuntur, Steph. Sed notandum est, vocabula Latina plerumq; dici de inſtitutis illis ſignis quibus aliquid portenditur, prædicatur, ostenditur: τέρας verò & de inſtitutis & de inſtitutis, Stephanus in Theſ. Græc.

Signum [σημεῖον] Ammonius ait differre à prodigio [τέρας], quod Prodigium sit, quod præter naturam sit, ut cæcorum oculus aperire, mortuos suscitare: Signum autem, quod præter naturam non est, ut ægrotos curare. Origenes verò ea quæ præter opinionem sunt, & humanam consuetudinem excedunt, [τέρατα] prodigia; quæ autem aliquid significant, [σημεῖα] signa, vocari tradit, Maldonat. ad Joh. 4. 48. Vide Estium ad Rom. 15. 19. Joh. 4. 49. videtur τέρας hic plus esse quàm σημεῖον, ut & Matth. 24. 24. Rom. 15. v. 29. 2 Corinth. 12. 12. 2 Theſſ. 2. 9. Heb. 2. 4. quamquam alibi vocum ordo invertitur, Grotius.

Τέσσαρες, & Τέσσαρα, Quatuor, often. Τεσσαρεσκαιδέκα, Quartus decimus, Aðs 27. 27, 33.

Τεσσαράκοντα, Quadraginta, often.

Τεσσαράκονταετής, Quadraginta annorum, Að. 7. 23. and 13. 18.

Τέταρτος, Quartus, Matth. 14. 25. Mar. 6. 48. Aðs 10. 30. Revel. 4. 7. and 6. 7, 8. and 8. 12. and 16. 8. and 21. ver. 19.

Τετραταῖ, Quatuor dierum, John 11. 39.

Τετραγων, Quadrangularis, Revel. 21. 16. Quadrati figura est aquilium laterum, & angulorum vectorum: vocant autem Græci τετραγωνον, firmum, constans, & omnibus numeris absolutum, Vide Piscat. in loc. Ex τετρας, numerus quaternarius, & γωνία, angulus.

Τετραγώνιον, (diminutivum à τετρας,) Quaternio, Aðs 12. 4.

Τετρακισχίλις, Quater mille. Matth. 15. 38. Mar. 8. 9, 20. Að. 21. 38.

Τετρακόσια, Quadringenta, Aðs 5. 36. and 7. 6. and 13. 20. Galat. 3. ver. 17.

Τετραμῖνον, Quadrimestre spatium, Joh. 4. v. 35.

Τετραπλῆς, Quadruplus, Luk. 19. 8.

Τετραπόδι, τε, Quadrupedia. Aðs 10. 12. and 11. 6. Rom. 1. 23.

Τετραρχῆς, Tetrarcha. Matth. 14. 1. Luk. 3. 19. and 9. 7. Aðs 13. 1.

Τετραρχών, Tetrarcha, Luk. 3. 1. f Particip. a τετραρχῆς, Tetrarcha sum. Nuspiam in Scripturis alibi quàm hoc loco

loco occurrat, Gerhard. in locum.  
 Τέχνη, Artificium, Ars. Act. 17. 29.  
 and 18. 3. Revel. 18. 22.

Τέχνης, Artifex. Heb. 11. 10. The  
 originall word is *Artificer*. God  
 hath manifested great Art in making  
 the third heaven, he bestowed skill  
 and wisdom on it. A Reverend  
 Divine observes on Psal. 8. 4. that  
 David calleth the heavens not the  
 workes of Gods hands, but of his  
 fingers, to note his singular industry,  
 his exquisite workmanship and art  
 in them, Vide Tarnovium in loc. Act.  
 19. 24, 25. Manifestè distinguunt inter  
 τεχνίτας & reliquos ἐργάτας per  
 istos intelligens, qui, sicut Demetrius,  
 magistri artis erant, & alii operas præ-  
 scribebant; per hos verò, inferiores ope-  
 rarios, quibus à magistris artificibus  
 operæ præscribebantur, Lud. de Dieu  
 in loc. It is used also Act. 19. 38.  
 Rev. 18. 22.

Τήκομαι, Liquesco, 2 Pet. 3. 12. Melt as  
 wax.

Τηλαυγές, Procul, & Dilucidè. Mar.  
 8. 25. Mark means that he could  
 longè lateq; omnia clarissimè perspicere,  
 Polyc. Lyser. It is compounded  
 of τήλε, which significeth Procul, &  
 Longè, and αὐγὴ quod Lucem, ac  
 Splendorem denotat, Beza, Piscat.

Τηλικύτ, Tantis. 2 Cor. 1. 10.  
 Heb. 2. 3. Jam. 3. 4. Rev. 16. 18.

Τηλέω, εἰμαι, Servo, Observo, Refervo,  
 Asservo, Custodio, often. It some-  
 times significeth to keep, as Matt. 23. 3.  
 John 8. 55. solicitously to keep and  
 save something, lest it either be lost,  
 or taken away by others: so Plato  
 and Demosthenes use it. 1 Joh.  
 5. 18. Τησὶ ἐαυτὸν, Conservat se-  
 ipsum, i. Cavet sibi à peccato: νέγ;  
 enim utitur verbo σάλλειν, sed τησὶν,  
 quæ non minùs differunt apud Græcos,  
 quàm apud Gallos, Se garder, & Se  
 sauver, Beza in loc. Keepeth himself  
 as with watch and ward. Per abæ-  
 resin ab Hebræo Batar, notat propriè  
 accuratè custodivit, ut ille qui excu-  
 bias agit ad carceris januam. Confer  
 Act. 4. 3. & Cap. 5. 18. & Cap. 24. 23.  
 & Cap. 25. 4. quomodo hoc verbo vigi-  
 lantia requiritur, Tarnov. in Medull.

Theol. This word significeth also  
 to be diligent, to espie faults to trip  
 one in. Τησὶν, Matth. 22. non si-  
 gnificat tantum Servare, sed etiam A-

animadvertere, Considerare. Debe-  
 mus accuratè legis divine præcepta ob-  
 servare, & cum quadam animadversione  
 & consideratione. φυλάττειν may be  
 distinguished from τησὶν, so that τη-  
 σὶν referatur ad conservationem in bono,  
 φυλάττειν ad preservationem à malo;  
 τησὶν ad media, φυλάττειν ad finem;  
 qui enim ab exitio præservari debent, il-  
 los oportet in verâ Dei cognitione & fi-  
 de servari: τησὶν, ad Christi fidelita-  
 tem, φυλάττειν, ad ipsius diligentiam,  
 Gerh. in Harm.

Τηνοῖς, Custodia, Observatio. Propriè,  
 Observatio, 1 Cor. 7. 19. Item, Cu-  
 stodia, Carcer, Act. 4. 3. & 5. 18.

Τίθημι, Pono, Repono, Impono, Depono, Con-  
 stituo, Colloco. Τίθημαι, Pass. often.  
 Prædestino, Joh. 15. 16. Act. 13. 47.  
 1 Thes. 5. 9. Facio, Heb. 1. 2. &  
 Rom. 4. 17.

Τίττω, Pario. Τίττωμαι, Pass. often.  
 Parere significat, & propriè de mulie-  
 ribus dicitur, Beza, Piscat. Pario,  
 Procreo, item Genero, Gigno: tam-  
 enim virili, quàm femineo sexui tri-  
 buit, apud Poëtas præsertim, Steph.  
 in Thes. Ut τίττω proprium est sa-  
 minarum, ita γεννᾶν propriè est viro-  
 rum. Sed ut τίττω quandoque usur-  
 patur de viris, præsertim apud Poëtas,  
 ita γεννᾶν per quandam catachresin in-  
 terdum usurpatur de feminis, ut Matth.  
 2. v. 1. & 4. Luc. 1. v. 13. & 57.

Τίλλω, Vello, Matth. 12. 1. Marc. 2. 23.  
 Luc. 6. 1. Frisco. Potest significare vel-  
 licationem spicarum, vel evellendo, sicut  
 Esdræ 9. 3. de evulsione criminum usur-  
 patur; vel decerpendo, sicut Moses  
 loquitur Deut. 23. ult. Nam & Græci  
 de floribus è corona decerpiti utuntur  
 verbo τίλλειν, Chemnit. in Harm.

Τίμη, Honos, Pretium, often. Hono-  
 ris appellatione intelligitur, vel genus  
 officii, aut potius pietatis, filiorum erga  
 parentes: sæpe pro pietate, & religio-  
 ne, ut Colos. 2. 23. Erasmi. Praise,  
 Glory, and Honour, are usually taken  
 for one, but they differ: Praise is in  
 words, ἑπαινέω, of ἑπαινω, a word,  
 Ggg 2 and

<sup>b</sup> Non solum  
 significat  
 Parere, five  
 In lucem  
 edere, sed eti-  
 am Parturi-  
 re, Partui vi-  
 cinam esse,  
 Dolores par-  
 tūs prævios  
 sentire.  
 Septuaginta  
 utuntur,  
 Hof. 2. 5.  
 Gerh. in  
 Harm.  
 Evang.

<sup>i</sup> Officii de-  
 biti perfo-  
 ratio, à τίμη

<sup>e</sup> The Se-  
 ptuagint use  
 it for Serva-  
 vit, Asserva-  
 vit, Pro. 3. 1.  
 and for So-  
 licitè custo-  
 divit, Prov.  
 8. 24.



κ 2Pet. 1. 17. Δόξα notat gloriam illam, quæ in transfiguratione ex Christi corpore refulsit, quam Evangelistæ describunt, Matth. 17. 2. Marc. 9. 3. Luc. 9. 29. Τιμή verò denotat eximium illum honorem, quo Christus à Patre suo cœlesti voce cœlii de lapsa fuit affectus, quam expositione probant verba sequentia, Gerh. in loc. 1 Rom. 12. 10. Τιμή nontam est Honor qui exhibetur (quanquam fortè & ita accipi hic possit) quam existimatio de altero, aut æstimatio, Heinsius in loc.

and *divos* praise; when we make in the course of our speech honourable mention of others for their virtues. Δόξα<sup>k</sup> is in opinion, as the word also significeth, which is, when men have a reverent opinion of any, or when men are accounted virtuous. Honour, τιμή, comprehends both the other, and is a rectification of the good opinion which we have of other mens worth and excellencie, by outward signes, as commendation, respectfull salutations, uncovering the head, bowing the knee, erecting Statues, &c. Such a kind of Honour as there is in Reverence.

1. Reverence to Magistrates, Rom. 13. 7. 2. Obedience to parents, Ephes. 6. 2. 3. Honest care and regard of our inferiours, 1 Pet. 3. 7. 4. Comeliness, beauty and dignity, 1 Cor. 12. 24. 5. An earnest care to preserve from sinfull uncleanness, as 1 Thes. 4. v. 4. 6. Some publick function or calling, either in Church or Commonwealth, given to such men as for their virtue deserve to be honoured, Heb. 3. 4. 1 Tim. 5. 17. it significeth honourable maintenance, as the verse following sheweth. See Beza in loc.

Maintenance is included and couched in the originall word τιμή, which, in the use of sundry Greek Authours, and the Scriptures too, significeth as well recompence, as reverence, and reward of stipend, as well as honour, D. Clerk. Hoc sensu Cameron (in Myroth. ad 1 Pet. 3. 7.) notat Hebræum vocabulum כבוד usurpavi, Judic. 13. 17. & alicubi sic loqui Ciceronem, ut Medico honos habetur.

Τιμω, do quæ, Honoro, æstimo, or, often. Τιμῶ, δέω, Quæ, Quæ, Qui est in pretio, charus, pretiosus, honorabilis, often. Pretious: The Septuagint renders it Honourable. Pretiosus, Honoratus, tam de persona aliqua dicitur, quam de re.

Τιμω, Opulentia. Rev. 18. 19. Magnificientia. Piscat. ad verbum, Pretiositas, seu Honorabilitas.

Τιμω, Supplicium, Hebr. 10. v. 29. Ἀπὸ τῆς τιμῆς, à pretio: pena quæ ob conservandam dignitatem & authorita-

tem persona quæ ladiatur, aut legum violatarum infligitur. This Greek word for chastisement, significeth Care of honour: the Lord is carefull of his honour, when he chastiseth his children for sin.

Τιμω, Punio. Τιμωρόμας, (Pass.) Act. 22. 5. & 26. 11.

Τις, Aliquis, very often.

Τίτλος, Titulus, Joh. 19. 19, 20. Ex Latina voce Titulus, per. Syncope li-  
tere u.

Τίω, Pendo, 2 Thess. 1. 9.

Τοιγάρ, Proinde, 1 Thess. 4. 8. Hebr. 12. v. 1.

Τοιῦν, Igitur, Luc. 20. 25. 1 Cor. 9. 26. Heb. 3. 13. Jam. 2. 24.

Τόσος (Adject.) Hujusmodi, 2 Pet. 1. ver. 17.

Τοιῦν, Talis, often.

Τοιῦν, Paries, Act. 23. 3. Murus, sed intellige de literali, aut transversario domus muro.

Τόξον, o Mura, Matth. 25. 27. Luc. 19. 23. The Hebrew word is נשחך Neshech, à נשחך Naschach, Mordere: it significeth biting, and is derived from the same Verb which often in Scripture is ascribed to the biting of Serpents. The Greek word is derived either of the Hebrew נחש<sup>p</sup> Toc, Deceit; or of the Verb τίκω, Pario: either because it breedeth griefe to the borrower, or because money by usury begetteth other money, and causeth the increase thereof, as Varro and Festus derive Fœnus from Fœtus, quia sit quedam fœtura pecunia parturientis. St. Francis Bacon calleth Usurie the bastard and barren employment of money. Hist. of Hen. 7. pag. 59. & pag. 66. Usurie is the bastard use of money.

Τοξω, Audeo, Autaciâ utor, often. For the most part it is taken in malam partem, vel in vitio, as in Thucydides; yet sometimes it is used in bonam partem, pro animi præsentia & confidentia, nullis periculis territa, Rom. 5. 7. Philip. 1. 14. Marc. 15. 43. Non tantum Audere significat, sed

Amama Antibar. Bibl. lib. 3. Fœnus pecuniæ, fœnus animæ.

Et Quis Interrogativum.

Mura, quasi usus aris, quia ex usu aris accipitur.

Fuller. Miscell. fac. l. 2. cap. 10. 11. Affinitas illa quæ inter Toc & τόκος certè tanta est, ut nisi inter omnes constaret, vocem τόκος à Græco τίκω, seu potius τίκω flexam esse, Hebræa vox censerî posset. Ex sola vocum affinitate firmitum originationis argumentum peti non potest, nè tum quidem quando significationes coincidunt,

etiam

Ulcio respectu punientis, ut sibi satisfaciatur, atque animo morem gerat.

etiam Sustinere, id est, quippiam grave in animum inducere, Budæus. Constat τομᾶν apud Græcos interdum respondere Latino verbo Sustinere, pro Possesse, & parem esse alicui gravi & difficili rei præstandæ: sic apud Platonem l. 2. de Repub. Sic Quintilianus, lib. 2. cap. 4. Nec enim hujus rei judicium differre sustineo. Sic accipitur Rom. 5. 7. & 15. 18.

Τολμᾶντες, Audaculæ, Rom. 15. 15. In bonam partem accipitur pro liberius, apertius.

Τολμᾶντες, Audax, 2 Pet. 2. 10.

Τομᾶντες, Penetrantior, Heb. 4. 12.

Τόξον, Arcus, Rev. 6. 2.

Τοπαζιον, Topazius, Rev. 21. 10. A Topazio Insula dicitur: See Plinie, lib. 37. c. 8.

Τόπος, Locus, very often. Joan. 11. ver. 48. accipi potest vel generaliter pro tota regione, quam in terra Canaan Judæi inhabitabant; vel specialiter pro Templo, in quo plurimum confidebant: in hac \* enim speciali significatione usurpatur, Act. 6. 13, 14. & 21. 28.

Τόσος, Tantus, often. Et Tantum significat, & Tot, ut simul ad magnitudinem, & multitudinem referri possit piscium, Joan. 21. 11. Janfen. Concord. Joan. 12. 37. Syrus reddidit, Et cum hæc omnia signa fecisset, tam continuam, quam discretam signorum quantitatem conjungens. In Vulgata versione redditum est per Tanta, sed propriè ac principaliter usurpatur de numero, Joan. 6. 9. & 14. 9. Heb. 4. 7. & 12. 1. Mat. 15. 33. ὅσσοι τρέστοι, Tot panes, Beza. Tantos panes, Vulg. Tot, sive Tam multi panes, aut certè, Tantum panum: nam Græca vox numerum significat, non magnitudinem, Erasmi. Rectius ergo vertitur Tot, ac Tam multa signa: consequenter tamen ad magnitudinem etiam referri potest, Mat. 8. 10. Luc. 7. 9. utraque significatio conjungi potest, quia miracula Christi fuerunt numero plurima, Joan. 21. 25. pondere, majestate, & autoritate maxima, Joan. 3. ver. 2. & 9. v. 32. de magnitudine & multitudine simul quandoque usurpatur, Matth. 15. 33. Joan. 21. 11. Actor. 5.

ver. 8. Galat. 3. 4. Gerhard. in Harm. Evang.

Τότε, Tunc, often. Solet τότε sæpe poni ad temporis etiam aliquo intervallo distantis significationem, Matth. 2. 7. & 4. 5. & 24. v. 14, 30. & alibi sæpissimè in sacris literis tempus significat non nimis propinquum, sed non ita multò post secuturum, ut Mat. 2. 7. & 3. 13. & 4. 11. & 15. 12. & 17. 19. & 19. 13, 27. & 24. 14, 30. Mat. 24. 9. τότε, id est, circa ista tempora: Ita enim solet τότε laxius accipi, Grotius.

Τὶ νομα, Nomen, Matth. 27. 57.

Τὸν δὲ λίον, E contrario, 2 Cor. 2. 7. Gal. 2. 7. 1 Pet. 3. 9.

Τέρας, Hircus, Hebr. 9. 12, 13, 19. & 10. v. 4.

Thence the word Tragedie, because the Actors thereof had a Goat given them as a reward.

Τετραπτεζα, \* Mensa, often. From the French words, Trapez, and Atrapez come, say some. Τετραπτεζα, quasi τετραπτεζα, quod mensa quatuor initio haberent pedes.

Τετραπτεζίτης, \* Mensarius, Mat. 25. 25. Nummularius; eo quod nummos tractaret.

Τεγῦμα, Vultus, Luk. 10. 34. Quod incisum vel pertusum cute infligitur.

Τεγυμάλισμα, Vulnere, or. Luc. 20. ver. 12. Act. 19. 16. Propriè usurpatur de vulneribus, quæ incisum vel pertusum cute infligantur, Gerh. in Harm. Evang.

Τετραχηνλ, \* Collum, Matth. 18. ver. 6. Marc. 9. 42. Luc. 15. 20. & 17. 2. Act. 15. 10. & 20. 37. Rom. 16. 4.

Τετραχηνλίζουαι, In collum seu cervicem resupino. Heb. 4. 13. τετραχηνλίζουα, Dissectè, quartered, and cleft asunder through the back-bone. Anatomized before him. The Apostle (say some) alludeth to the cutting up of a beast, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muscle, though they lie never so close. In sacris de pecore offerendo dicebatur, τετραχηνλίζειν, Cervicem incidere, Jugulare, Macrare, Excoriare, ut intima quasque viscera paterent, Aret. Ejus verbi Metaphora variè explicatur.

\* Tragedia, à τράγος, i. e. a Goat, and γῆδη, an ode, or song.

Τετραπτεζα, πινυται, ob voracitatem animalis: πινυται τὸ τετραπτεζα, ab aspera & hirsuta pelle.

\* Mensa, quasi mensa, Varro. A Table is a mediatrix between men.

\* Mensarius à Mensa, quæ Plautius apposito vocat Trapeziam, quod certas mensas haberent postas, in quibus hæc suam negotiationem exercebant.

\* Collum à Colendo, quod hæc pars torquibus & monilibus ornatur.

\* Est gemma viridis & pellicula. Chrysostomus appellatur: ergo à τολμᾶν, & videtur ex τὸ τολμᾶν una vox coaluisse: id est aurum firmum admodum.

\* Gerh. in Harm. Evang.



explicatur. Chrysostomus eam sumptam putat ab animalibus occisis, quibus dum à cervice usq; ad caudam pellis abstrahitur, interiora quæ prius latebant, oculis inuentium exponuntur. Eadem est sententia Theophylacti & Oecumenii. Quamquam hi duo etiam aliter explicari posse metaphoram docent, tanquam desumpta sit ab iis qui cervice inclinat à terram spectant, non audentes aspiciere vultum iudicis. Sic enim hominum facta & cogitata omnia, conspectum Dei iudicis, cui cuncta patent, quodammodo reformidare. Sed, ut verum fatear, longius petita mihi videntur hæc expositiones. Ac magis sanè probarim quod alii dicunt  $\tau\epsilon\chi\eta\lambda\iota\zeta\epsilon\upsilon$  idem esse, quod in cervicem ac dorsum reflectere, hoc est, resupinare; per translationem verò, scrutari ac patefacere, Estius in loc. Metaphora ab animalibus excoriatis & dissectis, Huperius. Varinus tradit significare, Medium secare, sive, Per spinam dorsi findere; quæ significatio mihi visa est convenientior, ut omnia Domino, etiam intima, patere significetur, servat à etiam superiore translatione à gladio sumpta, Beza.  $\tau\epsilon\chi\eta\lambda\iota\zeta\epsilon\upsilon$  est, Medium animal per cervicem & spinam dorsi dividere, Pareus, Illyr. in loc. Videtur esse Metaphora à re palæstrica: nam luctatores tum demum adversarium dicuntur  $\tau\epsilon\chi\eta\lambda\iota\zeta\epsilon\upsilon$ , quum obstricto collo ita versant, ut obiciant spectatorum oculis nudum conspiciendum & retectum undiquaque, id quod tum demum maxime fit, cum ejus cervicibus inequitant: nam altera significatio  $\tau\epsilon\chi\eta\lambda\iota\zeta\epsilon\upsilon$ , Demetere cervicem, non convenit huic loco, Cameron. in Myroth. Evangel. Capell. Spicileg. Græci putant Metaphoram sumptam ab ovibus, quibus pellis à cervice detrahatur cum excoriantur: sive ab iis qui cervicem insectant, quum se submitunt, & agnoscunt se esse inferiores: sic & Juvenal.

—Aulam resupinat amici: de scrutante omnia, Eras. Patentia, Steph. Beza. Aperta, Vulg. Manifesta, Tremell. Resupinata, Erasim. Græcus Scholiastes, quasi Excoriata, interpretatur. Proprie, Per medium dissecta, Pareus: quasi diceret, Per

Anatomiam dissecta, Illyric. Cut up as the sacrifice, and laid naked before him.

$\tau\epsilon\chi\eta\varsigma$ , Asper, Luke 3. 5.  $\tau\epsilon\chi\eta\epsilon\iota\alpha$  sunt viæ, quæ propter salebras asperæ sunt. Ita Deut. 21. v. 4. vocatur vallis  $\tau\epsilon\chi\eta\epsilon\iota\alpha$  dura & saxosa, quæ ideo arari & feri non potest, Chemnit. It is used also Acts 27. 29.

$\tau\epsilon\epsilon\iota\varsigma$ ,  $\chi\eta$   $\tau\epsilon\iota\alpha$ , Tres, Trias, often.  $\tau\epsilon\epsilon\iota\mu\alpha$ , ad Latinos est translatum, Tremo, Horreo, Mark 5. 33. Acts 9. 6. 2 Pet. 2. v. 10. Proprie, Ex pavore trepido, Reformido.

$\tau\epsilon\epsilon\phi\omega$ ,  $\phi\upsilon\alpha\iota$ , Alo, or. Matth. 6. 26. and 25. 37. Luke 4. 16. and 12. 24. Acts 12. 20. James 5. 5. Revel. 12. ver. 6, 14.

$\tau\epsilon\epsilon\chi\omega$ , Curvo, often. Citati cursûs & festinationis significationem habet 1 Cor. 9. v. 24. usurpatur de illis qui in stadio curvunt. 2 Thess. 3. 1. may have free passage: the word is  $\tau\epsilon\epsilon\chi\eta$ , it may run: Currat, Beza, Piscat. Vulg. id est, quàm celerrimè propagetur. Hinc cursus Evangelii dici consuevit, Piscat. Significat continuatam actionem, certo fine & jucundo premio proposito, Aret.

$\tau\epsilon\iota\alpha\chi\omicron\tau\alpha$ , Trīginta, often.

$\tau\epsilon\iota\alpha\chi\omicron\tau\omicron\iota$ , Trecenti, Mark 14. ver. 5. John 12. 5.

$\tau\epsilon\iota\varsigma\omicron\lambda$ , Tribulus, Matth. 7. 16. Heb. 6. 8. Herba frugibus inimica: à Plinio inter terræ pestes numeratur. Sic dicta videtur hæc herba à semine Tribuli, cujus formam externam \* triquetram esse perhibent.

<sup>a</sup>  $\tau\epsilon\iota\varsigma$ , Semita, Matth. 3. 3. Mark 1. 3. Luke 3. 4.

$\tau\epsilon\iota\tau\iota\alpha$ , Triennium, Acts 20. 31.

<sup>b</sup>  $\tau\epsilon\iota\varsigma$ , Strideo, Mark 9. 28. Significat, Dolorosam & cruciantem vocem emitte, sicut pulli Hirundinum. Homerus hoc verbo utitur de animabus, sive spectris nocturnis, quæ triste quippiam instar ulularum murmurant, Chemnit.

$\tau\epsilon\iota\mu\lambda\omega\omicron\upsilon$ , τὸ, Trimestre spatium, Hebr. 11. 23.

$\tau\epsilon\iota\varsigma$ , Ter, often.

<sup>c</sup>  $\tau\epsilon\iota\varsigma\epsilon\gamma\omicron\upsilon$ , Tertia contignatio, Acts 20. v. 9.

$\tau\epsilon\iota\lambda\iota\omicron\iota$ , Ter-mille, Acts 2. 41.

$\tau\epsilon\iota\tau$ , Tertius, often.

<sup>d</sup>  $\tau\epsilon\iota\chi\eta\varsigma$ ,

\* Vox Græca dicta à triplici cuspidate, quod scilicet cuspidatus trifariam feriat, Qualiterius, <sup>a</sup> Via trita, à  $\tau\epsilon\iota\varsigma$ , Ter, <sup>b</sup> Verbum ex ipso sono factum.

<sup>c</sup> Vox dicta est ex  $\tau\epsilon\iota\varsigma$ , Ter, &  $\epsilon\gamma\omicron\upsilon$ , rectum, Eras.

d Of  $\Theta\epsilon\iota\varsigma$ , d  $\Theta\epsilon\iota\varsigma$   $\Theta$ , Ciliacius, Rev. 6. 12.

$\tau\epsilon\tau\alpha\iota\varsigma$ .

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Tremor. Trembling is a

dread of punishment, and is required of servants, Ephes. 6. 5.

$\Theta$   $\chi$   $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$  Timor & Tremor differunt, quod Timor sit cordis, Tremor corporis, Haymo & Glossa ordinaria. atque Tremor, Timoris vehementioris affectus esse solet: verum ubi conjunguntur, e significant sollicitudinem operandi, cum metu offendendi, ut 1 Cor. 2. 3. 2 Cor. 7. 15. Ephes. 6. 5. Phil. 2. 12. ubi Apostolus (ut Augustinus recte animadvertit) alludit ad verba Psalmista, Servite Domino in timore, & exultate ei cum tremore: i. Cum Majestatis divine reverentia & sollicita peccati cautela, Amama. His verbis non metum & trepidationem ex dubitatione ortam, sed humilitatem duntaxat, atque summam animi demissionem significat Apostolus, idq; ex usu Scripture, que nunquam alio sensu hæc verba simul juncta usurpat. Quod ut liqueat observandum est quinquies tantum in sacris literis hanc locutionem occurrere, eadem semper mente: Primus locus est Psal. 2. 11. Secundus 1 Cor. 2. 3. Tertius 1 Cor. 7. 15. Quartus Ephes. 6. v. 5. tum postremo hic locus (scil. Phil. 2. 12.) in quo  $\mu\epsilon\tau\alpha$   $\phi\acute{o\beta\omicron\varsigma$   $\chi$   $\tau\epsilon\tau\alpha\iota\varsigma$  idem quod illis locis significat, Cameron præstat, in Phil. 2. 12. Phrasîs illa  $\epsilon\upsilon$   $\phi\acute{o\beta\omicron\varsigma$   $\chi$   $\tau\epsilon\tau\alpha\iota\varsigma$  quinquies in Bibliis occurrit, semel in veteri, quater in N. fovere, & quidem tantum apud Paulum. Omnibus istis locis ita usurpatur, ut superbiam, carnalem securitatem, & præsumptionem excludat; animi demissionem, reverentiam, humilitatem & modestiam, non vero servilem metum, diffidentiam & trepidationem significet, Amama Antibar. Bibl. li. 3. It is used also Mark 16. v. 8.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Conversio, Jam. 1. 17. The Sunnes motion from North to South every yeere. Latini Solstitium vocant, quoniam subsistit, nec progreditur ulterius, sed retrò convertit iter, Steph.  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Modus, Mores, often. 1. Modum. 2. Mores significat, Cornel. à Lapide.  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Mores alicujus sero, Acts 13.

ver. 18. Est insar nutritis ferre, atque educare, Treimell.  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$  dicitur, cum melior personis fert mores, quos tamen non approbat, ut bonus maritus cogitur mores uxoris morosa ferre, Arete.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Alimentum, often. Matth. 6. 25. Alimentum, Beza. Esca, Vulg. Cibus, Erasim. Pro cibo, vestitu, & habitatione, Matth. 10. 10. Grotius.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Nutrix, 1 Thes. 2. 7.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Orbita, Heb. 12. 13. Rota vestigium, Via, Semita, Cursus, quod, ut indicat Theophylactus, aut Vestigium est rota currus humi impressum, cui ipsa rota currentium pedibus concalcata. Illam orbitam vocamus Latini, hanc sentiam.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Rota, James 3. 6. Vera lectio est,  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , cum acuta in ultima; significaturq; universa vita nostra, quæ, insar rotæ, non modò incessabiliter vadit; sed etiam variabiliter, nunc sursum, nunc deorsum, instabilis valde ac mutabilis, nunc extollens hominem, nunc deprimens. Unde & ipsam Fortunam sic describit Poëta:

Versatur celeri fors levis orbe rotæ, Laurentius in loc. The course, the wheele.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Catinus, Matth. 26. 23. Mark 14. 20. Furta Euthymium est genus lancis, sive vasis, in quo sibi apponuntur.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Vindemio, Luke 6. 44. Revel. 14. 18, 19.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Turtur, Luke 2. 24.  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Stridere, to make a harsh sound or noise. Of the <sup>1</sup> Hebrew  $\tau\epsilon\tau\alpha\iota\varsigma$ , Tor, the Latine Turtur, and English Turtle, are derived, and the voice of the Fowle agreeeth with the name: and the Greek word may seem <sup>1</sup> rather to be derived from the Hebrew  $\tau\epsilon\tau\alpha\iota\varsigma$  Tur, or  $\tau\epsilon\tau\alpha\iota\varsigma$  Tor, by the inversion of the letters Tru for Tur.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Foramen, Mark 10. v. 25. Luke 18. 25.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Foramen, Mat. 19. 24.

$\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Luxus, Delicias, Luke 7. 25. 2 Per. 2. 13. Initio de concessis voluptatibus usitatum fuisse indicio est, quod Paradisus dicitur hortus  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , voluptatis.

g Non tantum Lica, sed & Vicius, Alimonia, & Commeatus, omne, videlicet, quo sustinetur homo, Balinger.

h A  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , Curro. Non tantum Vestigium rotæ currus significat, vel locum subiectum currentium pedibus, ut Theophylactus (quem & Erasmus sequitur) docet; sed etiam cursum, atq; etiam gressus, sive ambulationem, ut Hesychius, Suidaque interpretantur.

i Vindemio, quasi Vinum demo,  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , caro; Metaphoricè, Fruor, Percipio.

k Ainsworth. i D: Willet on Leviticus.

d Dr Ward, in concione ad clerum, cui titulus est, Gratia discriminans.

f Mutatio, Conversio in fugam: nam  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$  non solum est Verbo, sed etiam in fugam verbo: pro solis reciprocatione sumitur. Dicitur Tropicus in Astronomia,  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ ,  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ ,  $\tau\epsilon\tau\alpha\iota\varsigma$   $\Theta$ , a solis conversione, Keck.



tis, & deliciarum, Gen. 2. 15. & 3. 13. Salomon eo vititur Prov. 19. 10. quod vocabulum posteris temporibus ferè in malam partem accipi solet, Chemnit. in Harm.

Τρυφῶν, in deliciis vivo, James 5. 5.

Τρυφῶν, Edo. Matth. 24. v. 38. Τρυφῶντες, they gave themselves to eating as brute beasts; so the word significeth: for otherwise it is no fault to eat. The word is properly used of <sup>m</sup> beasts, so Homer useth it; and the Hebrew phrase of eating being in the present time, noteth a continuance of eating, as brute beasts will eat all day, and some part of the night: yet this word is used also of men eating spiritually, John 6. ver. 54, 56, 57, 58. and 13. 18. Apud Græcos Τρυφῶν propriè de brutis dicitur, sicut ἐδῶν de hominibus. Brutum refert, qui se cibis ingurgitat, & genio nimis indulget.

Τρυφῶν, Consequor, potior, nanciscor, Luke 10. 30. and 20. 35. Acts 19. v. 11, 24. and 27. 3. and 28. 2. 1 Cor. 14. 10. and 15. 37. 2 Tim. 2. 10. Heb. 11. 35.

Τυμπαρίζων, Distendit. Hebr. 11. v. 35. Ετυμπαρίζων, Distenti sunt, vel Tormentis affecti sunt, vel Fustuario mulcati sunt: ut verbum τυμπαρίζων sit deductum à nomine Τύμπανον, quatenus eo significatur non instrumentum illud quod pulsatur, sed instrumentum quo pulsatur, videlicet, fustis, quo carnifices pulsabant corpora reorum per machinam tractoriam distenta: quod genus tormenti non solum ad questionem, sed etiam ad necem adhibitum fuisse docet exemplum Eleazari illius senis, 2 Mac. cab. 6. quo in loco nomen Τύμπανον videtur significare ipsam illam machinam quâ distenti fustibus percutiebantur, Piscat. in locum. Quasi dicas, tympanizati sunt; Hoc est, ut multis exponatur, ita distracti atque distenti, quemadmodum corium in tympano distenditur. Chrysostomus decolatos interpretatur. Sed sciendum est τυμπαρίζειν propriè idem esse quod tympanum pulsare, quod Latine Suetonius in Augusto, dixit tympaniza-

re. Transfertur autem ad alia que tympani more percutiuntur. Τυμπαρίζων dicebantur homines qui fustibus, aut similibus instrumentis cadebantur, etiam Suidâ Interprete, ipsi quoque poenæ genus vocabatur Τύμπανον, seu τυμπαρισμός: idem cum eo quod Cicero Fustuarium appellat: Galli vocant Bastonnade. Syriacâ voce significantur fustuati, seu fustibus enecti, Esius in locum. It is rendered by the generall name of Torturing there, and 2 Mac. 6. ver. 19. but the word significeth a speciall kinde of torturing, by beating one with cudgels unto death. It hath its denomination from Τύμπανον, which significeth a Drumme usually: and hence some have parallel'd this torture with that among the Romans, termed Equuleus, as if the person thus tortured were racked, and stretched out in manner of a drumme-head: but it significeth also a Drumme-stick, and thence cometh the punishment to be termed Tympanismus, that is, a tabring or beating one to death with cudgels, as if it were with drumme-sticks.

Τύπῳ, Typus, vestigium, figura, exemplar, forma, often. It significeth such a mark as men use in printing, whence Typographus for a Printer: a form made by engraving, impression, or any kinde of beating, such as wee see in stamps, seals, or signets. A Minister must be Τύπος, that is, such a thing as makes the stamp on the coine, Τύπῳ χαλκῶν ἔργων, Tit. 2. 7. Propriè significat notam insculptam pulsatione, seu percussione effectam, quali fabri ferrarii securæ, bipennes, consignare solent: o Vox Græca est, sed quâ & Hebræi posteriores utuntur. Propriè autem admodum hæc vox hoc loco usurpatur. Sic Plinius, Quibus impressa argilla typum fecit. Evdῶν Τύπος est apud Platonem, Imprimis typus, Grot. in Joh. 20. 25.

Παρεῖ τὸ τίμην, quod non scribendo, sed impressione, seu percussione effigatur, unde ars Typographica, Beza & Piscat. in Joan. 20. 25. Τύπος, Vestigium vel nota; propriè, nota ejusmodi quæ percussione facta est. A Perfecto medio τύπα, verberavi. Joan. 20. 25. τὸν τύπον τῶν ἁλῶν, Figuram clavorum, id est, vestigium vulneris ex clavis impressum: Τύπος est à τίμην, Vestigium quod à percussione imprimitur, & post percussione in corpore percussio relinquitur. Vulg. Versio minùs commodè reddit, Fixuram. Syrus vertit, Loca clavorum. Augustinus vertit Cicatricem, Gerhard. Brevis & compendiaría formula, quomodo dicitur, ὅς τύπος ἔσται, ut: paucis dicam, Vide Lud. de Dieu.

propriè

in Quum illud propriè de brutis dici velint Grammatici, videtur magna esse hujus verbi emphasis, quo significatur, homines brutorum instar fore ventri deditos: nam alioqui edere & bibere per se non est vitium, Beza.

n Chrysostomus dicit significare Capite truncavi, fortè, quod capite truncata speciem quandam tympani habeant, Illyr. in N. Test. Vide Drus. Præterit. l. 8. Jun. Parall. lib. 3. Beza Annor. major. in loc. See also Weemse his Christian Sy. nagogue.

proprie accipitur Joan. 20. 25. pro Ver-  
figio. Typus, seu signum rei future,  
1 Cor. 10. 11. Imago, figura, Rom.  
5. v. 14. Forma, Aët. 7. 44. Exem-  
plar ad imitandum propositum, 1 Theff.  
1. 7. Tit. 2. 7. Hebr. 8. 5. 1 Pet. 5. 3.  
Exemplum, 1 Tim. 4. 12. & 2 Theff.  
3. ver. 9. Brevis summa, Aët. 23.  
ver. 25.

τύπῳ, ομα, Verbero, Percutio, Cado, or,  
often. Vulnere, 1 Cor. 8. v. 12.  
τύπτοντες, Vulnerantes. Vulg. Per-  
cutientes, non satis expressè: intelli-  
gendum enim est ex antecedente conse-  
quens. Est autem Translatio inde sum-  
pta, quòd offendiculis animus, perinde  
ac telis corpus afficiatur, sitq; duplex ma-  
lum siquis affectam partem cædat: Sic  
Virgilius,

— Gravior nè nuncius aures  
Vulneret. — Beza in loc.

τύβζζομα, Satago, Luc. 10. 41. Pro-  
prie est, Auxie torqueri difficultate rei  
conficende, Erasmi. The Latine  
Turbor comes of it.

τύφλος, Cæcus, often. It is Meta-  
phorically used for one blinde in  
minde, Matth. 15. ver. 14. John 9.  
v. 39. Rom. 2. 19. 2 Pet. 1. 9. Revel.  
3. v. 17.

τύφλω, Ex cæco, obscuro. John 12.  
ver. 40. 2 Corinth. 4. 4. 1 John. 2.  
ver. 11.

τύφμα, Fumigo, Matth. 12. 20.

p τυφωεις non modò  
inflatum, sed  
in genere de-  
mentatum &  
fanaticum si-  
gnificat, Vi-  
ctoria. Stri-  
gel in N.T.

p τυφόμεναι, Inflor, Turgeo. 1 Tim.  
3. 6. & 6. 4. 2 Tim. 3. 4. Τυφó-  
μενον respondet Hebraico, quod signifi-  
cat non lucidè splendere, sed obscurum  
esse: sicut quando deiciente oleo, flam-  
ma in elichnio sensim deficit, Polyc.  
Lyser.

τυφωνικός, Turbulentus, Aët. 27. ver. 14.  
Ventus tempestuosus, ac Typhonis quo-  
dammodo æmulus, Beza.

τυχόν, Fortisan, 1 Cor. 16. 6. à verbo  
τυγχάνω.

Y.

ΥΑΚΙΝΘΟΣ, Hyacinthus, Rev. 21. 20.  
ΥΑΚΙΝΘΙΩΣ, Hyacinthinus, Rev.  
9. 17. Porphureus, vel Subniger, in mo-  
dum hyacinthi.

Υαλός, Vitrum, Rev. 21. 18, 21. Tria  
potissimum significare deprehenditur,  
certi à quâdam naturæ similitudine inter  
se conjuncta, Vitrum, Crystallum,  
Succinum, Fuller. Miscell. Sac. lib. 4.  
cap. 9.

Υαλινός, Vitreus, Revel. 4. 6. & 15. 2.  
twice.

ΥΒΕΙΣ, Injuria, contumelia. In-  
juria: sed ea gravior. Quare nonnun-  
quam reddi potius debet Injuria con-  
tumeliosa, aut Injuria simul & con-  
tumelia, Injuria petulanter & pro-  
tervè illata, Petulans & insolens  
injuria, Steph. in Thef. Græc. Aët. 18. 32.  
27. 10, 21. 2 Cor. 12. 10.

Υβείζω, ομα, Contumeliis afficio, or.  
Matt. 22. 6. Luk. 11. 45. and 18. 32.  
Aët. 14. 5. 1 Theff. 2. 2.

Υβείσῃς, Contumeliosus. One that  
is contumelious in words, Lyræ. Con-  
viciator, a rayler, Occumen. In-  
juriusus, Rom. 1. 30. Υβείσαι, Con-  
tumeliously, or insolently injurious. In-  
jurious, or contumelious both in  
word and deed, and that in a petu-  
lant and insolent manner. It is  
used also 1 Tim. 1. 13.

Υγιής, Sanus, often.

Υγιαίνω, 'Sanus sum, often. Va-  
lere, Sanum esse; Metaphoricè, Sa-  
pere, & Rectè sentire; sic Agesi-  
laus Menecrati Medico, qui se Jovem  
cognominavit, in fronte Epistole scri-  
psit Υγιαίνειν, saniores illi mentem  
optans, Plutark in the life of Age-  
laus. In salutationibus usurpa-  
tur Υγιαίνε, Vale, Bene vale, quum  
nimirum alicui prosperum optamus va-  
letudinem, seu quum alicui salutem di-  
cimus: idq; vel in colloquio, vel in e-  
pistola. Sed postea usus obtinuit, ut a-  
micum accedentes dicerent potiùs χαίρετε,  
ab eo autem discedentes juberent Υγι-  
αίνειν. Sicut & apud Latinos salutati-  
onem & colloquium exordiebantur ver-  
bo Salve, claudabant autem verba Vale.  
Sic ex nostratibus nonnulli discedentes ab  
aliquo dicunt, Portez vous bien, com-  
mendantes ei sue valetudinis curam,  
perinde ac si dicerent, Faites que vous  
vous portiez bien. Eadem in Epi-  
stolis ratio erat: eas enim à χαίρειν,  
sive εὐαχέειν inchoabant: clauden-

b Υγίς, i.e.  
sanum, Græ-  
cis dicitur,  
quicquid me-  
ritò proban-  
dum est, &  
quale esse de-  
beat, i.e. in-  
tegrum, &  
sine vicio, Be-  
za in Tit. 1.

H h h bane



bant autem verbo ὕγλαυε, seu ἑβρωσ, ut & Cicero epistolis suis praemittere solet, S. vel S.P.D. id est, Salutem, & Salutem plurimam dicit. Claudere autem eas his à se usitatis, Vale, Etiam atque etiam vale, Cura ut valeas, Valetudinem tuam cura diligenter. Hoc tamen sciendum est, ut Cic. in Epistola cuiusdam sine dicit, Vale & salve, Necnon & salve: ita χαλκὸν & εὐ πρεσβύ, non tantum exordium epistolarum servire, sed etiā clausulis. Steph. in Thes. Græc. 2 Tim. 1. 13. ὕγιον ὁρῶντων λόγον, Sound, or Wholesome, or Healthfull words. It is used also Luke 5. 31. and 7. 10. and 15. 27. 1 Tim. 1. 10. and 6. 3. 2 Tim. 4. 3. Tit. 1. 9, 13. and 2. 1, 2. 3 Joh. 2.

ῥεός, Virens, Luke 23. 31. Lignum ὕγρον dicitur Arbor humida, succulenta, virens & vitalis, Gerh.

ῥδέια, Hydria, Joh. 2. 6. ῥδέια, Hydria, i. aquales, ut explicat Varro, libro quarto de lingua Latina. Retinui- mus tamen Græcum vocabulum, quod Cicero ipse frequenter eo utatur in Orationibus in Verrem. Ceterum ostendit ipsa notatio nominis, non vino, sed aquæ destinata fuisse hæc vasa; quod ad fidem Historiæ faciendam pertinet, ne quis aut feces, aut vini quippiam intus refedisse suspicetur, quod posse à infusæ aquæ vini colorem ac saporem indiderit, Beza in loc. It is used also John 2. 7. and 4. 28.

ῥδωρ, Aqua, often.

ῥδεσπότης, Sum abstemius, 1 Tim. 5. 23. Μὴ ἐστὶ ῥδεσπότης. Beza vertit, Ne amplius esto abstemius: Vulgata, Noli adhuc aquam bibere. Erasmus, Noli posthac aquam bibere. Castalio, Ne amplius aquam bibe. Beza existimavit vocabulum ῥδεσπότης dici, non de quocunque aqua potore, sed eo qui à vino abstineat. Vulgata autem, Erasmus, & Castalio de quocunque aqua potore illud acceperunt. Lexicon Cyrilli utrisque favet. Nam ῥδεσπότην exponit, tum aquæ potorem, tum abstemium. Horatius autem Vulgatæ, Erasmo, & Castalioni planè patriocinatur, quum dicit:

—Nec vivere carmina possunt  
Quæ scribuntur aqua potoribus:—

i. e. ῥδεσπότης. Beza tamen interpretationi magis favent quæ sequuntur, sed vino pauculo utere, q. d. Remittas paulum de γυμνασία tua σαματικὴν, nec prorsus à vino abstineas, Scultetus in locum.

ῥδεσπικὸς, Hydropicus, Luke 14. 2.

Of ῥδωρ Aqua, because the Dropie is a waterie disease betweene the skinne. Aqua intercus, Horace.

ῥετὸς, Pluvia, Acts 14. 17. and 28. 2. Heb. 6. 7. James 5. 7, 18. Revel. 11. ver. 6.

ῥιδς, Filius, very often. 1. One that is lineally descended from the loynes of another, Matth. 1. ver. 1. 2. A childe, Revel. 21. 7. Matt. 23. v. 15. ὁὗς γεέννης sic alibi ὁὗς ὁλέθους. Judas homo perditissimus, & perditioni devotus; qui est elegantissimus Hebraismus, Latinis non prorsus inauditus, siquidem inconstantia filium dicere non dubitant, de homine inconstantissimo quum loquerentur, sicut Paulus ὁὗς τὸ ἀπειθείας, vocat homines inobedientia, ad Ephes. 5. 6.

ῥιοδεσία, Adoptio, Rom. 8. 15, 23, and 9. v. 4. Gal. 4. 5. Ephes. 1. 5. Of ὁὗς and τῖδης, to put one for a son that was not a son. Adoptio, quæ quis in filii locum adoptatur: nam & nepotes & neptes adoptantur.

ῥλη, Materia. Jac. 3. 5. materiam, ὕλω. Materiam hic intellige ligna, ex quibus ignis accenditur; quæ vocabuli Græci significatio antiquissima est, ac proinde propria videtur. Esse autem antiquissimam Henricus Stephanus in suo Thesaurο multis exemplis ex Homero prolatis ostendit: quin & Latini vocabulo Materie ad significandum ligna crebro utuntur, Piscat. in locum.

ῥμότες, Vester, Luke 6. 20. and 16. v. 12. Joh. 7. 6. and 8. 17. and 15. 10. Acts 27. 34. Rom. 11. 31. 2 Cor. 8. 8. Gal. 6. 13.

ῥμν, Hymnus, Ephes. 5. 19. Col. 3. 16. ἁλμῶς, καὶ ὕμνοις, καὶ ᾠδαῖς. Psalms contain exhortation to man- ners, or holy life. Hymnes contain praises to God in the commemoration of his benefits: Songs contain doctrine of the chiefe good,

f Carmen, sed peculiariter in honorem Dei  
g Vide Zachariam.  
h Vide Beza  
i Epist. Daur. ]  
or

c Vas aquarum, ab ὕδωρ, Latine dici potest aqualis, quando aquis hauriendis, & recipiendis destinatum est, Polyc. Lysen.

d Of φῦς, fero, per Aphresin, est planta parentum. Filius, of φιλία, love, because of the great love between the parents and children. Heb. בן Ben, of בנה Ba- nah, To build. He builds the house.

e Inde Sylva. Perinde est, sive sylvam, sive materiam veritas, quum Græca vox utrumque significet, Vossius.

f Carmen, sed peculiariter in honorem Dei  
g Vide Zachariam.  
h Vide Beza  
i Epist. Daur. ]  
or

or mans eternall felicitie. A Psalme is a ditie to be played upon an instrument. An Hymne is a song to be uttered with the voice only. An Ode or Song is a ditie fitted for either way.

i Canere est, i  
& laudes  
Deo ad aras  
dicere.

ὑμνῶ, Hymnum cano. In genere significat, Laudare, Gratias agere, Hymnum dicere, Heb. 2. 12. It is used also Matth. 26. 30. Mark 14. v. 26. Acts 16. 25. Matth. 26. v. 30. ὑμνήσαντες, Et hymno dicto. Arabs, Et laudem dederunt. Pagn. Cum hymnum cecinissent. Mald. Cum laudem Deo cecinissent. Novarin. Quam dixissent laudes. Interpres Euthymii, Dicitis laudibus. Hic docemur à mensa non recedere, nisi gratias Deo actis, & laudibus dictis. Verbum ὑμνῶν non solum Laudes dicere significat, sed etiam Conqueri: hac hujus verbi notione post mensam utuntur pro illa, aut certe à laudibus ad querelas transeunt, & gratiarum actionem murmurationibus inficiunt, Novarin. in loc.

ἡγάγας, Ab eo, Subduco me, often. Sua origine subductionem & abiturum denotat, etiam in Scriptura, Joh. 8. velut per ἀντονομασίαν de singulari & plane eximio discessu Christi usurpatur, quo ipse per passionem & mortem intravit in gloriam suam, Luc. 24. 26. Tarnovius. By this word, Mark 14. 21. and Matth. 26. 24. is understood death, ὅς τὸ ἀνδρῶτος ὑπάγει, Filius hominis vadit, scil. ad mortem. In which signification it is used, Joh. 7. 33, 34. and 8. 14. and 13. 3, 33, 36. and 14. 4, 5, 28. and 16. 5, 10, 16, 17. where not only Christs death, but his Resurrection, Ascension, and Sitting at Gods right hand is noted by this word. ἡγάγω originis & compositionis natura, in stricta significatione, & subiectionem designat, quā quis se oneri tanquam iugo subijcit, & sub eo procedit: in latiori autem, ire, proficisci, vadere, denotat; priori significatione videtur à Christo accipi, posteriori à discipulis, Paulus Tarnov. in Joh. 14. Matth. 4. 10. ὑπαγῶ. Hæc formula usurpatur, quando propter enormem rei indignitatem animo commotiori ad-versamur & rejicimus eos, quos ali-

quando cum molestia toleravimus. Ita usurpatur Matth. 16. 23. de Petro, & Matth. 20. 14. Chemnit. unde Latinum Apage deductum est, Calv. Nonnumquam averfantis est, est & imperantis, ut Mat. 21. 28. Marc. 6. 38. & 16. 7. & concedentis, Marc. 5. 34. & 7. 29. & 10. 52. Grotius.

ὑπακούω, Obedientia, Auscultatio, often.

k ὑπακούω, <sup>1</sup> Obedio, Ausculto, often.

Ephes. 6. 1. ὑπακούετε, Obey. The word, according to the Greek notation, significeth, with all humble submission to hearken, and implyeth <sup>m</sup> both reverence and obedience. The Verb ἀκούω noteth out Obedience, the Preposition ὑπό, Reverence, Zacharius. It is used in the same sense, Colos. 3. 20, 22. It properly significeth to listen or hearken to another, as the inferiour doth to the superiour.

n ὑπακούω, <sup>o</sup> Viro subiecta, Rom. 7. 2.

quasi dicas, subvivalis, Effusio ad loc. Simpliciter conjugatam significat, non eam quæ olim nupsit, sed eam cujus nuptiæ constant. Glossarium vetus, Martata. Sa, Sub viro, i. e. nupta, Chamier.

ὑπαρτάω, Occurro. Matth. 8. 28. Joh. 11. 20, 30. and 12. 18.

ὑπαρνέω, Occursus, Joh. 12. 13.

ὑπάγω, Sum. τὰ ὑπάγουσα, Quæ quis habet, Bona, Facultates, often. De bonis, & figuratè de omnibus quæ in hac vita diliguntur solent, Grotius. Matth. 18. 21. οὐ τὰ ὑπάγουσα, Quæ habes. Syr. Possessionem tuam. S. Hier. Omnia tua. Fr. Luc. Ea quæ sunt tibi. Ar. M. Tuam substantiam. Facultates & bona tua. Luc. 14. 33. τὰ ὑπάγουσα sunt ea quæ possidemus, ut Matth. 19. v. 21. & 24. 47. & 25. 14. Luc. 8. 3. & 11. 21. & 12. 15, 33. & 19. 8. & 16. 1. Act. 4. 32.

ὑπάγωσα proprie dicuntur res partæ, res subiectæ, ut vel ipso facultatum nomine admo-neamur, nobis subiectas esse debere, non nobis dominari, Novarin. in loc. Videtur Apostolus alludere ad. Etymon vocis ὑπάγω, q. d. Supprincipans; tanquam insinuare velit hæc voce, ita virum esse sub Principe Deo, ut tamen ipse etiam principatum habeat in sexum muliebrem. Conjecturam juvat,

Hhh 2 quæd

i Ab Cari, &

d'auon, Aus-

culcto, Sub-

ausculto, Sub-

subaudio, Sub-

seu, Obau-

dio, Aurea

præbeo ad

audiendum.

1 Obedio,

quasi Ob-

audio.

m Duo com-

plectitur,

Humilem

promptitudi-

nem in acci-

pienda jussu

alterius, &

Alacrem

obedientiam

in isdem

exequendis.

n Quasi di-

cat, Sub viro,

Cornel. d.

Lap.



quod in sequenti parte non dicit *ὑπερ*, sed *ἐπὶ*, Estius ad 1 Corin. 11. ver. 7. At forte aliquis existimabit hoc nihil aliud esse quam ludere in re seria: mihi certe minus argutum videtur.

*ὑπερ*, Obsecundo, Heb. 13. 17.

*ὑπερ*, Occultè contrarius, Col. 2.

v. 14. Adversarius, Heb. 10. 27.

o Fit Super, ab *ὑπερ*.

p Præpositio *ὑπερ* cum genitivo pro Super, vel supra, ad notandum locum, crebro reperitur apud Græcos, Homer. Platon. Theophrast.

*ὑπερ*, Pro, o Super, often. Interdum valet Propter, ut Joan. 6. 51. Ephes. 3. ver. 13. Interdum valet Pro, ad notandum sinem seu scopum, ut Joan. 11. 4. 1 Corinth. 15. 3. 2 Thess. 1. ver. 5. Heb. 6. 20. Interdum valet

p Super, vel Suprà, ad notandum locum, ut 1 Cor. 15. 29. Interdum servit iurjurando, ut 2 Thess. 2. 1. Camero in Myroth. notat *ὑπερ* usurpari pro *ὑπὲρ* [secundum] Phil. 2. 13. & pro *ὑπὲρ* [per] 2 Thess. 2. 1. Beckman de originibus Ling. Lat. derives it from the Hebrew *Gnaber*, id est, ultra, Super, Citra. De re & tempore etiam usurpant, ut Super hæc omnia, id est, Præter, Tarnov. in Exercitat. Bibl. 1 Corinth. 15. 29. *ὑπερ* *ἡς νεκρῶν*, Pro mortuis, ut Vetus Interpres, Pagninus, Erasimus, Beza addunt: Tremellius autem è Syro, Super mortuis.

*ὑπερ*, Supra modum efferror. 2 Cor. 12. 7. 2 Thess. 2. 4.

*ὑπερ*, Florem ætatis excedens. 1 Cor. 7. 36.

vnde Beza. *ὑπερ*, Supra, longè Suprà. Eph. 1. 21. & 4. 10. Heb. 9. 5.

*ὑπερ*, Vehementer augeſco, 2 Thess. 1. ver. 3.

q Supero, & Transco, Metaphoricè verò, Opprimo, sive fraudo, Bulling.

*ὑπερ*, Opprimo 1 Thess. 4. 6. Supergravior, Supertransco, Supero; sic Vulg. & Ambros. Superbi homines alios superſcandunt, & super alios eunt: significat ergo Opprimere, Zanchius.

Quasi dicas, Superſicio, exsupero, excello: item supero, vinco, Xenoph. Tam in bonam, quam in malam partem.

*ὑπερ*, Supero. Ephes. 1. 19. *ὑπερ* *ἐκείνου μέγεθος*, Supereminens magnitudo, Vulg. Sublimis magnitudo, Hieronym. Excelsa magnitudo, Ambros. It is used also 2 Cor. 3. 10. and 9. 14. Ephes. 2. 7. and 3. ver. 19.

*ὑπερ*, Supra quam, Steph. 2 Corinth. 11. 23. Supra illos, Beza:

nempe de quibus est sermo. The word significeth abundanter, supra modum: there it is comparatively taken, supra alios.

*ὑπερ*, Excellentia, præstantia. *Καθ' ὑπερβολήν*, Summè, ad excellentiam, excellenter, Rom. 7. 13. 1 Corin. 12. ver. 31. *Καθ' ὑπερβολήν ὁδόν*, Our Translation hath it, A more excellent way; it is the superlative in the Original, The most excellent way: Viam præstantissimam, maximèq; compendiarium, D. Sclat. in loc. 2 Corinth. 1. 8. & 4. 7. 17. *Καθ' ὑπερβολήν, εἰς ὑπερβολήν*, 2 Corin. 12. 7. Gal. 1. 13. Which emphaticall Grecisme, because other Tongues cannot word by word expresse to the full, they are forced to use words and phrases which exceed all comparison, as mirè supra modum, Erasim. Supra modum in sublimitate, Vulg. Lat. Excellenter excellens, Beza. Our last and best English Translation turns it, A farre more exceeding, D. Gouge his Recoverie from Apostacie.

*ὑπερ*, Extendo, Extendo me ultra quam decet, 2 Corin. 10. 14. *Ἐξέλω* is to extend, to stretch himselfe to the full of his measure: *ὑπερ* *ἐκτέλω*, to stretch himselfe beyond it, to tenter himselfe far beyond his scantling.

*ὑπερ*, Superſtuo. Luc. 6. 38. Græca vox inde dicta, quod superne effundatur, quod mensuram non capit, Erasim.

*ὑπερ*, Interpello, Rom. 8. 26. Annotat Oecumenius Græcâ voce significari vehementem, magnâq; studio factam supplicationem; non enim simpliciter est *ἐντολῆς* *ἀντι* intercedit, quod infra semel, & iterum hoc capite legitur; sed additâ præpositione significante excessum, *ὑπερ* *ἐντολῆς* *ἀντι*, quasi dicat, superintercedit: Nisi malis eâ præpositione tantum significari pro, quia sequitur pro nobis, quomodo repetitâ præpositione dicimus aliquem egredi è domo, descendere de monte, Estius in locum. Superexpostulo: nam *ὑπερ* notat præeminentiam Spiritus Sancti in postulando, Cornel. à Lap. *ὑπερ* *ἐντολῆς* *ἀντι*

ultra extendo, seu ultra modum extendo.

Luc. 6. 38. Græca vox inde dicta, quod superne effundatur, quod mensuram non capit, Erasim.

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τὸν ἄνδρα proprie dicitur, qui convenit aliquem super negotio alterius, veluti si quis adeat Principem expositorius, & commendaturus causam amici, Steph. in Thesaur. & Gerhard. in Harin. Evang.

ὑπερέχων, Supereminco, Præstantior sum, Supero. Rom. 13. 1. ἑξῆς τῶν ἐχόντων, To the higher, or supereminent powers, which are ἐν τῷ οὐρανῷ, in authoritie, as it is translated 1 Tim. 2. 2. that is, high, or excellent authoritie. It is used also Philip. 2. 3. and 3. 8. and 4. 7.

ὑπερόψαντο, Superbus. Ab ὑπὲρ super, & ὁψομαι appareo, because hee thinks of himselfe above that which hee is, <sup>u</sup> quod eminere se, & ceteris mortalibus superiorem esse persuasum habet. Latinis quoque simili de causa dicitur Superbus à super, & eo. It is used Luk. 1. 51. Rom. 1. 30. 2 Tim. 3. 2. James 4. 6. 1 Pet. 5. 6.

ὑπερηγανία, Superbia, Mar. 7. 22.

ὑπερδιδόν, Coniventiū dissimulans. Acts 17. ver. 30. God winked at, or regarded not, which doth more fully lay open the meaning of the holy Ghost. This Greek word is the same word that is used Acts 6. v. 1. and it signifies to neglect, and despise; God did neglect your forefathers, and suffered them to goe to hell in their Idolatries, M. Calamie in his Sermon on Act. 17. 30. preached before the House of Commons. The word signifieth to look over, or beside, not to regard. The ancient Translation hath, Regarded not; they were times of ignorance, God looked beside them, over them, not at them, with mercy, as the opposition from the later part of the verse shewes: but now hee commands, &c. Now are times of grace, before of judgement, as appears by the contrary phrase, Psal. 34. 5. Hoc verbo significatur, qui leviter, & superficialiter tantum verum simulat se videre. Pervideo, Horat.

Quam tua perideas, ———  
quasi per transennam, & leviter pertransiens,

— Videas oculis mala lippus inunctis,

Cur in amicorum vitis tam cernis acutum? Beza.

Lxx usurpant pro Indignari, detestari, reprobare, irasci, ut Deut. 3. 26. Psal. 78. 59. 62.

ὑπερνικῶ, Plus quàm vissor sum. Rom. 8. 37. ὑπερνικῶμεν, Wee do overcome, Vulg. Lat. Syr. Vatabl. but the compound word signifieth more then simply to overcome. Egrege vincimus, Pet. Martyr. & Piscat. <sup>2</sup> Supervincimus, Wee over and above overcome, that is, above measure, or exceeding gloriously. We do overcome, or we have the better by many degrees.

ὑπερβύζω, Prætumidus. Jude ver. 16. ὑπερβύζα, Swelling things, like to a bubble, or things puffed up with wind. It is used also 2 Pet. 2. 18.

ὑπερβύζω, Eminencia. 1 Corinth. 2. ver. 1. 1 Tim. 2. 2. Eminentia, summitas, excrecencia, & extuberatio in corpore humano, ac specialius in ulceribus pars excrecens, & quæ magis extat.

ὑπερπερισσός, Superabundo, vehementer exundo. 2 Corinth. 7. ver. 4. ὑπερπερισσός ἐστι τῇ χαρᾷ. Id est, supra modum abundo gaudio & consolatione in meis afflictionibus, Aret. in loc. In the Originall, Abundo gaudio supra quàm dici possit; I doe over-abound exceedingly in joy. I am more then abundantly joyous in all our tribulation. It is used also Rom. 5. 20.

ὑπερπερισσός, Supra modum, Marc. 7. v. 37. Plus quàm abundanter.

ὑπερπερισσός, Superabundo, 1 Tim. 1. v. 14. Elegans compositio ad significandum insignem, admirabilem, & superabundantem gratiam, Hyperius in locum.

ὑπερψεύσω, In summam effero sublimitatem. Philip. 2. 9. ὑπερψεύσω, Summè exaltavit, Syrus. In summam extulit sublimitatem, Beza cum Erasmo; quasi dicas, Superexaltavit, Piscat.

ὑπερεγνώσκω, Suprà sapio. Rom. 12. 3. <sup>2</sup> Supra quam deceat oportet, vel sapio, vel Superfentio, sentio.

† Certum est hac voce designari ab Apostolo propriè summum magistratum; sic enim accipitur Petro hæc vox, 1 Ca. 2. 13. Capel. in Spicil. <sup>u</sup> Gallis dicitur, Ourrecside.

<sup>2</sup> Wee doe more then overcome, Gr. Over-overcome.



*Superfentio*, as *Cajetan* properly renders the word. It signifieth to have an over-weening opinion, as though one knew more than indeed he knoweth.

<sup>a</sup> *Πρεσβυτον*, *Cœnaculum*. Superior & secretior domus pars, *Act.* 9. 37. & 20. 8. Non significat ibi cum locum in quo cœnatur, sed superiorem domus partem, id quod *Græca* vox indicat, *Gerhard*. Ab *ἑστῆς* & *δον*, quod *Spartanorum* lingua declarat domicilium, sive habitationem, *Eustathius*. *Cœnaculum*, *Beza*, i. superior domus pars, ut explicant *Varro* & *Vitruvius*: erat enim ea pars à frequentia, & conspectu hominum remotior, *Beza* in *Luc.* 1. 23. It is used also *Acts* 1. 13. and 9. 39.

<sup>a</sup> *ὑποχῶ*, *Sustineo*, *Jude* 7. *Sustineo*, quasi *subsum* teneo.

<sup>a</sup> *ὑπήκοο*, *Obediens*. *Acts* 7. ver. 39. 2 *Cor.* 2. 9. *Phil.* 2. 8.

<sup>a</sup> Vox laboris & arum-narum est, *Aret.*

<sup>a</sup> *ὑπηρέτης*, *Minister*, *Famulus*, often. Ministers are called *ὑπηρέται*, *Under-rowers*, because under Christ, the Master Pilot, they help forward the Ship of the Church towards the Haven of Heaven. As if they were captives (saith *D<sup>r</sup> Sutton*) condemned to the oars. Ex *ὑπο* & *ἐρέτης*, *Remex*, qui remum in navi agit. Vel ab *ἐρέτω*. *Lictores*, vel apparitores in genere dicuntur illi qui subserviunt, quasi sub remiges: metaphorâ à re navali sumptâ, *Beza*.

<sup>a</sup> *ὑπηρέτω*, *Inservio*, *Ministro*. *Acts* 13. 36. and 20. 34. and 24. 24.

<sup>b</sup> Quasi *λυπών*, *Solvit labores*, vel ab *ὑπο* & *ῥεσ*, quia mens non dormit.

<sup>b</sup> *ὑπν*, *Somnus*, *Matth.* 1. 24. *Luke* 9. 32. *John* 11. 13. *Acts* 20. 9. twice. *Rom.* 13. 11.

<sup>a</sup> *ὑπό*, *Sub*, very often. In compositione Clam, vel, *Clanculum* significat, *Gagneius*.

<sup>c</sup> *Acts* 6. 11. *ὑποβόλοι*, *Subornant*, vel, *Submittunt*, *Herz. Steph. in marg.*

<sup>c</sup> *ὑποβάλλω*, *Subjicio*, *Acts* 6. 11.

<sup>c</sup> *ὑποδείκνυμι*, *Præmonstro*, *Indico*, *Matth.* 3. 8. *Luke* 3. 7. and 6. 47. and 12. 5. *Acts* 9. 16. and 20. 35. *Luc.* 12. 5. *ὑποδείξω*. *Vulgatus*, *Ostendam*. *Syrus*, *Indicabo*. Verbum *ὑποδείκνυμι* significat, quando de periculo ex improvise imminente aliquis submonetur, ac ratio effugiendi præmonstratur: ita 2 *Par.* 8. 9. usurpatur de indicatione hostium irruentium: *Esth.* 1. de indicatis

*insidiis*; & 3 *Esd.* 2. de periculis alium de secuturis usurpatur, *Chemnit.* in *Harm. Evangel.* *Beza* non vult otiosam esse præpositionem, sed de im-pendentibus periculis monere, quoniam improvisa vehementius ferunt: vertit ergo, *Præmonstrabo*; ubi si præmonstrare sumitur pro In antecessum monstrare id quod nondum est, vel quod imminet, sicut *Præ* sumitur in *Prædicere*, *Prænunciare*, & similibus; non videtur *Præpositio* *ὑπο* in compositione vim habere: Sed si *Præmonstrare* sumitur pro Ob oculos ponere, quod propriè est *ὑποδείκνυμι*, quomodo *Præ* sumitur in *Præscribere*, *Præ* se ferre, & similibus; tum *Præmonstrare* idem est quod *Demonstrare*, & *Ostendere*, *Lud. de Dieu.* *Matth.* 3. 7. *ὑποδείξεν*. *Vulg.* *Demonstravit*. *Steph.* *Præmonstravit*. *S. Aug.* *Ostendit*. *Pag.* *Submonstravit*. *Var.* *Docuit*. *Nov.* *Subindicavit*. *Primò*, *veritas*, *Præmonstravit*; *Secundò*, *Suggestit*, *Submonuit*; *Tertio*, *Demonstravit per rationes & exempla: unde* *ὑποδείξις* est *demonstratio*, *Cornel.* à *Lap.* *ὑποδείκνυμι* est *subindicare*, ac clam docere, & *commonstrare*. *Magni & docti cum monendi, & arguendi, clam id fieri & subobscurè solet, tanquam aliud ageretur, ne in iram pro-siliant, & monentem rejiciant. Præterea, verbum ὑποδείκνυμι significat etiam Exemplum præbere. Scilicet rectè Doctores à ventura ira fugere suos auditores docet, cum sui exemplum præbet; nec verbis tantum prædicat, sed vitâ moribusq; sicut fecit Johannes, Nov. in loc.*

<sup>d</sup> *ὑπόδειγμα*, *Exemplum*, *Exemplar*. Triplicem habet in *Scriptura* significatum: 1. Significat typum seu figuram rerum, vel præteritarum, *Heb.* 8. 5. vel futurarum, *Heb.* 9. 23. 2. Exemplum imitationis, *Joh.* 13. 15. 1 *Tim.* 4. 12. *Tit.* 4. 7. 3. Exemplum monitionis, sive cautela, ut 2 *Pet.* 2. 6. Vide *Laurent.* in loc. Propriè significat alicujus rei demonstrationem evidentem, quasi ratione & exemplis confirmatam, & oculis probè subjectam: Mathematicorum demonstrationes ita liceat appellare, *Hyperius* in *Heb.* 9. 23. Propriè significat

<sup>d</sup> Exemplum (inquit *Festus*) est, quod sequimur, aut vitæ tamus; Exemplar, ex quo aliud simile facimus: illud animo æstimatur, istud oculis conspiciuntur. Pro Exemplari Græcè est *ὑπόδειγμα*, q. d. sub-ostensionem, i. e. obscuram delineationem, ut exponit *Theo-phyllactus*, *Estius* ad *Hebr.* 8. 5. Vide *Gerh.* in loc.

ficat submonstrationem, quando alicui ob oculos ponitur, & quasi submonstratur quid facere debeat, Gerh. in Harm. Evang.

<sup>a</sup> *Ποσειδάμων*, Exemplar, 1 Pet. 2. 21. Petrus exemplum in lotionem pedum, & aliis actionibus à Christo nobis propositum, vocat *Ποσειδάμων*, quod proprie significat exemplar descriptionis, quale præceptor discipulo proponit, ut illud æmuletur, Gerhardus in Harm. Evang. & Laurent. in loc. Translatio à pictoribus vel pedagogis sumpta, Beza in loc. The word rendered an Example, is a Metaphor taken from Scriveners, or Painters, and signifies properly a Copie, or Pattern, or Portraiture of a thing exactly drawne out, Mr Bisfield in locum.

<sup>a</sup> *Ποσειδάμων*, Excipio. Clanculum excipio, Erasmi. propter præpositionem *ἐκ* atque in hoc verbo non ea vis est huius præpositionis, sed idcirco potius adiungitur, quod hospites de via deflecentes sub idem tectum admittamus, Beza in Act. 17. 7. It is used also Luke 10. 38. and 19. 6. James 2. ver. 25.

<sup>a</sup> *Ποσειδάμων*, Calceor, Calceatus sum, Subligo, Mark 6. 9. Acts 12. 8. Ephes. 6. ver. 15.

<sup>e</sup> Græca appellation à subligando dicta est, & sonat subligar, seu subligaculum, i. calcamentum, quod subligatur pedi, Piscat. in Act. 7. 33. Quasi subligaculum dicas, quod folerent loris & vinculis accommodari, de quibus Virgili. l. 8. Et iynthena pedum circumdat vincula plantis, Beza in Mar. 6. 9. f Jumentum subjugat, Berchet.

<sup>a</sup> *Ποσειδάμων*, Obnoxius. Rom. 3. 19. Culpable, saith one. Obnoxious, Var. Erasmi. Subiect, Vulg. Lat. Endamaged, others. Subiect to condemnation, Beza. The word significeth to lie under the sentence, that is, guilty. Proprie est reus & obnoxius is qui sibi ad defensionem non sufficit, sed alterius opus habet auxilio, Chrysost.

<sup>a</sup> *Ποσειδάμων*, Subjugis asina, Matt. 21. 5. 2 Pet. 2. 16.

<sup>a</sup> *Ποσειδάμων*, Succingo, Act. 27. 17.

<sup>a</sup> *Ποσειδάμων*, Sub, Mark 6. 11. and 7. 28. <sup>g</sup> Sub, Luke 8. 16. Joh. 1. 50. Heb. 2. 8. Rev. 5. 3, 13. and 6. 9. and 12. 1.

<sup>a</sup> *Ποσειδάμων*, Simulo, Luke 20. 20. To counterfeit, or feigne.

<sup>b</sup> *Ποσειδάμων*, Hypocritis, Simulatio, Matt. 23. 28. Mark 12. 15. Luke 12. 1. Gal. 2. 13. 1 Tim. 4. 2. James 5. 12. 1 Pet. 2. 1. This same word significeth both Hypocritis and tender judgement. A metaphor taken from Stage-players, who are under the judgement of the Theater whiles they act. Proprie est histrionis alienam personam representantis, ita ut sit filio persone in theatro. Simulatio, quando quis alium in verbis, gestibus, & factis, sese exterius exhibet, quam in corde suo sentit, Gerhard. The Hebrew word may come from a word which significeth a Cloud; their wickedness is covered and wrapt up in a Cloud: whence Nebulo, a Knave, one with a shew of honesty.

<sup>i</sup> *Ποσειδάμων*, Hypocrita, Simulator, often. Apud profanos Scriptores usurpatur pro histrionibus alienam personam in Comædia representantibus; in Scripturis sacris, pro illis qui externâ specie probitatem simulant, cum reverâ sint improbi.

Qui curios simulant, & bacchanalia vivunt. Vide Piscat. in Luc. 11. 15. Suasit jam olim Valla, hypocritam Latine reddendum esse histrionem. Sed Interpretes, veriti ne nomen histrio ingratum esset piorum auribus, Græcum hucusq; constanter retinuerunt. Posset tamen hypocrita transferri Simulator, Scultet. in Matt. Matth. 6. 5. *ἐν τῇ ἀγορῇ οἱ ὑποκριταί*, Thou shalt not be as the Hypocrites; and so in the 2. and 16. Verses: as if he had said in plaine English, When ye give almes, pray, fast, be not like these same Stage-players: so it significeth at the first; and at the second hand, all others which doe off the Stage that which they doe not upon it, and in Court, City, or Countrey, carry themselves with other faces than their own, as these do on the Stage at Play-houses.

To

<sup>b</sup> Lat. Hypocritis. Gall. Hypocritis. Angl. Hypocrite.

<sup>i</sup> Christus Discipulis suis in mandatis dedit, ne essent *ὑποκριταί*, Quasi, vel tanquam Hypocrita: aliud erat, Hypocritas esse, aliud, tanquam Hypocritas; voluit autem ne hypocritis quidem similes fieri, Baylaue in concione. Lat.



To give a true judgement of them, you must *ὑποκρίναι*, judge them, not by their Players coat, but by that they are underneath in their own, when they are gorgeous and gay attire is off. \* For though perhaps they be little better then rogues, yet sometimes they represent the persons of Princes.

\* Vide Beza.  
Annot. ma-  
jor. in Mat.  
6.2. & Scul-  
ter. Exercit.  
Evangel. lib. 2.  
cap. 30.

*ὑπολαμβάνω*, *Excipio*, *excipio*, *susci-  
pio*. Luc. 10. v. 30. *ὑπολαβὼν*,  
Excipiens, pro quo in vernaculo ser-  
mone diceremus, Prenant sa parole :  
sic Virgil. lib. Æneid. 9. utitur Excipi-  
endi verbo absolute posito, ut annota-  
vit Valla. Erasmus convertit Re-  
spondens. Sic usurpatur, ut signifi-  
cet Alicujus sermonem excipere, seu  
respondere ; & fortassis Evangelista  
hoc verbo propterea usus est hoc loco, ut  
innueret, Christum ipsum suscepisse la-  
borem ad propositam questionem respon-  
dendi, Chemnit. in Harm. Tὸ  
*ὑπολαμβάνειν* significat etiam Existi-  
mare, & Sursum rapi, ut Act. 1. 9.  
sive Suscipere, Beza in loc. It is  
used also, Luke 7. 43. Act. 1. 9. and  
2. 15.

*ὑπολείπω*, *Relinquo*, Rom. 11. 3.

*ὑπολήνω*, *Lacus*, Marc. 12. 1. Sub-  
torcular vas, quod torculari subjacet.  
It signifieth the vessel or vat which  
standeth under the wine-press to re-  
ceive the juice or liquor.

*ὑπολιπὼν*, *Relinquo*, 1 Pet. 2. 21.

1 Sustineo  
adversitates  
& persecu-  
tiones, nec  
ipsis aliquan-  
do cedo,  
Jans. Conc.

*ὑπομένω*, *Sustineo*, *tolero*, *persevero*, *re-  
maneo*, often. Duro, *persevero*,  
sic Matth. 10. 22. Ὁ ὅς *ὑπομείνας*,  
Qui perseveraverit, Vulg. Quod &  
Casaub. retinendum censet. S. Cypri-  
anus vertit, Qui Sustinuerit. Arias  
Montan. Permanens in finem. Græ-  
cum verbum *ὑπομένειν* significat pro-  
priè, Hostilem impetum sustinere. I-  
gitur, tanquam strenuus miles, stationem  
suam nemo deserat, vulnera patiatur &  
sustineat, Novarin. in loc. Vim vo-  
cis *ὑπομένειν* optimè Virgilius illo  
verbo expressit,

Durate, & rebus vosmet servate se-  
cundis :

Patientiam enim cum expectatione boni  
alicujus significat, Grotius. Sustineo,  
Hebr. 12. 7. i. e. Perfero, Subeo,

quomodo Sustinere, pro Perferre, Pati,  
apud Terentium, Plautum, Ovidium,  
Plinium, Ciceronem, Cæsarem &  
Livium.

A man must *μένειν*  
*ὑπο*, stay, abide under it, stand under  
some weight to bear it up. Jam.  
1. ver. 12. *ὑπομένειν* there implies  
two things : 1. Not to sink in their  
courage for they must *μένειν* : 2. Nor  
shrink from their burden, for they  
must *ὑπομένειν*, Bish. Lake.

*ὑπομονή*, *Tolerantia*, *patientia*, *perse-  
verantia*, often. Rom. 2. ver. 7.

This word there used doth as well  
signifie *Perseverance*, and *Continuance*,  
as *Patience* ; the meaning is, they  
which persevere and continue in  
good works ; so Luke 21. 19. The  
last Translation, Rom. 2. doth fully

express it, *patient continuance in well-  
doing*. Matth. 10. v. 22. and 24. 13.  
and the Apostle to the same pur-  
pose, Heb. 10. 36. where he useth the  
same word, and in this sense. Hoc  
loco perseverantia, potius quàm pa-  
tientia significare videtur, Vorstius in  
Rom. 2.

Luk. 8. 15. ἐν *ὑπομονῇ*,  
with patience, or, as the Greek word  
may beare, In expectation, or tarrance : viz. for the fit season. Per  
tolerantiam, id est, patienter expe-  
ctando, ita ut sub cruce non satisfacat, sed  
constanter expectet promissam opem Do-  
mini, sicut temporis spatium est opus ut  
semen fructum ferat, Beza. Pro-

priè est ipsa laudabilis sub cruce con-  
stans permansio, & in virtute cum cru-  
cis tolerantia vel contemptu perseveran-  
tia. Est autem ab ὑπὸ & μένειν,  
quod est, te sub jugo, aut cruce existen-  
tem in officio perdurare, Zanch. Non  
simpliciter sonat Patientiam quàm tolera-  
mus mala, sed patientem expectationem,  
cum spe præmii duramus in malis, &  
nos rebus melioribus servamus, Erasm.  
Hebr. 10. 36. Patientia, Vulg. Trem-  
mel. Tolerantia, Beza. Sustinentia,  
Syrus.

*ὑπομνήσσω*, *ομαι*, In memoriam revo-  
co, Recordor, Joan 14. 26. *ὑπομνήσει*,  
In memoriam revocabit. Vulg. & E-  
rasm. Sugeret ; non malè quidem, sed  
periculosè ambiguitate ; nam ea quoque  
dicuntur suggeri, quæ nunquam antea  
audieris.

Magis si-  
gnificat ex-  
pectationem  
& longani-  
mitatem,  
quàm adver-  
sitatum to-  
lerantiam,  
Jans.

*ὑπομονή* est  
perseverantia  
in re quapi-  
am cum mo-  
lestia qui-  
dem, interim  
tamen cum  
expectatio-  
ne conjuncta,  
Rom. 5. 3. &  
8. 25. 2 Cor.  
1. 6. Septua-  
ginta eo ut-  
untur verbo,  
quod spem  
& expecta-  
tionem signi-  
ficat, Psal. 9.  
v. 19. & 38.  
v. 11. & 61. 5.

audieris. Hic verò jam de auditis intelligendis, & in memoriam revocandis agitur, Beza. It is used also Luk. 22.61. 2 Tim. 2.14. Tit. 3.1. 2 Pet. 1.12. 3 Joh. 10. Jude 5.

Ῥπομνησις, Recordatio, Commemoratio. 2 Tim. 1.5. 2 Pet. 1.13. & 3.1.

Ῥπονοια, Suspicio, 1 Tim. 6.4.

Ῥπονοέω, Suspicor. Ῥπονοεῖν, si verbum verbo reddere velimus, est subintelligere à notione quâ hoc verbi accipitur à Grammaticis, quo modo ferè & subaudire usurpatur, ut cum dicunt subaudiendum est, Cameron. in opusc. Miscell. Acts 23.25. and 25.18. and 27.27.

Ῥποπλέω, Sublego, Aët. 27.4.7. Subnavigo. Aët. 27.4. Ῥπεπλάσμιον πλω Κύπερον. Vulg. Subnavigavimus Cyprum. Eras. Subnavigavimus juxta Cyprum. Juxta non est in Græco. Beza, Sublegimus Cyprum. Nos vertimus, Navigavimus infra Cyprum, ὑπὸ sub, i. e. infra, Lud. de Dieu. in loc.

Ῥποπνέω, Aspiro, Aët. 27.13.

Ῥποπόδιον, Scabellum. Matth. 5. ver. 35. Scabellum. Vulg. Beza, Eras. Subsellium. Fortassis, non satis rectè: ὑποπόδιον enim Græcis dicitur non illud quo sedemus (sive sedes sit, sive subsellium) sed quod sedentis pedibus est subiectum: & à Latinis Scamnum, à scandendo; itémque Scabellum formâ diminutionis dicitur, quo scilicet in sedem altiore ascenditur. Ovidius,

Et cava sub tenerum scamna dedisse pedem.

Cyprianus, Suppedaneum, interpretatur, Beza in loc. It is used also Matt. 22.44. Mar. 12.36. Luk. 20. v.43. Aët. 2.35. and 7.49. Heb. 1.13. and 10.13.

Ῥπόσωσις, Persona. Pro Personâ, Heb. 1.3. Pro Fide, Heb. 3.14. & 11.1. The substance:] in the Original, it is, the subsistence: Vox à Platonicis, Grotius. 2 Corin. 9.4. ἐν τῇ ὑπόσσει ταύτῃ τῆς καυχήσεως, In this confidence of glorying, as the Syrian, Arabian, and Interlineall expound it, as the circumstance of the place, and as the con-

ference of 2 Corin. 11.17. doth manifestly evince. In præsentia ista gloriatione, Steph. Beza.

Quam vocem doctissimus Budæus in suis Commentariis vertit, Audaciam, Fortitudinem, seu Animi præsentiam, quâ significatione usurpatur 2 Corin. 9.4. Deducitur à verbo ὑψίζωμαι, Sustineo, Excipio, Non cedo irruenti. Alii Essentiam, alii Substantiam, alii Personam reddunt. Ῥπόσωσις significat animi quandam (ut ita dicam) impertervitam subsistentiam, quâ nullis periculis novit cedere: itaque hoc in loco animi præsentiam declarat (quâ significatione Polybius quoque hanc vocem usurpat, de Coclite loquens) ut pudeat Corinthios quod Apostolo tam constanter asseverassent, reipsa non præstare, Beza in loc. 2 Cor. 9. v.4. Ῥπόσωσις est firma & constans expectatio: Metaphora ducta à Venatoribus, qui seram dicuntur ὑψίζωμαι, quum eam constanter expectant, & irruentem fortiter excipiunt. Alio sensu infra, cap. 11. 17. utitur hæc eadem phrasi, ὑποσέει καυχήσεως significat enim isthic firmam & certam gloriationem, hoc est, quæ non vario, futile, vel falso nititur subiecto, sed verâ & solidâ gloriandi materiâ, Cappel. in Spicileg. Hebr. 3. ver. 14. ὑπόσωσις vocabulum est, quo Septuaginta Interpretes reddiderunt verbum Hebraicum, quod expectationem, spem, fiduciam significat. Nam ὑψίζωμαι est, Subsistere, Non trepidare, Non commoveri, Sustinere impetum aut impressionem statu immoto & inconcusso; sic Latini dicunt, Subsistere apud, Cameron.

Improprie redditur Substantia, quia Substantia commune quid; ὑπόσωσις autem singulare quid; vel Essentia, quod idem est cum Substantia; potius Persona, Hebr. 3. ver. 14. & 11.1. & 2 Corin. 9.4. & 11.17. Rectius generaliter redditur, 9.4. Substitutum, seu Basis, quæ ipsa per se subsistens, alia sustentat, Polan. in Syntag. Ῥπόσωσις & ὑψίζωμαι

Ῥ Confidentia, 2 Cor. 9.4. Subsistentia, Heb. 3. v.14. Existencia, Heb. 11.1.

Sumitur pro Basis seu Fundamento quo aliquid nititur, & quidem frequenter in Scripturis, quemadmodum 2 Corin. 9.4. item Cap. 11. 17. item Heb. 3. 14. & 11. 1. 2. Sumitur pro eo subsistente, ut Heb. 1.3.



πov differunt, sicut & Persona, & Suppositum, scilicet, ut Genus & Species.

ὑποστασις interdum generaliter significat quiddam verè subsistens, non evanescens; ut nubes est ὑποστασις, arcus in nubibus fallax sine re similitudo. Alias significat fiduciam certò aliquid expectantem, ut Heb. 3. & 11. *Vist. Strigel. in Nov. Test.* In the Scripture it doth signifie a firm and settled perswasion of the minde upon any thing, and is used also for the divine essence with a personall proprietie, as Heb. 1. 3.

ὑποστέλλω, ὡμαι, Subterfugio, Subduco me.

ὑποστέλλω dicitur, quos metus (ut ita dicam) contrahit, aut qui tanquam vela colligunt in loquendo, Beza in Act. 20. 20. Heb. 10. 38.

ὑποστέλλω, Se subduxeris, Erasmi Beza. Græcum verbum significat, præ metu & socordia suffugere ac subducere sese, Estius ad loc. It is a militarie word from Souldiers, who recoile, and leave their standing, in whom the Captain delights not: no more in our Christian fight can we by retiring and recoiling please our Captain. It is used also Acts 20. 27. Gal. 2. 12. Est ὑποστέλλωμαι remissè quippiam, ac non totis viribus, totòq; conatu agere, Gagneius.

ὑποστέλλω, Subduco, Heb. 10. 39.

ὑποστέλλω, Revertor, often.

ὑποστέλλω, Subterno, Luke 19. ver. 36.

ὑποτάσσω, ὡμαι, Subjicio, or, often.

Rom. 13. 1. ὑποτάσσω, Be subjekt.

Quasi dicat, Subordinata esto, id est, suo loco & ordine subiecta esto, Piscar. in loc. The word significeth an orderly subjection, and implyes the reverence of the heart, respectfull language and gesture, obedience without resisting, a subjection willing, and in due manner. Chrysostome noteth that he saith not, Be obediens, but, Be subjekt; which is a generall word, comprehending all other duties and services. Luc. 2. 51. ὑποτάσσω, subditus. Quo vocabulo summa exinanitio exprimitur. Significat enim externas operationes alterius superioris domino & im-

perio gubernari. Tribuitur enim servis, liberis, uxoribus & subditis, qui à dominis mandata accipiunt, & ea exequuntur. Syrus ita reddidit, ut ferme diceret: Erat servus eorum, Chement. in loc. Propriè nota subjectionem, & locum habet inter superiorem & inferiorem, inter maiorem & minorem; ut inter magistratum & subditum, Rom. 13. 1, 5. Tit. 3. 1. & 1 Pet. 2. v. 13. Inter parentes & liberos, Luc. 2. 51. & 1 Cor. 15. 28. Inter dominos & servos, Tit. 2. 9. 1 Pet. 2. 18. Ac deniq; inter senes ac juvenes, 1 Pet. 5. 5. Laurentius in 1 Pet. 2. ver. 13. Ephes. 5. 22. ὑποτάσσεσθε. The word being of the middle voice, may be translated either Passively, as many have done, subdita sint, Hieron. Ver. Translat. Eras. or Actively, as our English doth, Submit your selves; and that most fitly: so Colos. 3. 18. the word properly significeth, Be ordered, or placed in order under another; that is, according to your inferiour order and place, subject your selves: It is the same word with that mentioned before, Rom. 13. 1. Rom. 8. 7. ὑποτάσσεσθε, rendered Subject, significeth an orderly subjection, subject according unto order; it significeth a submitting of the neck unto the yoke.

ὑποτάσσω, Subjectio. 2 Cor. 9. 13. Gal. 2. 5. 1 Tim. 2. 11. and 3. 4. Rom. 16. 4. 1 Tim. 4. 7.

ὑποτάσσω, Infra cursu deferor, Acts 27. ver. 16.

ὑποτύπωσις, Exemplar, Expressa forma. A delineation. It is by some rendered the True pattern, or, Perfect pattern, or, Forme. 2 Tim. 1. 13.

est enim Ordine quodam alia aliis subicere, id quod vocant Subordinare, Zanchius in Ephes. 5. Cum res expressa subijcitur oculis, Eras. Illustris, & viva rei demonstratio, quales sunt picturæ mathematicæ, quibus demonstrant suas propositiones, Aret. Expressa forma, vel Informatio, vel Delineatio. Videtur intelligere brevem ac rudem descriptionem, seu configurationem: quam in conspectu habeat, & cujus ductum sequatur in docendo: Metaphora sumpta à pictoribus, qui picturi imaginem, primò ruditer eam delineant, deinde vivos colores inducunt, ductum istorum lineamentorum sequuntur, Piscar. in loc.

Be ye subject. Soyes (ujettes, F. B. Subjicite vos, Beza. ὑποτάσσεσθε propriè significat subordinari, ordinæ quodam subiecti, Gerh. in 1 Pet. 2. 13.

Subjectio significat simpliciter, sub alio jacere, i. ponere; ita quicquid sub alio positum est, dicitur illi esse subiectum. Græca vox aliquid amplius significat:

ὑποτύπων ὑγιαίνοντων λόγων, The forme of sound words. Vetus Interpres ibi vertit formulam, Novissimus autem, Exemplar: qui eo verbo significari putat, vel docendi formam, vel ipsius doctrinae praxin, quae efficere ut Timotheus esset viva quaedam imago ejus doctrinae quam annuntiabat. Quidam malunt interpretari informatio, Stephanus in Theof. Grac. Assentior doctissimo Camerario, per ὑποτύπων brevem ac rudem designationem sive summulam quandam, quam in conspectu habeat, intelligi: quo modo dicuntur ὑποτύπων doctrinae Aphronica Procli. Chrysostomus translationem dicit esse à Pictoribus, quem sequitur Theophylactus, Schultet. in loc. Hoc vocabulum accommodatur tam doctrinae, quam actionibus: doctrinae, 2 Tim. 1. 13, actionibus, 1 Tim. 1. 16. Quamquam aliis quoque rebus, ut, reipublicae, aedificiis, &c. accommodatur. Est igitur ὑποτύπων exemplar bene expressum & evidens, quod quis animo facile apprehendit, ac sibi imitandum studiosè proponit, Hyperius in 1 Tim. 1. Est informatio vel demonstratio alicujus rei vel doctrinae tam clara, tam evidens, tanquam si penicillo, & coloribus sit exhibitum, Idem in 2 Tim. 1. 13. A Metaphor taken from Painters, who first draw but after a pattern; or from a Carpenter, that works by rule. Ita solent eloquentiae magistri appellare narrationem quibus res vera coloribus verisimilibus depingitur, Grocius. Est metaphorica locutio, à pictoribus alijsq; desumpta, qui rei faciendae exemplar, aut formam aliquam discipulis proponunt, quam imitentur, & in quam respicientes, suum opus efficiunt, idq; ad eam, velut normam praescripam, exigant; quomodo ὑποτύπων ὑγιαίνοντων λόγων, 2 Tim. 1. 13, est docendi forma ab Apostolo praescripta, & à Timotheo in praxi & institutione aliorum servata, tam in dictis quam factis, Tarnov. Est apud Oratores, Hypotypôsis, illustris rerum descriptio, quoties Historici aut Poetae res ita describunt, ut quasi geri coram videantur. Est pictoribus etiam sua Hypotypôsis, i. summaria rei futurae representatio. Est eti-

am Hypotypôsis in mente hominis rei impressa, & concepta imago seu Idea. Hic intelligitur vera notitia, & vera religionis forma, quam à Paulo audierat, Aret. in loc. In the Syriack, *Ἰθὺν*, Foramina, a speech borrowed from Merchants, who have severall boxes or holes, wherein they put their severall sorts of money, Junius, weemes. It is used also 1 Tim. 1. ver. 16.

ὑποφέρω, Suffero, 1 Cor. 10. 13. 2 Tim. 3. 11. 1 Pet. 2. 19.

ὑποχωρέω, Secedo, Luke 5. 16. and 9. 10. Sensum, vel clam recedo, Subduco me, Pedem refero, ut qui se subducunt à praelio.

ὑποτιδέω, Obtundo, Contundo. Luke 18. 5. ὑποτιδέω με, Obtundat me. Sic omnino oportuit hunc locum interpretari, potius quam, ut Vetus Interpres aut Erasmus, qui verterunt, Sugillet, i. Vituperet, ac, Deroget, ut Erasmus explicat. Quorsum enim hoc adferat, Qui nec Deum timet, nec homines reveretur? Imò verò ὑποτιδέω proprie dicuntur pugiles, quum pugnis aut caestibus antagonistam obtundunt: unde ὑποτίνα dicuntur vulnera ex contusione accepta, praesertim in facie, ut Grammatici tradunt, livida, nimirum ex collecto ad cutem sanguine: inde factum ut accipitur pro Domare, & quasi validis ictibus subjecere reluctantem, ut accipitur 1 Cor. 9. 27. ubi Paulus comparisonem à pugilibus sumptam prosequitur. Hic verò de ea molestia dicitur quam sustinet quispian, cujus aures ab importuno aliquo flagitatore quasi verberantur, sicut apud Latinos similis profus translatione usurpatur verbum Obtundere; sic Terentius, Ne me obtundas de hac re saepius, Beza in loc. Some French Bibles have this Marginall note, Le mot signifie proprement come rendre tout noir ou liuide de la suffusion, qui s'estend par tout. ὑποτιδέω με, Non dubito quin sit latinissimus, quales multi apud Lucam. Nam ὑποτιδέω ad verbum est obtundere; ac obtundere Latinis est ad fastidium aliquid repetere. Terentius, Obtundis, tamen intelligo. Cicero, Si memi-



nistis obtundam. Bene ergo sensum  
Syrus expressit, Molestia fit mihi: &  
Arabs, Vexat me; Fus (inquit) illi  
reddam, nè nunquam desinat mihi mo-  
lesta esse assiduus flagitationibus, Gro-  
tius in loc. Ὁ πτωπὶς μὲ vexa-

rie mee ; word for word; *Beat mee down with her blowes* ; and it is a Metaphor taken from Wrestlers, who beat their adversaries with their fists or clubs ; so doe they that are importunate beat the Judges ears with their crying out , even as it were with blowes. 1 Corinth.

Ys, *Sus*, 2 Pet. 2. 22. Our English word *How* may be derived *αὐδῆ*, *αὐδῆ*, to be carryed with violence and force; for the swine is a raging and furious beast. In the Latine hee is called *Sus*, as *Isidore* thinketh, because hee doth *subigere pascua*, turn up pastures: but *Varro* better deriveth it from this Greek word. The Hebrews have a like word in sound, *sus*; but that signifieth an *horse*.

\* "Γαρπύς, *Hyssopus*, Joh. 19. 29. Heb. 9. 19.

Ὑστερον, *Postremus.* Ὑστερον (Ad-  
 verb.) *Postea, post, often.* Ὑστε-  
 ρον *non semper Postremo, sed & saepe*  
*Deinde, Postea significat, ut Matth.*  
*21. 32. Sic Joan. 13. 36. Hebr. 12.*  
*ver. 11. Ὑστερον, postea, Matth. 4. v. 2.*  
*Postremo, Matth. 21. 37. & 22. 27.*  
*Tandem, Matth. 26. 60.*

*Υπερβα, ὀψιμα, Deficior, Frustror, of-*  
*ten. Proprie est, Eo carere cu-*  
*jus aliqui indigeas, Pareus. It*  
*is used of those which come short*  
*in the Race, and cannot attaine un-*  
*to the mark that is set before them,*  
*Beza on Rom.3.23. and Grynæus on*  
*Hebr.4.1. They cannot attaine ad*  
*metam vitæ istius gloriose, to the*  
*mark of that glorious life which is*  
*set before them in heaven. Sum*

posterior, 2 Corin. 11. 5. Careo, Matth. 19. v. 20. Desum: & dicitur tum de persona, ut Luc. 23. 35. Matt. 19. 20. 1 Corinth. 12. 24. tum de eo quod deest, ut Marc. 10. 21. Dicuntur ὕστεροι, qui tardius veniunt, & qui peractio convivio adsunt, vel confectio praelio demum veniunt, aut occasionebus elapsis aliquid serid moluntur: quales erant virgines istæ quinque stolidæ, non maturè instructæ ad occursum sponsi. Denique, qui socordia & tarditate reliquos ad id contentendos non consequuntur, ut qui in viâ à comitibus deseruntur, & qui spe suâ frustrantur, Aret. in Heb. 4. Ὑστεροὶ propriè dicuntur qui in cursu certamine desiciunt, & relinquuntur à tergo, ut ad metan non perveniant, nec bravium obtineant, Pareus. Ὑστεροὶ significat, A tergo remanere, & tardius venire: inde factum, ut etiam pro Defici accipiat, Beza in Matt. 19. 20.

<sup>y</sup>Τρέμνα, *Pennuria, Quod deest.* Luk.  
21. ver. 4. 1 Corin. 16. 17. 2 Corin.  
8. 14. (twice) and 9. 12. and 11. 9.  
Phil. 2. 30. Coloff. 1. 24. 1 Theff 3  
ver. 10.

Ἰσέησις, Penuria, Marc. 14. 44. Phil.  
4. 11.

Ῥοαντὸς, *Contextus*, Joh. 19. 23.

"R. G. Sublimitas, sublime.

x The Hebrew word is  
 אִיִּסּוֹן *E-*  
*Job*: the La-  
 tine *Hysso-*  
*pus*, and *Ysso-*  
*pus*: the Ita-  
 lian and Spa-  
 nish, *Hysso-*  
 the French,  
*Hyssope*: the  
 English,  
*Yssop*.

γ Ἰσπερματὶς  
vocant Græci, non modò  
ea quæ de-  
sunt, sed re-  
liquias quæ  
supersunt,  
*Bullinger.*

Luke  
1. 78.





6 A φῶς  
deductum.

c 88: appare-  
ntia

mine 6 φῶς, i. Lumen. Metaphora  
apud disertiores quoque Gracos usurpa-  
ta, Piscat. in loc. c Math. 6. 5.

φανῶσι, Videantur, Conspiciantur,  
seu, Spectentur: usurpatur etiam de  
illis quæ extrâ aliter apparent quàm re-  
vera sint, ut Matth. 23. 27. Chemnit.  
Verbum φαίνωμαι non Apparere tan-  
tùm significat, sed etiam, Ad fîscum de-  
ferre: unde τὰ φανῆτα delata bona  
dicuntur. Qui inanis gloriæ amore ta-  
cti, bona opera præstant, dum hominibus  
apparere student, statim fisco bona  
omnia adiungunt, Novar. in loc.

Φανερός, Manifestus. Ἐν τῷ φανερῷ, In  
propatulo, often.

Φανερόν, ὁρατόν, Manifesto, or, Appareo,  
often. It signifieth such a mani-  
festation as is permanent, which la-  
steth for ever, The Greek Scholiast on  
1 Tim. 3. 16. Whereas φανῆς im-  
porteth but an apparition transitory  
for a season, and then vanisheth  
again. Colossi. 4. 4. It is rendred  
Utter, but signifieth to manifest, and  
to make plain and cleere.

Φανερός, Manifestus. Mark 1. 45. Joh.  
7. 10. Acts 10. 3.

Φανερωσίς, Declaratio, 1 Corinth. 12. 7.  
2 Cor. 4. 2.

Φανὸς, Lucerna, Joh. 18. 3. Ἀ φαίνωμαι,  
Appareo, videor.

Φαντάζομαι, φανταζόμενον, Visum, quod  
apparet. Heb. 12. 21. Oblata species,  
& imago, minime quidem fictitia, sed  
vera, nè quis φαντάζεσθαι putat dici  
duntaxat de vanis simulacris rerum  
quæ nusquam sunt, Beza in loc.

Φαντασία, Ostentatio. Hoc nomine de-  
claratur quod vulgò Apparentiam vo-  
camus, speciosum, viz. pompæ ac regiæ  
magnificentie splendorem, in spectanti-  
um oculis incurrentem: in qua signifi-  
catione Aristoteles, Hippocrates, Pos-  
sidonius, & Athenæus, utuntur, Beza  
in loc. Act. 25. 23. Μετὰ πολλῆς  
φαντασίας, Cum multa ostentatione,  
Beza. Cum multo apparatu, Erasmus.  
Cum multa ambitione, Vulg. In elat-  
ione multa, Syr. Cum comitatu multo,  
Arabs. Avec grand pompe, Gall. Et  
sic nostrum, with great pomp. The  
Original words signifie, with great  
fantasie, or, vaine shew. Luke calleth

all Agrippa's pomp but a Fancie.  
A Gracis vocatur φαντασία, ἀπὸ τοῦ  
φανός, à luce & lumine. Cum enim  
imaginatio earum sit rerum quæ actu  
sunt perceptæ, & visio inter sensus ex-  
ternos sit præcipuus & acerrimus, nomen  
φαντασίας apud Gracos ab eo quod est  
in visu præcipuum, desumptum & ortum  
est: Visio enim sine lumine fieri nequit,  
sic à lumine φαντασία nominatur. La-  
tini interdum hanc appellationem reti-  
nent, & phantasmam visionem, &  
phantasma visum, à visu, appellant,  
quemadmodum Cicero, lib. 4. Acad.  
Quæst. & 1. 2. Tuscul. Quæst. nomi-  
nat. Interdum verò vocat imaginationem,  
quo vocabulo Plinius etiam li. 20.  
cap. 1. utitur, Magyr. in Physf.

Φάντασμα, Spectrum, Math. 14. ver. 26.  
Mar. 6. 49. It doth not signifie  
the act or qualitie of imagining, but  
the thing that appeareth to the ima-  
gination: Spectrum, Visum. Φαν-  
τάσματα dicuntur, opinione nostrâ,  
quæ insolito more nobis se offerunt,  
& quorum actiones captum nostrum supe-  
rant, cum reverâ phantasmata non  
sint. Secundò, verè dicuntur φαν-  
τάσματα, quæ quod dicuntur etiam  
sunt, ut qualia dormientibus observan-  
tur, Aret. in Probl. Math. 14.  
v. 16. φάντασμα, Spectrum. Vulg.  
Gracem vocem retinuit, quâ etiam usus  
est Plinius junior Epistolâ ad Suram  
elegantissimâ. Significat autem hæc  
vox hoc loco, non imaginem aliquam  
animo duntaxat conceptam, aut cuius-  
modi nobis videmur, seu vigilantes, seu  
dormientes, videre; sed quippiam præter  
naturæ ordinem formâ visibili sese con-  
spiciendum præbens: quomodo non tan-  
tùm Angeli sæpe apparuerunt, sed eti-  
am Demones: Ideo in re simili Luc.  
23. 37. utitur nomine φαντάσματος, ut  
& nos in vulgato idiomate Gallico, Be-  
za in loc.

Φαγγύς, Vallis. Luc. 3. 5. Vox Gra-  
ca propriè significat Barathrum, i. pro-  
fundam atq; præruptam terræ cavitatem,  
seu hiatum, Piscat. in loc. Et si  
interdum barathrum designet & præci-  
pitum, tamen quandoq; etiam designat  
vallem, vel convallē, vel terræ con-  
cavitatem, Spanhem. Dub. Evang.

Vide Scul-  
tet. observ.  
in Matth. &  
Marc. ca. 39.

Φαγγα-

Φαρμακὺς, *Veneficus*, Rev. 21. 8.  
 Φαρμακὺς, *Veneficus*, Rev. 22. 15. Φαρμακὺς and Φαρμακὺς, which properly signifieth a *Poisoner*, *Veneficus*, is commonly taken for a *Sorcerer* (*Poysoning*, *Witchcraft*, and *Sorcerie* being commonly reckoned for sins of one kinde in Scripture, and humane Authours) Deut. 18. 10. That which in the Hebrew in that place is *mecashsheph*, the Septuagint hath *φαρμακὺς*, the common Latine Translation hath *maleficus*, others *veneficus*. In English it is commonly translated a *Sorcerer*: But by this Sorcerie is understood *Poysoning*, (as Rev. 9. 21.) Dr Carletons Thankfull Remembrance.

¶ *Veneficium*, *Medicamentum*, of *φαρμακον*, *Medicamentum*, *Venum*, because some men were wont to goe to Witches for help. *Φαρμακον* in bonam & malam partem accipitur: est ergo vox medicæ significationis. *Φαρμακευ*, Hippocrati significant *Medicamenta purgantia*.

¶ *Φαρμακεία*, *Veneficium*. It properly signifieth *poysoning*, but Galat. 5. 20. it is fitly translated *witchcraft*, because all poysoning is comprehended under murder, which followeth. It is used also Rev. 18. 23.

¶ *Φάσις*, *Nuncius*, Acts 21. 31. Ἀνέβη φάσις, *Pervenit fama*, *Hen. Steph. in marg.* Propriè, *Apparitio*: sic *Luna* habet multas apparitiones; modò apparet *falcata*, modò *gibbosa*. Item *Rumor*.

¶ *Φάω*, *Dico*, *Aio*. Acts 24. 9. and 25. 19. Rom. 1. 22. Rev. 2. 1.

¶ *Φάτρως*, *Præsepe*, Luke 2. 7, 12, 16. and 13. 15. *Locum jumentis paratum significat*, unde *pabulum sumant*. Whence the Proverb, βῆς ὅτι φάτρως, *Bos ad præsepe*; to expresse a man of a good estate, because one that is at the manger alwayes, is fat.

¶ *Φάυλα*, *Malus*. Τα φαύλα, *Quæ mala sunt*. Gallicæ linguæ consuetudine *meschant* & *petit copulantur*: quorum utrumq; sonat Græcis hoc ipsa vox *φαύλα*. Dicimus vulgò, *Un meschant petit liure*, *Un meschant petit cousteau*, *Une meschante petite espee*, *Une meschante petite table*, *Stephanus*. Vilis, *Parvus*, aut, *Nullius pretii*, *Humilis*, *Frivolus*, *Contemptus*. It is used also Joh. 3. 20. and 5. 20. Tit. 2. 8. Jam. 3. 16.

¶ *Φέγγω*, *Splendor*. Matth. 24. 29. Mar. 13. 24. Luk. 11. 33.

¶ *Φείδομαι*, *Parco*, Acts 20. 29. Rom. 8. 32.

and 11. 21. 1 Cor. 7. 28. 2 Cor. 1. 23. and 12. 6. and 13. 2. 2 Pet. 2. ver. 4, 5.

¶ *Φείδομαι*, *Parco*, 2 Cor. 9. 6.

¶ *Φέγω*, *quas*, *Fero*, or, *Infero*, *Aufero*, *Su-* Whence  
*stingo*, often. Heb. 1. 3. *φέγων non* Lat. *Fero*.

*tantum significat* portans, ferens, *bagulans*, sicut quidam reddiderunt: sed *agens potius*, sive *movens ac moderans*. Itaq; de *moderatione* & *gubernatione* intelligemus potius, ut quæ etiam *honorificentior*, & *ad potentiam exprimendam aptior* est. Quamquam si quis ferendi seu portandi verbum ita accipiat, ut *metaphorâ* eâ intelligatur, *Christus omnia velut humeris suis portare* & *gestare*, non erit propterea *absurda sententia*, *Hyperiu*. *Φέγει* is, 1. To

bring. 2. To bring forth. 3. To bring with.

2 Pet. 1. 21. ὁπρὸ Πνεύματος & ἀγίας φεθήκετε, *Acti à Spiritu Sancto*: *Vulgata reddidit inspirati*. Græcum propriè significat *acti* & *impulsi*, *Gerh. in loc.* Syrus, cum traherentur à Spiritu Sancto. Forcibly

moved, or born away by the power of the Holy Ghost. *Estans poussez du saint Esprit*, *Fr. Bib.* *Φέγουσιν*, Cum impetu venio, sicut apud *La-* f *Imperu*  
*venio*, *Erafi*  
*Ro*, *Beza*.

*tinus quoque Feror*, in ea significatione *usurpatur*, *Beza in Act. 1. 2.* Lucas

utitur hac voculâ in descriptione visibilis effusionis Spiritus sancti super Apostolos, per quem ipsi ad verbi divini prædicationem & scriptionem impulsus sunt, *Act. 1. 2. Gerh. in loc.*

¶ *Φέγω*, *Fugio*, often. *Fugere* & *fuga* apud Hebræos sumuntur in genere pro

omni abitu celeri & prompto, *Isa. 48. 20.* Job 14. 2. quomodo & Græci verbo *φέγουσιν* utuntur, ut *Matth. 10. 23.* sic

Job 14. 2. *Rivetus*. *Fuga* communiter fit ex metu: ea velox esse solet, *Drusius in Gen. 27. 3.* 1 Tim. 6.

v. 11. *φεύγε*, id est, *fuge*. Ex vocabulo ipso intelligatur, quanto studio, quantoq; animi conatu sit ab hoc avaritia vitio illis cavendum: fugimus enim quæ

periculosissima, & maxime vitiosa nobis esse arbitramur, *Chrysost.* Videtur Paulus voluisse opponere hoc studium nostrum in avaritia fugienda illi diligentiâ indefesse atq; indefatigabili labori, quem in opibus cumulandis sumunt

avarî,

avarî,

avarî,

avarî,

avarî,



avarī, qui tantus est, ut nullum remittant tempus, neque se respiciant, Dānax in loc. Matth. 10. ver. 23.

φύγετε, Fugite, id est, properate in aliam urbem, nedum ut minus quod vobis impono perterrefacti deferatis. Potius enim hic de perseverantia, quam de vitanda persecutione disserit, sicut φεύγει Græcis, & Fugere Latinis interdum de sola cuisus celeritate dicitur, Beza in loc.

Φήμι, Fama, Matt. 9. 26. Luk. 4. 14.

Φημι, Dico, very often.

φθάνω, Pervenio, occupo, prævenio. Videtur subitum aliquid & inexpectatum declarare, Beza in 1 Thess. 2. ver. 16. Matth. 12. 28. verbum φθάνει ibi valet Pervenire. Aliàs φθάνει propriè significat Prævenire, seu Antevertere; & sanè regnum Dei ita ad nos pervenit, ut præveniat, hoc est, veniat antequam nos ipsum quæramus, Piscat. in locum. It is used also Luke 11. 20. Rom. 9. 31. 2 Corin. 10. 14. Phil. 3. 16. 1 Thess. 4. 15.

φθαρτός, Corruptibilis, Rom. 1. 23. 1 Corin. 9. 25. & 15. 53, 54. 1 Pet. 1. v. 18, 23.

φθέρωμαι, Loquor, Act. 4. 18. 2 Pet. 2. v. 16, 18.

φθίγω, quæ, Violo, perdo, corrompo, or.

1 Corin. 3. 17. and 15. 33. 2 Corin. 7. 2. and 11. 3. Ephes. 4. 22. Jude 10. Rev. 19. 2.

φθινοπωρινός, Emarcidus. Of φθίω contabesco, & πώρε, autumnus: item fructus autumnalis. Jude 12.

φθινοπωρινά, Trees withered in Autumn, when the fruit-harvest is, and so the Greek word importeth; or, Trees bearing corrupt fruit, or, Trees corrupting their own fruit, D. Fulk on Rhem. Test. Arbores autumnales, Vulg. Arbores Emarcidæ, Beza, Pagnin. Piscat. Arbores frugiperdæ, Aret.

φθινοπωρινά, emarcidæ, id est, qui nullum fructum nisi marcidum ferant, ut ex iis nulla decerpi possit utilitas, sicut mox sub-

tertiò, vocantur Arbores frugiperdæ, πώρε τὸ φθινεῖν τὰς αὐτὸν ὀπώρας, id quod suos fructus corumpant: unde Arabicus vertit, Arbores corruptorum fructuum, Cornel. à Lap. Vide Gerhard, in 2 Pet. 2, 17.

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φθόγγος, Sonus, tonus, Rom. 10. v. 18. 1 Cor. 14. 7.

φθόγγος, Invidia, Matt. 27. 18. Mar. 15. v. 10. Phil. 1. 15. 1 Tim. 6. 4. Tit. 3. 3. Jam. 4. 5. 1 Pet. 2. 1.

φθονέω, Invideo, Gal. 5. 26. Tractum à nimis videndo, teste Cicerone, quod ea quodammodo necat. Livor, à livido colore in Thence an evil eye, for envie, Matth. 20. 15.

φθορά, Corruptio, Rom. 8. 21. 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. v. 4. & 2. 12, 19.

φιάλη, Phiala, Rev. 5. 8. & 15. 7. & 16. 1. & 17. 1. & 21. 9.

φιλῶν ἀγαθῶν, Amans bonorum. Tit. 1. v. 8. Lover of good things, and good men. Tum ad res, tum ad personas refero, Aret. in loc. It is rather to be read there, a lover of good men, then goodness: the word in the Originall bears either reading, D. Taylor. See Beza. Α φίλος Amicus, vel Amator, & ἀγαθός Bonus. Studiosus rerum bonarum, aut, Amans bonos, Bulling.

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g Vocem, vel sonum edo: dicitur etiam de brutis, h Corrupto, ut corruptitur virgo, & res sacra, & Perdo, Eras. in 1 Cor. 3.

i Δένδρα φθινοπωρινά, Arbores autumnales; quod primò verti potest, Arbores Autumnino marcescentes. Secundò verti potest, Arbores finientis ultimiq; autumnii, παρὰ τὸ φθινεῖν τὴν ὀπώραν, i. e. à finiente autumnio. Tertiò, vocantur Arbores frugiperdæ, παρὰ τὸ φθινεῖν τὰς αὐτὸν ὀπώρας, id quod suos fructus corumpant: unde Arabicus vertit, Arbores corruptorum fructuum, Cornel. à Lap. Vide Gerhard, in 2 Pet. 2, 17.

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k Quasi φθίω, cades, Rom. 2. 29. Galat. 5. 21. quod seipsam ea quodammodo necat. Livor, à livido colore in eis qui marcescunt alterius rebus opimis. Quæ vox & Exitium declarat, & Perniciem.

m Fratris, seu, Fratrum amans. Amoris erga fratrem, Fraternalis charitas, Animus in fratrem, seu, fratres propensius, Plut. Apud Christianos sic vocatur amor, quo sese prosequuntur seu fratres, seris, Greg.

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seris. Maximè iis convenit, qui communi ejusdem religionis confessione invicem sibi sunt obstricti: singularis ista benevolentia quâ ii debent sese mutuo præ cæteris ardentissimè complecti, propriè φιλαδελφία nuncupatur, & non tantum significat talis benevolentie qualitatem, verum etiam quantitatem; utpote quæ quantam illam esse oporteat, tacitè insinuat, Hyperius.

Φίλων & Mariti amans, Tit. 2. 4. Epitheton probæ uxoris.

Φιλανθρωπία, Humanitas, Erga homines amor. AEs 28. 2. Tit. 3. 4. Love towards man. It significeth a proper and peculiar love to man.

See more of this word in Χρηστίς.

Φιλανθρωπίας, Humaniter, AEs 27. 3.

Φιλάργυρος, Avarus. Sonat amantes argenti, id est, pecuniæ, Piscat. in Luc. 16. 14. It is used also 2 Tim. 3. 2.

Φιλάργυρία, amor pecuniæ. 1 Tim. 6. 10. Vulg. Cupiditas, vocabulo nummii generaliter. Studium pecuniæ, amor pecuniæ, Erasmi. Ovidius amorem nummi vocavit in illo versiculo:

Crescit amor nummi quantum ipsa pecunia crescit.

Rectissimè φιλάργυρος reddidit Interpretis studium pecuniæ, significans, exprimensque affectum illum, amoremque erga pecuniam, quam Græca vox evidentius significat, quam Latina vox avaritia, Hyperius in loc.

Φιλάργυρος voce studium pecuniæ manifestissimè designat Paulus: sed & omnem quoque rei cuiuslibet turpis & vitiosæ immoderatam appetitionem in universum complectitur. Quamquam enim ἀργύρος una quædam earum rerum species est, quas avari consecantur maximè: tamen hic omne opum genus complectitur. Itaque φιλάργυρος hic à Paulo dicitur, qui sive argentum, sive aurum, sive agros, sive frumentum, sive quaslibet alias opes ardentè expetit & vitiosè. Sic avaritia (quamquam ab auro derivatur) immoderatam tamen quarumlibet opum appetitionem vel studium generaliter complectitur, Danxus in loc.

Φίλων & Sui amans, 2 Tim. 3. 2. Nihilus sui amator, qui nimis sibi placeat.

Φίλεα, Amosculor, often. Whence

Filius in Latine. Est enim Parentum in filios amor magnus & constans. It significeth three things:

To love, to use or entertaine friends, and to kisse. Joan. 12. ver. 25.

de amore nimio & præpostero usurpatur. Matth. 6. ver. 5. φίλοι, ° A-

mant, Vulg. Erasmi. vertit, Solent. Ego verò, etsi hunc sensum esse non nego, & φιλεῖν saepe accipi pro tolerere, tamen Vulgatam Interpretationem probo, quia Græcis respondet, & hoc dicendi genus video & ab Horatio, &

à Plinio, & à Cornelio Tacito usurpatum. Sic etiam vulgò Galli,

Qui aiment à prier, Beza in loc.

Φιλίδον & Voluptatum amans, 2 Tim. 3. 7. 4. Ex φίλ & amicus, & ἡδονή voluptas.

Φίλημα, Osculum. Of φίλια, because it was Pignus amoris. It is used

Luke 7. 45. and 22. 48. Rom. 16. v. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. and 1 Thess. 5. 26. 1 Pet. 5. 14.

Φιλία, Amicitia, James 4. 4.

Φιλόθεος & Dei amans, 2 Tim. 3. 4.

Φιλόδοξος & Contentiosus. Rixæ, seu, Contentionis amans, Rixosus: sed in bonam etiam partem accipitur pro eo, qui magno, & velut pertinaci studio contendit rem aliquem efficere, Stephan. in Thesaur. Ling. Græc. Sicut Cicero utitur verbo, Contendo; Pro labore & virtute mihi omnibus nervis contendendum. 1 Cor.

11. ver. 16. One that loves strife, or is given to it. Contentiosus Græcè dicitur Φιλόδοξος, id est, amans victoriæ, ut cui victoria potior est veritate, Estius ad 1 Corinth. 11. v. 16. Sed videtur vir eruditus deceptus fuisse similitudine quæ est inter

δοξος & contentio, & vixis, seu potius vixis & victoria. Eundem errorem errat etiam ad 2 Tim. 2. 14. Græci (inquit) contentionem φιλοδοξίαν vocant, id est, amorem victoriæ. Et

δοξος & vixis & jurgium.

Φιλοδοξία, Contentio, Luc. 22. ver. 24. Ejusdem est omnino significationis cum

vocabulo vixis, à quo per compositionem significat enim rixam, contentionem; item, pertinaciam, & æmulationem quæ conten-

tionibus

Non sim-

pliciter ipso-

rum noem

per se dam-

natur, sed affe-

ctionem

verbum com-

plectitur, sic-

ut Mat. 23. 6. Chemn.

p Lat. Volu-

ptuosius. Gall.

Voluptuosus.

Angl. Uo-

luptuous.



tionibus originem præbere, eisdemq; conjunctæ esse solent, Gerh. in Harm.  
 ἡ ὁσπικία, qui peregrinos, & advenas, ac præcipuè exules, propter veritatis professionem hospitio excipit, & omnibus officiis complectitur, Illyr. in Nov. Test.

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ἡ ὁσπικία, Hospitalitas, Rom. 12. v. 13. Heb. 13. 2. Est humanitas illa quæ præstatur erga peregrinos. Respicit Apostolus ad consuetudinem istorum temporum, quando non erant, utè hodiè apud nos & alias gentes Europæ, hospitalia publica, aut tabernacula mercenaria, Job 31. 32. Laurentius in 1 Pet. 3. 9.

φιλοπρωσία, Primatum ambio, 3 Joh. 9. φίλος, Amicus, often.

φιλόσοφος, Philosophus. Acts 17. 18. The learned amongst the Greeks were named φιλόσοφοι, Philosophers, that is, lovers of wisdom. Pythagoras was the first who devised the name, because he thought no man was wise but God only.

φιλοπρία, Philosophia. Colos. 2. 8. This word properly significeth Love, or, Study of wisdom; but there, Doctrine fetched from Heathen Wise men. And even that also the Apostle there doth not simply and absolutely condemn, but the abuse of it. See Bishop Dav. in loc.

φιλόστροφος, Ad amandum propensus, Rom. 12. v. 10. Tertullian renders Paul's word by a Latine word, though not elegant, yet exceeding sensetull, Amore fraternitatis invicem affectuosi, which cannot in English be better expressed, than, be kinde-

ly affectionated. Proprie Parentes dicuntur φιλόστροφοι, quibus natura indidit affectum quendam amoris erga suam prolem, & vicissim liberi, qui parentes suos ejusmodi amoris affectu prosequantur, Steph. Ex φίλος, & στροφή.

φιλότεκνος, Amans liberorum, Tit. 2. 4. Ex φίλος, amicus, & τέκνον, proles.

φιλοτιμείσθαι, Ambio. Est studiosè & magno conatu contendere, seu in aliquid incumbere: dictum verbum ab amore honoris, Zanchius. Rom. 15. 20. φιλοτιμείμενον ἐναρπαλίζεσθαι. It significeth an high ambition to preach the Gospell. 1 Theff. 4. 11. φιλοτιμείσθαι ἡσυχάζειν, To be ambitious of peace. To contend, as it were for honour, to be quiet. The word significeth, to seek after with a kinde of holy ambition, as it were, thinking it our honour to live at peace.

φιλοτιμείσθαι proprie est, honoris consequendi gratiâ amitti, Piscat. in loc. The Syriack renders it well, Ut diligentiam adhibeatis, ut sitis quieti. It is used also 2 Cor. 5. 9. where also the force of the word is to be weighed. It is translated, we endeavour, but is more emphaticall, we endeavour most earnestly, even as ambitious men for honour; or it is our ambition to please God, and be accepted of him. Significanter usurpavit hoc vocabulum, quo forensis quædam ambitio honorum proprie significatur, Beza in locum. Ambitiose quippiam contendere, sic ut te non patiaris ab alio vinci, Erasmi.

φιλόφρων, Comis, 1 Pet. 3. 8. Affabilis, Humanus, & ad vitæ consuetudinem facilis commodusq; Erasmi. Tanquam ὁ τὰ φίλα φρονῶν, Qui sapit amica, i. Qui sinit facere ea quæ alteri sunt amica & grata. Courteous. The word significeth friendly minded.

φιλοφρόνης, Peramicè, Steph. Beza, Aff. 28. 7. Vulg. & Erasmi. Benignè. Syrus, Libenter, vel, Gaudenter.

ἡ φιμόω, Os occludo, Os obligo. φιμόομαι, ἡ ἀφιμόω, Pass. Proprie de jumentis capistratis dicitur. It significeth to muzzle.

quo ferarum canumque ora obligantur, ne mordeant, φιμόω proprie, Os capistro obstruo, Os fuscillis obligo, and

ἡ φιλοστροφία non tantum amorem, sed etiam ipsam ad amandum propensionem declarat, 6: 24.

and is properly used of beasts, as 1 Tim. 5. 18. By a Metaphor, to bring to silence, Math. 22. 34. 1 Pet. 2. 16. It is cataphorically used of the Sea, Luke 4. 39. Mark 4. 39. *Objurgavit eum*. The Greek word is more emphaticall, *He put a bridle on the mouth of the Sea, that it might rage no more.* Περίμωσον, of εἶμα, Frænum, Capistrum. The Passive is used Math. 22. 12. ἔριμώσθη, *Illi os occlusum est.* Fr. Luc. Capistratus est. Theoph. *Obtineat.* Alii, *Obmutuit.* Novarin. *Fræno coercitus est.* Ar. Mont. *Ore occlusus est.* Occlusum est illi os quasi capistrum & fræno, ac si brutum animal fuisset, ratione prorsus viduum, Novarin. in loc. It is used also Mark 1. 25. and Luke 4. 35. Math. 22. 34. 1 Cor. 9. 9. the Septuagint use it Deut. 25. 4. which place Paul cites there.

φλῶξ, *Flamma.* Luke 16. 24. Acts 7. 30. 2 Thes. 1. 8. Heb. 1. 7. Rev. 2. 18. and 1. 14. and 19. 12.

φλογίζω, *Inflammo, or, James 3. 6. twice.*

φλυαρέω, *Nugax, 1 Tim. 5. 13. Nugarum amatrix, Aret.* Φλυαρὲς appellat Paulus, quos Latini Nugaces; quæ vox videtur derivari à voce φλύαξ, αἶμα, quæ temulentum hominem significat, quod hæc sint duo maximè inter se connexa vitia, Temulentia, nempe, & Nugacitas: vocem autem ipsam nugæ Latinam ab Hebræa hagah, quod more avium garrire significat, deduci putat Josephus Scaliger in lib. Varronis de lingua Latina, *Daneus in loc.* Αφλύω ebullio; nempe lebetum instat, Ful-lerus.

φλυαρέω, *Garris, 3 John 10.*

φόβος, *Metus, Timor, Terror, often.* Quasi φῶς sive. Feare is the light of life. It is taken, 1. For a free voluntary reverence which inferiours shew to their superiours, Rom. 13. 7. Ephes. 6. v. 5. 2. For the terror in the heart of the wicked, dreading God as a Judge, and fearing to offend only in regard of punishment, 1 Joh. 4. 18.

φοβέμεθα, *Metuo.* Dicitur Ephes. 5. 33. de reverentia cultu, quo is qui

inferior est superiorem colit.

\* φοβερός, *Horrendus, Terribilis, Heb. 19. 27. 31. and 12. 21.*

φοβησθαι, *Terriculamentum, Luke 21. ver. 11.*

\* φοῖνιξ, *Palma, Joh. 12. 13. Revel. 7. 9. φοῖνικες, Palmulae, inde Phœnicia, dicta à copiâ Palmarum, & Pœni, levi deflexione vocis, Victor. Strigel. in Nov. Test.*

φονεὺς, *Homicida, Matth. 22. 7. Act. 3. 14. and 7. 52. and 18. 4. 1 Pet. 4. 15. Revel. 21. 8. and 22. 15.*

φονεῖω, *Occido.* Quo verbo non actus omnis, sed illicitus significatur, qui solet esse significatus vocis Hebrææ Ratfach, Grotius explicat. *Præcepti sexti.* It is used Math. 5. 21. and 19. 18. and 23. 31. 35. Mark 10. 19. Luke 18. 2. Rom. 13. 9. Jam. 2. 11. and 4. 2. and 5. v. 6.

φόνος, *Homicidium.* Matth. 15. 19. Mark 7. 21. and 15. 7. Luke 23. 19. 25. Act. 9. 1. Rom. 1. 29. Galat. 5. 21. Heb. 11. 37. Rev. 9. 21.

φορέω, *Fero, Gero, Matth. 11. 8. John 19. 5. Rom. 13. 4. 1 Cor. 15. 49. James 2. 3.*

φῶς, *Tributum.* Rom. 13. 6, 7. It is derived of φέρειν, to beare, or bring in, quia infertur à subditis, because it is brought by the Subjects into the Kings treasury, *Parentis.* Or it signifieth properly portage money, which was paid for such commodities as were brought in. It is usually translated *Tribute*, which is derived from *Tribuo*, which is, *Divido*, because Princes must not take all, but a part, as Lipsius: but rather a *Tribute* from the Tribes. Luc. 20. 22. *Bene vertit Syrus argentum capitationis. Neq̃ videtur mihi Lucas hic describere à proprietate vocabuli.* Nam quod pro mercedibus solvitur, τέλος propriè dicitur; quod pro agris & capitibus, φόρος, ut docent Græcorum Grammatici & Strabo: quod discrimen Paulus sequitur Rom. 13. 7. Grotius in loc. φόρος dicitur capitatio, i. tributum quod in capita civium, aut vicinorum, aut pro censibus ratione imponitur: τέλος vero, quicquid alio nomine persolvitur Reipublicæ, ut decime, portoria, scriptura, &c.

K k k 2 que

† Word for word, *Haltered*; that is, he held his peace, as though he had had a bridle or a halter in his mouth.

‡ Metaphoram habet. Primitivum enim est φλύειν, quod de ollis proprie dicitur, dum ebulliant: hinc φλυαρέω dicitur, pomposè, sed nugaciter loquens, Aret. \* Terror potius quam Timor, 2 Cor. 5. 11. † Activa est significatio, Beza in Matth. 17. 6.



que pro inuestis aut exportatis mercibus perfoluntur, Beza. Ἀπὸ τῆς

φέρειν, à ferendo, vel, inferendo : sicut Tributum à tribuendo, vel contribuendo dictum, quòd à populo tributum fisco Principis inferatur. It is used also Luk. 23. 2.

Φέρειν, Onus, A& 27. 10. A φέρειν. Proprie de navis onere dicitur. It properly signifieth the burden of a ship, and is taken metaphorically for any thing which is very troublesome and grievous.

ἡ Παρὰ τὸ φέρειν à ferendo. Sarcina proprie quæ humeris fertur, item quæ navi imponitur. Φέρειν, Onus. Matth. 11. v. 30. and 23. 4. Luk. 11. 46. (twice.) Gal. 6. v. 5. Φέρειν, ομαι, Onero, or. Matth. 11. 28. πεφορτισμένοι. It signifieth such as are heavie laden with a burden unsupportable, and being grievously pressed therewith, desire to be eased of it. From φέρειν. It is used also Luk. 11. 46.

ἡ Flagellum est diminutivum nominis Flagrum, quasi dicas, Parvum flagrum : flagrum verò est scutica, quæ servi cedebantur, sic dicta, quòd pars eâ percussa quasi flagret, hoc est, ardeat, Passor.

Φεγγέλιον, Flagellum, John 2. 15. Vocabulum hoc origine est Latinum : erat verber ex funiculis aut loris contextum, quo dorsa damnatorum verberabantur, Euthymius.

Φεγγέλιον, Flagello, Matth. 27. ver. 26. Marc. 15. 15. Est vox Latina Flagello, unâ tantum literâ commutata, Gerh.

Φεγγυλός, Sepes, Matt. 21. 33. Marc. 12. v. 1. Luc. 14. 23. Eph. 2. 14.

Φεγγύω, Ediffero. Matth. 13. v. 36. φεγγύω, Ediffere, id est, Declara, & Explica ; quo posteriore vocabulo utitur hic Erasmus, quum infra cap. 15. 15. cum Vetere Interprete maluerit simplex differendi verbum usurpare. Est igitur φεγγύω hoc loco diversum à λέγειν, vel λαλεῖν unde φεγγύω Græcis dicitur, qui Latinis Stylus. Permutantur hæc tamen interdum, ut φεγγύω & λαλεῖν idem valant. Itaque Cicero Theophrasti nomen in Oratore interpretans, cum dicit à divinitate loquendi nomen invenisse, Beza in locum.

Φεγγύω, ομαι, Obstruo, Occludo, Obstruo, or. 2 Corin. 11. 10. Hebr. 11. v. 33. Rom. 3. 19. φεγγύω proprie est Sepire ; videtur illic positum pro διαφεγγύω intersepire, ut intel-

ligatur aliquid in os injectum, quo intercludatur vox, & intercipiatur sermo. Sententia est, ut omnibus hominibus auferatur causa gloriandi in seipsis, Piscat. in loc.

Φεγγύω, Puteus. Luk. 14. 5. Hellenista per abusionem vocis, φεγγύω de quavis voragine usurpant, ad exemplum Hebræi Beer, Psal. 55. ult. φεγγύω τῶ ἀβύσσου dicitur aliquoties in Apocalypsi, Grotius. It is used also John 4. ver. 11, 12. Revel. 9. v. 1, 2. thrice.

Φεγγύω, Intelligentia. I Corin. 14. ver. 20. twice. Proprie præcordia, quia cordi prætendantur ; inde Mens per Metonymiam subjecti, quòd mens in corde suam sedem habeat, Beza & Piscat. in loc. Præcordia signifieth properly the fleshy skin called Diaphragma, or the midriffe, separating the heart and lungs from the stomach, liver, and other bowels.

Φεγγύω, Mentium deceptor, Tit. 1. ver. 10.

Φεγγύω, Galat. 6. 3. Mentem, seu, Mentes decipio, & simpliciter, Decipio : ἐαυτὸν φεγγύω, hunc suum ipsius animus seducit, Steph. Beza. Est verbum compositum, id est, Mentem seducit, & Mentem suam decipit, ut exponit Hieronymus : est autem perniciosissimum fallendi genus, ubi quis imponit sibi.

Φεγγύω, Horresco. James 2. v. 19. φεγγύωσι. The old Latine translateth it, Contremiscunt. Beza, Horrescunt. Castalio, Horrent. Hemingius, Exhorrescunt. All in effect to one purpose. The Greek signifieth properly the roaring of the sea, for φεγγύω is mavis agitatio. From whence (saith Eustathius) it is translated to the hideous clashing of armour in the battell. The word seemeth to imply an extreme fear, which causeth not only trembling, but also a roaring, or shriking out, A& 16. v. 29. Mark 6. 49.

Φεγγύω, Sapio, sentio, often. To Non est e cogitare, ut Ambrosius interpretatur ; sed, Sentire de eadem re, vel idem eodemque modo, vel aliter & aliter, Zanch. in Phil. 3. 16. φεγγύω declarat Animum ad aliquid adiacere, & de re quapiam serio cogitare, Beza in Rom. 14. 6.

studie

studie to be wise about a thing, to favour of a thing. *Desidero*, Rom. 8. 5. *Judico*, vel *Statuo*, Phil. 1. 7. & 2. v. 2.

It is a generall word, comprehending the actions and operations both of the Understanding and Will: it is in the Scripture applied to both, but most commonly to the actions of the Will, and Affections, which are particular motions of the Will; and so it may be well rendred, *Set your affections*, as Col. 3. ver. 2. or, *favour*, Rom. 8. 5. So Rom. 12. 16. it is understood of the Affection, rather then of the Minde and Judgement. Col. 3. v. 2. *Tὰ ἄνω φερεῖτε*. *Vetus Interpres*, Quæ sursum sunt sapite. *Erasmus* verò ac *Recentior*, *superna curate*. Quibus si credimus, τὸ φερεῖν Paulo hic curare est. Quod si verum est, quid de Petro dicemus, cui (Matth. 16. 23.) dicitur, ὅτι ἐ φερεῖς τὰ τῶ Θεῷ; ubi ipse *Interpres*, nam non sapis quæ sunt Dei. Et quid? An quæ Dei sunt non curabat Petrus, qui eodem dixit capite, Tu es Christus, Filius Dei vivi? An cælestia non curat, cui dicitur, Caro & sanguis hæc non revelavit tibi, sed Pater meus qui in cælis est? An cum Petrus dicitur *terrestria φερεῖν*, ita curare hæc dicitur quemadmodum qui curant eum? Absit verò ἐ φερεῖς τὰ τῶ Θεῷ, qui quæ carnis sunt vel cogitat, vel sapit: Quod tum Petro evenit; qui mortis tantæ vel non cogitabat, vel non intelligebat mysterium. Optime ergo *Vetus*, qui hic sapiendi voce usus est: ut ibi quoque *Recens*; contra atque hoc, de qua agimus nunc, loco, *Heinsius*. Vide *Sculter*. Observat. in loc. cap. 48.

That phrase of speech, τὸ αὐτὸ φερεῖν, used Phil. 3. 16. significeth to be of one minde, of one judgement, of one affection one towards another, as appeareth by <sup>f</sup> Phil. 2. 2. and divers other places, where the same phrase is used. Verbum φερεῖν generale est: ad omnes animorum actiones refertur; tam ad voluntatem & affectum, quàm ad intellectum & judicium. Vult igitur Paulus, ut simus inter nos omnino consentientes; sed in bo-

no, Zanch. in Phil. 2. 2. *Proinde* (inquit ille) *magis placet eorum versio, qui vertunt*, Ut pariter affecti sitis: quàm quod alii, Ut idem sentiat; quia illa generalior est interpretatio, complectens etiam judicium ac consensum.

Rom. 15. 6. there is the same speech, and is diversly rendered. Like affected, Beza. Think the same, Vatab. Syriack. To minde the same thing, Gr.

<sup>e</sup> φερεῖν, Quod quis sapit, sensus. It comprehends under it the act and exercise both of the Minde and of the Will, and may be indifferently translated, *wisdom, Sense, Affection, Desire*. Rom. 8. 6. φερεῖν τῆς σαρκός. This word there signifieth the act of a carnall minde, comprehending thoughts, desire, discourse. Pareus well noteth, that hee useth not the word φερόντος, which signifieth *prudence* it self, lest hee should seem to have condemned the naturall gift and facultie; but φερεῖν, which noteth the act rather, and execution of that facultie: and hee addeth to it σαρκός, of the flesh, not condemning all prudent actions, but such as proceed from the pravity of the flesh: Also v. 7. there this word is again, and notes the best part of corrupt man: φερεῖν τῆς σαρκός, The wisdom of the flesh, that is, the best thoughts, affections, inclinations, and motions of the minde of a naturall man. It is used also v. 27.

<sup>h</sup> φερόντος, Prudentia, Luc. 1. 17. Intelligentia, Ephes. 1. 8. φερίν, Prudens, often. φερίμας, Prudent, Luc. 16. 8. φερίτω, Curo. Tit. 3. 8. Cum ratione & consilio in aliquare exerceor & occupor, Prudenter me exerceo, Aret in loc. Wee translate it, Be careful: the word signifieth somewhat more, to studie, devise, and bear their brains how they may doe good to the need, Isa. 32. 8.

<sup>i</sup> φερέω, ὡ, ἔχω, ἔμμαι, Præsidio teneo,

<sup>h</sup> φερεῖν, Prudentia, Luc. 1. 17. Intelligentia, Ephes. 1. 8.

<sup>i</sup> φερίν, Prudens, often.

<sup>i</sup> φερίμας, Prudent, Luc. 16. 8.

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<sup>e</sup> Significat animi confidentiam in opinione excellentiæ singularis, Camerarius.

<sup>h</sup> Ἀπὸ τῆς φερεῖν, i. e. à mente, cujus præcipuum hæc virtus est ornamentum. Latinis à providendo, Providentia, Septuaginta usurpant pro Sapiencia, pro Intelligentia, pro Solertia, pro Prudentia.

<sup>i</sup> A nomine φερεῖν, Præ-

sidium, vel, φερεῖν Custos, seu, Miles præfidarius.

φερεῖν est.

φερεῖν est.

φερεῖν est.

φερεῖν est.

φερεῖν est.

φερεῖν est.

φερεῖν est.

<sup>f</sup> τὸ αὐτὸ φερεῖν.

Custodio,



*Custodio, or.* It signifieth properly to keep, as a town is kept from the enemies in the time of warre, with a garrison; and so it is rendered 2 Cor. 11.32. Gal. 3.23. The word is used metaphorically, to expresse our condition under the Law; he saith, ἐπεφυλάχθην, *were kept under the law*, that is, the sinner having transgressed, was kept by the same, as it were under a strong garrison. Phil. 4. 7. *ῥεφεσθε*, *Keep as with a guard*. It is a military word, taken from souldiers; so this peace shall bring aid to the heart, and strengthen it, when Satan, sinne, temptation, and persecution lay siege to it. Vulgata & Eras. *Custodiet*, non satis expresse. *Præsidio erit*, Beza. 1 Pet. 1.5. *ῥεφεσθῆναι*, *Kept as with a garrison*. *Præsidio custodimini*, Beza. *Præsidio Dei circumvallamur*: *Metaphora à castris vallo & fossis undiq; munitis*, ut nullâ hostium vi vel astutia expugnari possint, Pareus. Vide Cameronem in loc. *ῥεφεσθῆναι* is more than φυλάττειν, to keep or have custody. It signifieth to be kept up, as in a prison, or place of strength and safety; to be circled with a compassing strength.

Φυλάττω, *Fremo*, Act. 4.25. *Metaphorice*, *Insolesco*, *Magnificè me effero*. It denoteth pride, rage, and fierceness, as of horses that neigh, and rush into the battell.

\* *Continet omnia samentosa ligna arida, ignisque fomenta*, sive ad cremandum facilia: à *φυλῶ*, *Torreo*, *Ludov. de Dieu*.

\* *Φρύγανον*, *Sarmentum*, Act. 28.3. *Virgultum minus virens, genus tertium inter fructus & herbas*, Budæus.

Φυγῆ, *Fuga*, Matth. 24. 29. and Mark 13. 18.

Φύλαξ, *Custos*, Act. 5. 23. and 12. 6, 19.

\* *Φυλακή*, *Custodia*, often. *Duplici tantum notione usurpatur*; Vel 1° pro

\* *Custodiam & Carcerem* propriè significat, Pareus. Chemnit. in Harmon. Evangel. Sic & Latinis *Custodia* vocatur *Carcer*. Cicero ad Quintum fratrem, lib. 10. *Hominem comprehendere, & in custodiam tradere*. *Carceres* olim tantum erant *custodia*: *Carcer enim quasi carcer à Varrone dictus, ad continendos homines, non puniendos habetur*. Ideoque Græci *φυλακὴν* dixere, hoc est, *Custodiam*. Vide Bezam ad Cap. 5. *Matthæi*, ver. 25. Scultetus.

*Vigilia nocturna*, ut Luc. 2. 8. *φυλάττειν φυλάκας* eleganter & emphaticè dixit, more Atticis usitato. *Ad verbum, custodire custodias, id est, ad vigilare ad custodiam gregum suorum, ut optimè interpretatur Cameraarius in Notis*. Sic, ἐξεδέσθαι *χλέαν*, Matth. 2. 5. ἐποκέδισαν *ὄβαν*, Luc. 2. 9. *Scultetus Delitiarum Evangelicarum, cap. 16*. *Dividebant Vetræ noctem, propter disciplinam militarem, & ordinem vigiliarum nocturnarum, in quatuor φυλάκας, quas sic vocabant, quia talibus vigiliis custodiebantur à periculo exercitus*. Sic & hi pastores suas vigilias agebant, ut custodirentur greges, Tossanus in loc. Vel 2° pro *Custodia, & Carcere, in qua detinentur fontes*, ut Luc. 3. 20. Atq; in hoc sensu nunquam nisi in malam partem pro *Carcere, i. inferno*, sumitur 1 Pet. 3. 19. Apoc. 20. 7.

Φυλακίζω, *In carcerem pertraho*, Act. 22. 19.

Φυλάσσω, *Obfervo, Custodio, Tutor, Servo, Caveo*. Verbum Græcum habet in Scripturis significationem maximè quadruplicem. Aliquando significat idem quod agere vigilias nocturnas, Luc. 2. 8. Aliquando idem quod obfervo, vel præsto, Matth. 19. 20. Aliquando idem quod custodio actueo, Joh. 17. 12. 2 Thes. 3. 3. Aliquando idem quod caveo, 1 Joh. 5. 21. 2 Pet. 3. 17. Laurentius. *Φυλάσσομαι*, Pass. often. The Septuagint usually useth it, pro Summa circumspeditione custodire, ut Gen. 2. 15. & 3. 24. 1 Joh. 5. 21. To keep as a Prison is kept. It is used of Shepherds in Homer, and Luke 2. 8. of the Soul, John 12. 25. God is said to keep us, 2 Thes. 3. 3. he kept Noah, 2 Pet. 2. 5. and a pledge is said to be kept, 1 Tim. 6. 20. and 2 Tim. 1. 12. All these significations may be applied to John 17. 12.

1 *Φυλακτήρια*, *Phylacteria*, Matth. *φυλάκται, i. à custodiendo, aservando, sive tuendo deducta, Cal.* Nomen Græcum ferè aliè retinent, ut Ital. *Filacterii*. Hispan. *Phylacterias*, Gall. *Phylacteres*. Angl. *Phylacteries*, Martinus. In his minutissimo charactere describitur egressio ex Ægypto, quatuor sententiis comprehensa: 1. Est Exod 13. 2. 2. Exod 13. 15. 3. Deut. 6. 4. 4. Deut. 11. 18. Maimon. See Deodare and Scultetus on Matth. 23. 5.

23.5. Seroules of Parchment, having the Commandements written in them, which the Pharisees ware about their heads and arms, *Minshew*. *Quasi Conservatoria*, 1. Because by the use of them the Law was kept and preserved in memorie. Secondly, because the Pharisees superstitiously conceited, that by them, as by Amulets, Spels, and Charms, hanged about their neckes, themselves might be preserved from dangers, *Godwini Jewish Antiquities*.

Φύλλον, Tribus, often. *Proprie tribum seu familiam notat*, Apoc. 7. 4, 5, 6, 7, 8. pro gente extat Dan. 3. 3, 21. & in Nov. Test. Matth. 24. 30. Apoc. 1. 7. & 13. 7.

Φύλλον, Folium. Matth. 21. 19. and 24. 32. Mark 11. 13. and 13. 28. Revel. 22. 2.

Φύμα, Massa. Rom. 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 19. Significat φύμα farinam, vel aliam similem materiam (siquidem Rom. 9. dicitur de massa figuli) aqua, vel oleo, vel alio liquore conspersam ac temperatam, atq; redactam in massam. Verbum φύμα (unde nomen φύμα derivatur) est generaliter subigere, miscere, temperare. Latium massa latius patet. Legimus enim massam caricarum, ficorum, sceni, plumbi, quæ φύμα dici non potest. Itaq; conspersio melius hic convenit quam massa, Estius ad 1 Cor. 5. 6. At ratio ista hand valet, quandoquidem omne φύμα, salente ipso, est massa, etiamsi omnis massa non sit φύμα. Deinde Conspersio proprie actum conspergendi denotat, non rem conspersam, quæ voce φύμα proprie denotatur. Proprie significat farinam humore maceratam, & subactam, à verbo φύμα, i. Pinsere: per metaphoram significat lutum humore subactum, ita Rom. 9. 21. Piseat. Farina aqua conspersa, sive temperata, à verbo φύμα, Miscere, Eras.

Φύσις, Natura, often. Από τῆς φύσεως, Aristot. sicut Naturam à Nascendo Latini derivarunt. Tria significat Natura: 1. Est idem quod rei cuiusq; natura constitutio. 2. Sumitur pro prin-

cipis rerum naturalium internis. 3. Internas rei qualitates, seu naturales proprietates à principiis illis quasi fluentes, declarat, Alsted. in Theol. Natur. Vel. Primò significat generationem ipsam, seu naturitatem, ut Eph. 2. 3. Secundò significat ipsam rei essentiam, ut Gal. 4. 3. Tertiò significat proprietates rei essentielles, ut 1 Pet. 1. 4.

Φυσικὸς, Naturalis, Rom. 1. 26, 27. 2 Pet. 2. v. 12.

Φυσικῶς, Naturaliter, Jude 10.

Φυσίω, φυσίω, Inflor, Turgeo. Est, Superbire, & Turgere, instar folliis vento distenti, Cornel. à Lap. Vortius. 1 Cor. 13. 4. It significet to heave, and be blown up, as with breath or winde, or some unnaturall tumour. It is used also 1 Cor. 4. 6, 18, 19. and 5. 2. and 8. 1. Col. 2. 18.

Φυσίωσις, Tumor, 2 Corinth. 12. ver. 20.

Φυτεία, Planta, Matth. 15. 13.

Φυτίζω, φυτίζω, Planto, or. Diligenter operor, hinc φυτίζω, quæ singulari studio & cura producta sunt, Aret. Metaphorice, Gigno, Procreo, Fero, Initium alicujus rei do: Latini verbo Serere sic utuntur, cum dicunt, Serere discordias, seu lites. It is used Matth. 15. 13. and 21. 33. Mark 12. 1. Luke 13. 6. and 17. 6, 28. and 20. 9. 1 Cor. 3. 6, 7, 8. and 9. 7.

Φύω, φυω, Pullulo, Enascor, Luke 8. 6, 8. Heb. 12. 15.

Φωλεός, Lustrum. Matth. 8. 20. Vulg. & Eras. Forca. Lustrum, Beza. Antrum, Latibulum, alii. A φως, Lumen, & ἐλεω, Perdo. Ut Lustrum à non lucendo, Luke 9. 58.

ἡ Φωνή, Vox, Sonus, Sonitus, often. Vox, ἡ Quasi quævis, Eustathius, Lux animi. It gives light to the notions of the understanding. Loquere ut res videam. Lat. Vox. Gall. Voix. Angl. The voice.

Φῶς, Lux, Lumen, Ignis, often. Ignis, Mark 14. 54. Lux, Matth. 17. 2. Ait. 26. 23. Opponitur tenebris, quæ & mor-

in 1. Est Natura.  
2. Ortus.  
3. Indoles.  
Cornel. à Lap.



tem & calamitates significant. Proprie,  
Calor ignis.

ο Φωσῆς Ci-  
vitaris, est id  
quod præbet  
lucem civi-  
tati, quam ex  
luminari haurit,  
non insti-  
tam habet.

Φωσῆς, *Luminare, Lumen.* Α φῶς lumen, & τὸ φῶς servo; quodd receptum lumen servet & contineat. Apoc. 21. 11. Non splendor aliquis quo civitas sua ipsius puritate nitet, (quamvis per se sit splendidissima;) sed lumen quod in ipsam civitatem ab aliis transfunditur. Sic enim φῶςῆς significat, nempe tale quidd quod lumen ex se emittit, ut Sol, Luna, Stella: sic accipitur, Gen. 1. 16. Phil. 2. 15. Brightman. in loc.

ρ Of φῶς  
lux, & φῆρ.

φῶς φῶρ, Lucifer, 2 Pet. 1. ver. 19. Martial useth this word Phosphorus. φωτεινός, Lucidus, Matth. 6. 22. & 17. 5. Luc. 11. 34, 36.

η Φωτίσας  
ibi declarat,  
Planè ac perspicuè ali-  
quid docere,  
ac velut illa  
luce pate-  
facere, Beza.

Φωτίζω, ομας, Illumino, or, Illumino, In lucem produco. η Ephes. 3. 9. significat res ipsas occultas in lucem proficere, seu reddere visibiles, & illuminare ipsos homines, ut qui in tenebris non poterant, ad præsentiam lucis ipsi etiam illustrati possint videre, Zanc. The Greek Fathers sometimes call φωτισμὸν Baptismum, and φωτίζω Baptizo: for those which are baptised with the holy Ghost, their mindes are illustrated with the beams of divine light. Hebr. 6. 4. it significeth not onely to baptise, but to instruct and teach, Drus. Φωτισέντας, Enlightened, Have been baptised, so the Syriack Interpreter, and some of the Greek Fathers understand that phrase. It is used also Luke 11. 36. John 1. 9. 1 Cor. 4. 5. Ephes. 1. 18. 2 Tim. 1. 10. Heb. 10. v. 32. Revel. 18. 1. and 21. 23. and 22. 5.

Φωτισμός, Lumen, 2 Corinth. 4. v. 4, 6. Baptismus vocari potest φωτισμός, prout id nominis apud Veteres obtinuit; origine dubid procul ex Hebr. 6. 4. & 10. 32. ducta, Spanhem. in Dub. Evangel.

## X.

**X** Αίγω, Gaudeo, lator, often. The word significeth properly to rejoyce, and by most is so translated and read, 2 Corinth. 13. 11. yet E-

rasmus and some others render it as wee have it, Farewell. It significeth as well Farewell, as Rejoyce. Apud Græcos tria significat, Gaudere, Salvare, & Valere, Erasmus. in Luc. 1. Actor. 15. 23. & Jac. 1. 1. χαίρειν ad verbum, Gaudere, quem Græcismum imitatus est Horatius in Epistola quæ incipit, Cello gaudere. Sub-

intellige, jubeo, dico, opto. In editione Syriaca, pacem: Sicut enim Hebræi & Syri nomine pacis intelligunt prospera qualibet; ita & Græci per verbum χαίρειν quia non gaudemus nisi de prosperis, Laurentius in locum. Χαίρε vel significat, Gaude, vel Exulta, vel simpliciter est forma salutationis, Committit. in Harmon. Evangel.

Χαίρε & salutandi & valedicendi fuit formula. It was used both at meeting and parting of friends. Homer and Xenophon use it as a salutation, and in the New Testament it is also so used, χαίρε, Matth. 28. ver. 9. Luke 1. 28. John 19. 3. Homer and Xenophon use it also for a form of valediction, and so it is used in Scripture, 2 Corin. 13. 11.

Salutandi formulæ apud Græcos in Epistolarum fronte hæ sunt, χαίρειν, ὑγιαίνεν, & εὖ ποιεῖται, id est, Gaudere, Valere, Bene agere: in quibus subauditur ἔρχεται, id est, Precatur, vel Optat. Χαίρειν ad animum pertinet, ὑγιαίνειν ad corpus, εὖ ποιεῖται ad res externas. Latini horum loco usurpant, ut plurimum, Salutem; Hebræorum שָׁלוֹם hæc omnia comprehendit, hoc est, omnem felicitatem & prosperitatem, bonæque omnia tam animi, quam corporis, nec non ea quæ fortunæ bona vocantur, Bercher. in Catechism. & Drus. in Pen-tateuch. & alibi.

Χάλαζα, Grando, Rev. 8. 7. & 11. 19. & 16. 21.

Χαλάω, δομας, Demitto, or, Submitto. Act. 27. 17. Χαλάσαντες τὸ σκεῦος, ἕως ἐφ' ἑσπῆς. Vetus Interpres, Summisso vase, sic ferebantur. Erasmus, Demisso vase, sic ferebantur. Quod sit autem vas illud quod summisum fuit aut dicitur, utinam nos eruditi docuissent. Recentior, Summissis velis, ita fereban-

<sup>a</sup> Chere, or Chaire, in French, cometh from the Greek χαιρε, as faire bonne chere, & faire chere, & quel q' un, Stephanus.

<sup>b</sup> Est Laxare, expandere: propriè verò significat, catenulis aut funibus aliquid demittere, sic Jos. 2. 15. Chemn.

ferebantur: Quod nē ipsum quidem satis assequor. Passim in his libris χαλάσαι ea quę ex altiori demittuntur loco, ex recepto Hellenistis usu, dicuntur: ut Marc. 2.4. Luc. 5.4. Act. 9.25. & 27. ver. 30. Heinſius in Exercit. Sac. Dicitur de ponderibus ex alto demissis, qualiter Anchora in profundum maris demittitur, Aret. Funi- bus ex alto penilem demittere, Eras- mus. It is used also Mark 2. v.4. Luke 5.45. Act. 9.25. 2 Cor. 11. 33.

Χαλεπός, Molestus. Matth. 8. 18. χαλεποί λίαν, Sævi valde. Hilarius legit Periculosi, pro Sævi: nam χαλεπός nunc sævum, nunc molestum ac difficilem, nunc atrocem, nonnun- quam & periculosum significat. Eras- mus. Τὰ χαλὰ χαλεπά, Difficilia quę pulchra. Χαλεπός non tantum significat difficilem; sed etiam pericu- losum noxium, gravem, & infestum. Α χαλέπῳ, quod significat damno af- ficio, labefacto, vel etiam evertō. Ta- les erant hi duo, qui quosvis obvios pro- sternebant, & damnis afficiebant, Che- mnit. 2 Tim. 3. 1. χαλεποί, Englished, perillous, beavie, or burntfull times. Vulgatus, Tempora periculosa: Beza molesta inter- pretatur: melius Tremellius ē Syro dura: Cassalio difficilia verterunt, Scult. in loc.

Χαλινός, Frangum, James 3.3. Revel. 14.20.

Frango au- e  
co, ut fissus e-  
quum, Fræ-  
num injicio,  
vel Frango  
injiceo tege-

Χαλινάγων γέω, Frango, Frango moderor. James 1. 26. χαλινάγων γλώσ- σαν, as it were with a bit or bridle refraining his tongue. It is used also Ch. 3. v. 2.

Χαλκός, Faber ævarius, 2 Tim. 4.14.

Χαλκηδών, Chalcedonius, Rev. 21.19.

Χαλκίον, Eramentum, Mar. 7.4.

Χαλκορίσανον, Chalcolibanum, Revel. 1. v. 15. Alii illud Orichalcon esse pu- tant: alii, ē Libano monte effossum ali- quem novum lapidem: alii, incognitum nostris temporibus metallum. Ego ve- ro facile mihi persuadeo, nihil aliud hac voce significari, quàm quod est apud Da- niel. Cap. 10. v. 6. nempe, æs candi- dissimum ac lucidissimum: quale est æs Solis repercussu, vel ignis ardore can-

dens, ut ex Cap. 2. v. 18. Apocalyp. apparet. Sed quod duobus distinctis vo- cabulis dixit Daniel, Nechosfēh Le- banoth, hoc unicā voce, compositā ex Græco & Hebræo, dixit Evangelista χαλκορίσανον. Χαλκόν enim, æs si- gnificat, Lebanos autem non tantum album, sed rubore quodam ardens & candens nominatur, Danæus Phys. Christ.

Orichalcum dicitur, quasi aurum nativum ex montibus effo- sum. Æs Libani dicitur, quia fortē in Libano effossum. Compositio vocis æs & ibus habet, quā non malē Christo com- petit, Aret. Electri species quadam auro preciosior, ita dictum, quod in Li- bano monte foderetur: vel secundum al- ios, est thuris genus quod æris speciem refert, Steph. in Thef.

Χαλκός, Æs. Quod, verbum ex verbo, Latine valet æreum, sive masculum thus; Sic enim apud Græcos, χαλκός pro masculo & forti accipitur, quem- admodum apud Latinos æreus, sive æ- neus, sive aheneus: Horat.

— Hic murus aheneus esto.

Nebrissenſis Quinquagena, cap. 3. Matth. 12. v. 41. It is generally put for any money, of whatsoever mat- ter it be made, Brasse, Silver, or Gold; either because there is some of that metall in all money, or be- cause the first money coyned by the Romans was of brasse. The Greek word is so used in Pollux, Epicharmus. Compare Matth. 10. 9. with Mark 6. ver. 8. The Latine æs is also so u- sed, Petit æs, id est, pecuniam. An- cillam are emptam suo, Terence. Whence Ararium. It is used also 1 Corinth. 13. v. 1. Revel. 18. ver. 12.

Χάλκεος, Æreus, Rev. 9.20.

Χαμοί, Humi, Joh. 9.6. & 18.6.

Χαρό, Gaudium often.

Χαραγµα, Sculptura, character. Est quodvis signum quo res differentie causā notantur, cujusmodi stigmata ovibus & armentis imprimi. supellectilibus, vasis, pannis, mercibus inscribi solent, ut cu- jus sint domini, vel quantæ nota agno- scantur, Par. Ex Scripturæ consue- tudine, appellatione χαραγµατος non modò sculptile opus, sed etiam pictum



συνεδοχῆς, omnia deniq; ea intelliguntur, quæ homines colendo aut representando numini solent comminisci, Beza. Vide Grotium de Antichristo, p. 70. It is used Acts 17. 29. Revel. 13. 16, 17, and 14. 9, 11. and 15. 2. and 16. 2. and 20. 4.

**Χαεχλης**, Character. Heb. 1. 3. Significat formam expressam ex alio, sive notam rei cuiuspiam impressam, à verbo **χαεχλω**, quod est insculpo, sive notam imprimo. Multoq; significantius est, quod vocat Characterem, quàm si diceret, imaginem. Nam & in speculo apparet imago rei cuiuspiam, at nequaquam Character. Neq; unquam aliquid certius evidentiusq; representatur, quàm si velut in cera aut argilla imprimatur: veluti si quis scitè, absolutèq; velit ostendere qualitates omnes suæ manus, imprimat eam ceræ, & animadvertet etiam minutissimos ductus linearum adeoq; minimorum punctorum, Hyp. in loc. In Vulgata Latina redditur, Figura: non tamen omnis Figura est Character, licet omnis Character sit Figura: Præter Figuram hæc requirit, ut sit expressus ad Archetypum, & adæquatus essentialiter, & ut possit **χαεχλεω**, id est, rebus aliis foris imprimere sui imaginem, Polan in Syntag. Est imago expressa archetypum referens, Pareus in Apocalyp. Significat hoc loco, vivam, veram, ac solidam formam, Gryneus. Dicitur perfecta & absoluta rei imago, qualis in cera redditur sigilli imago, Aret. **Χαεχλης**,

à La marque gravee, Fr. Bib. The expresse image, the Kings Translation.

• A **χαεχλης**, vel **χαεχλω**, vel **χαεχλος**. In-cido, Sulcum im-primo, quia vallo sive aggeri congiungi solent fossæ, sive foveæ, quæ nihil aliud sunt, quàm terra incisa & excavata.

**Χαεχλης**, Vallum, Luke 19. 43. Est munimentum castrorum ex palis terra infixis constructum, quod terrâ, lapidibus, arboribus, & lignis aggestis formatur. Latinis dicitur Agger, sive, Vallum. The Septuagint useth it, Isai. 29. 3. which place is parallel to this, to which Christ (say Cyril, Eusebius, and Theodoret) alluded.

**Χαεχλος**, Gratia, Beneficentia, often. **Gratiarum actio**, 1 Cor. 10. 30. **Gaudium**, 2 Cor. 1. 15. **Philem**. 7. **Gratia**, 2 Cor. 2. 14. & 12. 9. **Joh**. 1. 16. **Beneficentia**, 2 Cor. 8. 4, 19. **Eleemosyna**, 1 Cor. 16. 3. In **Scripturis** significat, 1. Favorem. 2. Dona ex gratia data. **utraq; significatio locum habet** 1 Pet. 5. 5. **Gerb**. Et beneficium ipsum, & gratiam quæ pro officio debetur, significat, Chemnit. Col. 3. 16. & **Χαεχλος**. Gratiam hoc loco nonnulli exponunt, Animi gratitudinem, sive, Gratiarum actionem. **Vocabulum χαεχλος** aliquoties hoc sensu accipitur, 1 Cor. 15. v. 57. 2 Cor. 2. 14. Alii exponunt, In dexteritate quadam gratiola, quæ & jucunditatem, & utilitatem afferat auditoribus: in hunc etiam sensum quandoque capitur vocabulum **Χαεχλος**, ut infra 4. 6. & Ephes. 4. 29. **Episc**. Dav. Of **Χαεχλος** Joy, because nothing is so fruitfull of joy as grace.

• **Χαεχλος**, Act. & Pass. **Gratificor**, **Con-dono**, or, often. **Philem**. 22. it significeth to be freely and frankly given; so it is taken Rom. 8. 32. 1 Cor. 2. 12. **Phil**. 1. 29. **ὑμῖν ἐχαεχλησεν**, To you it is given, viz. by grace, for so the word significeth. **Gratis datum est**, Beza. **Colos**. 2. 13. **Χαεχλωσθε**, translated there, **forgiving**: it doth properly signifie, freely forgiving, and in the Originall it is put down in the time past, and doth signifie, **having freely forgiven**. **Χαεχλωσας** significat, **Præter meritum**, imò contra quàm quis meritis sit, ex gratia condonare, Chemnit. **Χαεχλωσας**, Donare, vel, Donari, **Luc**. 7. 21. Hanc istius verbi significationem clarissimis exemplis confirmat **Henricus Stephanus** in suo **Thesauro**: et se exim aliàs idem valet, quod **Gratificari**, tamen ista significatio ibi non quadrat: quum **Gratificari** apud **Latinos** sit, In gratiam alicujus facere; quæ significatio nequaquam convenit, **Piscat**. Vide **Bezam**. In the same sense also it is used **Act**. 3. 14. and 27. 24. **Pro** Concedere, **Act**. 25. 16.

**Χαεχλος**, Donum, Quod quis gratificatur, often. **Donum gratuitum**, nam à gratia nomen habet, **Erasim**. It significeth a free gift, and the Vulgar Latine

• **Obsequor**, & beneficium gratiamque confesso, **Bud**.

tine translates it *Gratia*, Rom. 6. ult. Gift is somewhat too short. Although the word *χάρις* be taken not only for the favour of God, but also for his gracious gifts: yet *χάρισμα* is never taken in Scripture but for a free gift, or a gift of his grace, D<sup>r</sup> Fulk against Martin. It is a free gift, a grace-gift, or gift of grace. It signifieth a gift that is freely given, even as the English word *Gift* doth, whereof the Proverb is, *What is so free as gift?* wherefore if we had translated it, 2 Tim. 1. 6. *the grace of God*, we had rendered it amiss, and otherwise then the Greek word doth signify. Ephes. 2. 8. the Vulgar Interpreter translates it *gift*, D<sup>r</sup> Fulk against Martin. This word is not in any Heathen Author.

*Χαριτω*, *Gratis acceptum facio*. *Χαριτωμας*, *Gratis dilator*. Luc. 1. 28. *καταχαριτωμεν*. Vetus versio, *Gratia plena*, ut & Syrus Interpres. *Falsum*, si activè, ut loquuntur in Scholis; verissimum, si passivè accipitur. Castilio, *Accepta*; planè non affectus est vocabuli emphasin. Dixerim, *Gratiam gratis consequuta*. Hæc Sculterus. *Καταχαριτωμεν*, *Gratis dilecta*, seu, *Gratiam consequuta*. Hebraicè מַלְאָךְ Nirtzah, quod participium Lucas novo Græco vocabulo expressit, id est, quam Deus pro sua gratuita bonitate gratam & acceptam habuit. Ad verbum *Gratificata*, Participio Passivo deducto à verbo *χαριτω*, quo utitur Paulus Eph. 1. 6. sicut infra 2. 14. Beza in locum. Cornelius à Lapide and Jansenius expound it, *gratified*, or, whom Gods singular and undeserved favour hath made acceptable. The Angel himself doth so interpret the word, adding this, *that she had found grace*, or *favour in the sight of God*. Chrysostome and Theophylact also interpret it, *To finde favour with God*. Redditur gratis dilecta, minus tamen est pro rei magnitudine. Complectitur enim vox *Græca* non tantum gratitum amorem, sed etiam, quæ inde manant, externa & interna beneficia: Quæ de causa Caninius affirmare non dubitavit, Angelum hoc verbi fabricatum esse, cum

non haberet aliud quod responderet Syriaco participio *Rahimâ*; in quo tamen fallitur Caninius. Nam vox hæc ante *εὐαγγελισμὸν* Mariæ lecta est in Siracide, cap. 18. v. 17. Sculter. *Delic. Evangel. ca. 5*. Istud verbum (*καταχαριτωμεν*) ipse Evangelista fabricatus est, cum apud Græcum auctorem nullum extet. Nec enim ullum erat verbum quod responderet Syriaco participio *ܠܚܝܡܐ*, quod eam significat quæ gratiosissima atq; acceptissima est, Caninius in loc. Nov. Test. pag. 89. cum pace autem cumq; venia eorum, si qui sunt, qui Caninii auctoritate capiuntur, hoc verbum non est effectum à Luca primum. Locus exstat Ecclesiast. 18. 19. Drusius *Observat. sac. li. 13. cap. 6*. The word signifieth, *Gratiosa*, *Gratious*, or, *frecly beloved*, as in the same sense the Apostle useth the Active *καταχαριτωμεν*, Ephes. 1. 6. He hath made us *gracions*, *Gratificavit*; and so the Vulgar Latine there readeth. Our Translation, *He hath made us accepted*, or, *He hath freely accepted us*. A *χάρις*, *cujus Genit. est χαριτω*, derivatur verbum *καταχαριτω* id est, *Gratiâ istiusmodi aliquem afficio*, vel *dono*, Fullerus, *Miscell. sac. li. 1. ca. 8*.

*Χαριτης*, *Charita*, 2 John 13. Charta ex papyro confecta est, in eorum præcipuè usus qui literis aliquid mandare volunt, quæ antequam reperia fuisset, in palmæ foliis primò scriptitatum, deinde quarundam arborum libris, postea publica monumenta plumbeis voluminibus, mox & privata linteis confici cæpta, aut ceris. Pugillarium enim usum fuisse etiam ante Trojana tempora invenimus apud Homerum, Stephanus in *Thef. Græc.*

*Χάσμα*, *Hiatus*, Luke 16. 26. A *χάσμα*, *Hio*, *Dehisco*. It signifieth any distance or space of place: so it is intended by our Saviour, *χάσμα μέγα*, *Vasta vorago*, that is, a great distance between Heaven and Hell. Chaos magnum, Latinus Interpres, quem nolim hic reprehendi. Intellexit enim vastum quoddam intervallum hic significari; quo sensu & *χάσμα*, & *χάσμι* Græci usurpant. Sic montis fisci biatus *χάσμι* in Græco, Zech. 14. 4.

L 11 2 Ter



Tertullianus  $\chi\acute{\alpha}\sigma\mu\alpha$  profundum hoc loco vertit, & mox circumloquens, vocat immensam distantiam sublimitatis ac profunditatis, Grotius. Hiatus non hic accipitur propriè (dicit Jansenius Pontificius in hunc locum) sed per Metaphoram significat, Transcitur impervium; vel, ut Cajetanus loquitur, Inaccessibilitatem hinc inde firmatam; vel, ut Emanuel Sa Jesuita notat, Maximum intervallum, impediatumque viam: & specialim (addit Jansenius) significatur, Firmissimum Dei statutum prohibens illorum, & illorum permissionem; vel, ut Cajetanus exprimit, Immutabilitas utriusque statûs, stabilita, & firmata. Maldonatus in hunc locum, Chrysostomum, Augustinum, Bedam, Theophylactum, Euthymium, & Ambrosium in eandem sententiam citat.

$\chi\acute{\epsilon}\lambda\upsilon$  Labium. Ἀπὸ τοῦ  $\chi\acute{\epsilon}\lambda\upsilon$  λόγον, quoddam vocem fundat, Labium, 1 Pet. 3. 10. Per metonymiam Hebraicam, Sermo, 1 Corin. 14. 21. Littus, seu, Ora maris, Heb. 11. 12. It is used also Matth. 15. 8. Mark 7. 6. Rom. 3. 13. Heb. 13. 15.

i Hyberna frigora pariter.

k Torrentes cum primis hyeme, propter nivium resolutiones, incrementa capere confueverunt, Gerh.

$\chi\epsilon\mu\acute{\alpha}\lambda\lambda\omicron\mu\alpha$ , Tempestate jactor, Act. 27. ver. 18.

$\chi\epsilon\mu\acute{\alpha}\lambda\lambda\omicron\varsigma$  Torrens, Joh. 18. 1. Ὁ τῷ  $\chi\epsilon\mu\acute{\alpha}\tau\iota$  ῥέων, Hyeme fluens.

$\chi\epsilon\mu\acute{\omega}\nu$ , Hyems, Tempestas. Παρὰ τὸ  $\chi\acute{\epsilon}\lambda\upsilon$ , à fundendo, quoddam multas fundat pluvias: unde Poetis dicitur, Aquosa, & Imbrifera. Et Hyems, ὅθεν τὸ  $\chi\epsilon\lambda\upsilon$ , à pluendo: hinc apud Ovidium, Pluvialis, à quo etiam Hyades dictæ sunt. Tempestas, Matt. 16. 3. Tempestas adversa, per Metaphoram, Act. 27. 20. It is used also Matth. 24. 20. Mark 13. ver. 18. John. 10. 22. 2 Timoth. 4. ver. 21.

l Peculiariter pro ea corporis parte quæ Manus à Latinis vocatur à Gallis Main.

m Manus à manando dicta est, quoddam ex brachiis manet, vel quoddam ex ea manent digiti, Calepin.

chinatio, Luc. 22. v. 21. Notetur phrasîs, ἐπιτίθειν τινὶ  $\chi\epsilon\acute{\iota}\rho\alpha$ , Impo- nere alicui manum, quo gestu Apostoli usi fuisse leguntur in creandis verbis ministris, 1 Tim. 5. 22. à personis ordinandis, ut loquuntur Num. 27. 18. Item à bestiis sacrificandis, quibus manus olim (Exod. 29. 10.) imponebatur, gestu huc translato, quo indicare voluerunt, personam hanc Deo inprimis consecratam, Pastor in suo Manual. It is used very often in the New Testament.

$\chi\epsilon\gamma\alpha\gamma\omega\gamma\acute{\iota}\varsigma$ , Manuductor, Act. 13. v. 11. Qui manu ducit, ut cæcum ducere solemus, cui viam præimus: generaliter pro duce ponitur.

$\chi\epsilon\gamma\alpha\gamma\omega\gamma\acute{\epsilon}\omega\varsigma$ ,  $\epsilon\omicron\mu\alpha$ , Manu duco, or, Act. 9. 8. & 22. 11.

n  $\chi\epsilon\acute{\iota}\rho$ , &  $\epsilon\gamma\omega$  duco.

$\chi\epsilon\gamma\acute{\omicron}\rho\alpha\phi\iota\varsigma$ , Chirographum, Coloss. 2. 14. Hoc enim in Latino sermone passim receptum, quibusdam est cautio manu alicujus scripta, acceptilatio, vulgò scheda, quæ debitum agnoscimus, ejusque solutionem ad diem stipulatum, conventumque, ac præscriptum pollicemur. A  $\chi\epsilon\acute{\iota}\rho$  manus, &  $\rho\epsilon\gamma\omicron\omega$  scribo, ut sit quoddam propriâ manu scriptum est, Berchet. in Cat.

$\chi\epsilon\gamma\epsilon\sigma\tau\omicron\iota\sigma\tau\omicron\iota$ , Manibus factus, Mar. 14. v. 58. Act. 7. 48. & 17. 24. Eph. 2. 11. Heb. 9. 11, 24.

$\chi\epsilon\gamma\epsilon\sigma\tau\omicron\epsilon\omega\varsigma$ ,  $\epsilon\omicron\mu\alpha$ , Per suffragia creo, or. It is used Acts 14. ver. 23. 2 Cor. 8. 19. This word (saith Stephen in Thes. Ling. Græc. upon the word  $\chi\epsilon\acute{\iota}\rho$ ) when it governs an Accusative case, significeth, not to give suffrage, but to create, ordain, or elect. Ortum est hoc verbum à Græcorum consuetudine, qui porrectis manibus suffragia ferebant, unde illud Ciceronis, Porrexerunt manus, psephisma natum est, Beza. Per suffragia creo, quasi dicas, Manum protendo, Proten- sâ manu eligo, item, Manum im- pono, quo gestu Apostoli usi fuisse leguntur in creandis verbis ministris, 1 Tim. 5. ver. 11.

o  $\tau\lambda\omega$   $\chi\epsilon\acute{\iota}\rho\alpha$   $\tau\epsilon\lambda\omega$ , Ma- num protendo & attollo: hoc autem quia fiebat in suffragiis ferendis, hinc factum est, ut ponitur pro Decerno, creo, Stephan. in Thes. Ling. Græc.

$\chi\epsilon\gamma\epsilon\sigma\tau\omicron\epsilon\iota\upsilon$  doth signifie simply to choose and appoint, though it be not done with holding up of hands, nor by the people: It is used by Ecclesiastical Writers for imposition of hands;

hands; which no way belonged to the people, but was always reserved to the Apostles and their Successors. It is to hold up, or stretch out his own hand, and not other mens hands: to give his owne voice, and signifie his consent by stretching forth his hand; not to gather voices, or take the consent of others. It may signifie any election of many, expressing their consent by writing, by lively voice, or by going to one side of the place or roome where they are; whence they are said, *pedibus ire in sententiam*: yea, any choice whatsoever, though made by one alone, as appeareth Acts 10. ver. 41. The Apostles there were elected by Christ alone, Dr Field of the Church, l. 5. cap. 55.

*Χείρων*, Pejor, deterior. *Χείρον*, Pejus, deterior, Matth. 9. 16. & 12. 45. & 27. 64. Marc. 2. 21. & 5. 26. Luc. 11. 26. Joh. 5. 14. 1 Tim. 5. 8. 2 Pet. 2. 20.

*Ἡ Χήρα*, Vidua, often. 1 Tim. 5. ver. 3. The Apostle meaneth onely Widows destitute of maintenance, as appeareth manifestly by his standing upon the Etymologie or force of the word, which he interpreteth (after in the 5<sup>th</sup> verse) to be of one, which, being left alone, and destitute of the succour of friends, hath need to be relieved by the alms of the Church.

*Χῆρς*, Heri. John 4. 51. Acts 7. 28. Heb. 13. 8. *Χίλιοι*, Mille. 2 Pet. 3. 8. Rev. 13. v. 3. and 12. 6. and 14. 20. and 20. 2. 3. 4. 6. 7.

*Χίλιας*, Numerus millenarius, Luk. 14. v. 31. twice. Acts 4. 4. 1 Cor. 10. 8. Rev. 5. 11. and 7. 4. and 11. 13. and 14. 1. 3. and 21. 16.

*Χιλίαρχος*, Chiliarchus, Tribunus, often. *Qui mille viris præst. Tribunus militum.* Joan. 18. 12. *vertendum fuit Præfectus cohortis: ita enim Latini vocant, quem Græci Latine Historici Scriptores χιλίαρχον, ut & Lucas in Actis sæpius. Tribunus verò est qui toti legioni præst. Erant & inter Judæos χιλίαρχοι, Num. 31. 14.*

1 Sam. 18. 13. 1 Paral. 12. 20. *Sed hic de eo agitur qui Romanorum cohortem ducebat, Grotius.*

*Ἰνδικὸν*, *Ἰνδικὸν*. *Suiticula, Varro.* *Interula, Apuleius.* Of the Hebrew *תנין*. *Vestis interior, & minoris pretii, Joan. 19. 23. Chemnit. Casaub.* *Latinis Tunica aliquando in genere pro quavis veste usurpatur, ut Matth. 5. 40.* It is used also Matth. 10. 10. Mark 6. 9. and 14. 63. Luk. 3. 11. and 6. 29. and 9. v. 3. Acts 5. 39. Jude 23.

*Ἰνδικὸν*, *Nix*, Matth. 28. 3. Mark 9. 3. Rev. 1. 14.

*Χλαμύς*, Chlamys, Matth. 27. v. 28, 31. *Ἀχλαδίω*, Modicè calefacio. *Dieta quoque fuit Paludamentum, hoc est, pallium in signe bellicum, & Imperatorum, Ducumque proprium.*

*Χλαδίζω*, Cavillor, Acts 2. 13. *Vide Bezam in Act. 17. 32.* It significeth such a kind of mocking which is reproachfull and contumelious.

*Χλαεὶς*, Trepidus, Rev. 3. 16.

*Ἰ Χλωεὶς*, Viridis, pallidus. Mark 6. 39. Revel. 6. 8. and 8. 7. and 9. 4. *Propriè significat virens, & viride, ut gramen: aliquando est ille decolor squamor arescentium herbarum, unde pro pallore sumitur, Apoc. 8. quæ rei marcescentis tinctura est, Brightm. in loc.*

*Χοινῆς*, Pulverem, terrenus, 1 Corin. 15. 47, 48, 49. *Tertullianus Limacem interpretatur.* *Χοινῆς*, Chonix, Revel. 6. 6. *Veteri Lexicographo Græco-Latino est semimodum, id est, militaris duplum: imò Hellenistis Ezech. 45. 10, 11. Est Bathus, amplissima Hebræorum mensura, Mede in Apoc. 6.*

*Tantum frumenti continet, quantum sufficeret efficiendis quatuor panibus.* It significeth such a measure as containeth the 8<sup>th</sup> part of a strike of corn: a quart, say some. It significeth properly the measure of corn which was allowed servants for their maintenance every day; so *Athenæus*: whence was occa-

*Ἰ Tunica, à tuendo corporis, Calep.*

*Ἰ Virens in modum germinum recens ex plantata pullulanti-um.*

*Ἰ Χῆρ, Gen. 2. ver. 7. alii Pulverem, alii Limum reddunt.*

*Est autem χῆρς contrarium ex χῶ- & ῥ, ut ex ῥῶ & ῥῆ.*

*Ἰ Ἰνδικὸν, aut terrenus, quasi lineus, si sic loqui liceret, ipsimumque adeo limum; nam factus fuit à limo terræ: Limaceus*

non à Limò deductum videtur, sed à Limax, id est, Cochlea, quæ tamen à Limò nomen habet, in quo hyeme delitescit, vere prodians: *χοινῆς* melius fortè redditur Pulverem, nam *χῆρς* pulvis, Drus. in Præterit.

sioned



sioned that speech of Pythagoras, *Su-  
per Chœnici non sedendum*, that is, we  
must not rest upon the provision  
which sufficeth for a day, but we  
must take care for the morrow.

u Of *χῆρς*,  
which signi-  
fieth filth, as  
the Latine,  
*Porcus*, quasi  
*Sporcus*, he  
delights in  
filthiness.

*Χῆρς*, *Porcus*, often. Whence  
cometh the Diminutive *χῆριδρον*,  
and from this word cometh the term  
*Corydon*, whereby wee expresse a  
clownish fellow.

*Χολή*, *Fel*, Acts 8. 23. *Videtur Sy-  
rus per πικέας*, amaritudinis, intel-  
lexisse fel; per *χολήν* autem recepta-  
culum istius amaritudinis sive fellis,  
nempe vesiculam & ipsum hepar quo  
ea continetur, quod non adeo ineptum  
videri debet; nam & H. Stephanus  
ex Polluce adfert *χολήν* etiam dici va-  
sculum quo bilis aut fel continetur, Lu-  
dovic. de Dieu in loc. Fel He-  
brais dicitur ab amaritudine, quā inter  
humores exuperat: unde adagium Πι-  
κρότερον ἢ χολῆς, Felle amaritis (si-  
cut nos vulgō dicimus, *More bitter  
than gall*). Sanè Latini autores fellea  
vocant amara, & Plautus dixit, Cor-  
da in felle sunt sita, aut acerbo ace-  
to. Hinc fel pro animi amaritudi-  
ne ponitur. Voce *χολῆς* Evangelista  
(Matth. 27. 34.) speciem amarum in  
genere designavit, pro Hellenistarum usu,  
quibus & absinthium *χολή* dicitur.  
Hanc Marcus myrrham fuisse determi-  
nat, Medus in Apoc. 14. 8. Vide Gro-  
tium in Matth. 27. 34. Propriè  
*χολῆς* voce, non Fel intelligitur, sed  
amaror cujusmodi myrrhæ genuina, le-  
niter (inquit Plinius) amara, Beza in  
Matth. 27. 34. & Drusius in Act.  
8. 23.

*Χολδα*, Indignor, Joh. 7. 23. *Χολδα*,  
Succensere, Irasci, à *χολή*, i. e. bilis:  
notat iram vehementem, quā effervesce-  
bilis, aut effunditur fel ex vesicula sua,  
Piscat. in loc.

x *Chori* dicit  
sum, *Chorum*  
duco, *Choro*  
præo, seu  
*Chorum* eru-  
dio: ali-  
quando &  
generaliter  
pro *Erudio*,  
Doceo, *Scap.*

*Χορηγέω*, Suppedito, 2 Corinth. 9. 10.  
Verbum translatum est ab impendiis olim  
in ludos scenicos, & significat, Libera-  
liter & magnificè suppeditare, Came-  
rar. *Χορηγός* ille dicitur, qui omnia  
ornamenta suppeditat sacras choreas a-  
gentibus: ab his ductā metaphorā hoc  
verbum derivatur, & significat, Aliis  
suppeditare res ad quemcunque fi-

nem necessarias, *Epist. Dav. in Epist.  
ad Colos.* It is used also 1 Pet.

4. ver. 11.

*Χορὸς*, *Chorus*, Luk. 15. 25. *Propriè est  
multitudo canentium aut saltantium*,  
Calep. & à *χαρὸς* Lætitia deducitur,  
Plato: sive à *χαίρω*, Gaudeo,  
gestibus & voce testantur de animi læ-  
titia.

*Χόρτ*, *Herba*, *Gramen*, *Fœnum*, often.  
1 Pet. 1. 24. This word there rende-  
red *Grasse*, is translated sometimes  
the Blade of *wheat*, as Matth. 13. 26.  
Sometimes *Hay*, as 1 Cor. 3. 12, but  
most usually, *Grasse*, and so the sense  
gives it here. Non *Fœnum*, vel

*Gramen tantum significat, sed generalis  
appellatio est omnium terrā nascentium*;  
ita enim Græci loquuntur, Gen. 1. 12.  
& 2. 5. & 9. 3. Chemnit. y Matth.

6. 30. *Herba*. *Vulgar. Fœnum*. *Eraf.*  
*Gramen*. *Χόρτ* & enim respondet He-  
bræo *צִיָּה*, quod modò fœnum, modò  
gramen, vel etiam herbam significat,  
Drus. ad Apoc. 8. 7. Ego verò Her-  
bam potius converti, quæ de segetibus  
etiam dicitur; Fœnum verò & Gra-  
men non item: De segetibus autem hic  
agitur, iisq; omnibus quorum grana pinsi  
consuperunt, quum cibari fiat mentio;  
& ut quidem videtur mihi, Christus hic  
agat de viventibus speciebus, quibus torre-  
factis uti mos fuit Hebrais, ut apparet  
ex Levit. 2. 14. Beza. Quicquid in  
hortis & pratis nascitur, & siccatum  
nulli rei utile esse potest, nisi ut in ignem  
conficiatur, quod Casaubonus annotat  
hoc loco per *χόρτον* significari.

*Χορτάζω*, *omei*, *Saturo*, or, often. A word bor-  
rowed from  
the feeding  
and fodder-  
ing of cattle;  
Matth. 15. 33. Hoc propriè dicitur de  
armentis: nam *χόρτον* Græci vocant  
Gramen, aut Pabulum: sic Gallico  
idiotismo, *Repastre*, & *Repas*, honestè  
tribuitur etiam hominibus, Beza in loc.  
Nec sine gravi causa utitur Dominus  
verbo *χορταδίσσον*, saturabuntur,  
non saturabunt se; Beneficium enim  
istud extrinsecum a Deo, non ab homine,  
qui solus implet bonis famelicos, Luc.  
1. 53. Eo ipso etiam indicata non re-  
fectio quævis, sed satietas, & plena sa-  
turatio aliquando secutura. Oppositum  
id etiam desiderii omnibus aliis carnali-  
bus & mundanis, quibus nunquam ob-  
tinget

y Matth. 14. 19.  
*Herba*, vel,  
*Gramen*.  
*Vulgata*,  
*Fœnum*;  
quod (ut ego  
quidem ex-  
istimo) non  
nisi de herbis  
refectis dici-  
tur, in qua  
etiam signifi-  
catione acci-  
pi videtur,  
1 Cor. 3. 12.  
Beza. Vide  
P. Fochen.  
*Diarrh. de*  
*Lingua Græ-  
ca Novi Te-  
stamenti pu-  
eritate.*

tinget plena saturatio, Spanhem. in Dub. Evang.

Χόρτασμα, Cibis, Act. 7. 11.

Χῶς, Pulvis, Mar. 6. 11. Revel. 18. 19.

See the marginal note in Χῶς.

Χρεία, Ὑψις, Necesse, Necessitas. Χρείαν ἔχειν, Opus habere, often. Necessitas, Act. 28. 10. Indigentia, Matth. 6. 8. Χρεία est etiam munus necessarium, Act. 6. 3. Druf. ad Ephes. 4. 28. Rom. 12. 13. Χρείας. The word is *uses*, rather than *Necessities*, as the Vulgar Latine readeth, and Erasmus; lest we should think that they are not to be succoured, but in extreme necessitie: so Beza. But necessity is one thing, and extreme necessity another: therefore it may be fitly and properly enough rendered *Necessity*, as our last Translation also doth.

Χεῖμα, Do mutuo, Luc. 11. 5. Χήσόν μοι, Da mihi mutuū. *Vulg.* Commoda mihi, improprie, quia hic adfertur exemplum earum rerum quæ usu consumuntur, quamvis Plautus semel atq; iterum ita loquutus reperitur, & Χηῖσας Græcis tam de commodato, quam de mutuo dicatur: merito igitur eam interpretationem reprehendit Valla, cujus vestigia \* sequutus est Erasmus. Castellio vertit, Mutua: quod verbum non memini legere in eâ significatione apud idoneos Auctores.

Χεῖσμαι, ulor, often.

Χεῖσμαι ὄντος, Debitor. Luc. 7. 41. Hoc in loco utitur Christus composito vocabulo, vocans hujus debitoribus χεῖσμαι ὄντας, ut ostendat, nos omnes coram judicio Dei prorsus non esse solvendo. Nam ὄντας simpliciter per se debitorem significat: & χεῖσμαι significat indigentiam atq; egestatem, quæ non est solvendo: & 1 Sam. 22. 2. ποιεῖν, illi oberati, qui ad Davidem confugerunt, Chemnit. in Harmon. Evangel. It is used also Luke 16. 5.

Χη, Oportet, James 3. 10.

Χηῖω, Indigeo, Matth. 6. 32. Luke 11. 8. and 12. 30. Rom. 16. 2. 2 Corinth. 13. 1.

Χηῖμα, Pecunia, Acts 4. 37. Res, Negotium: item Pecunia; sic dicta, & χηῖμα, quia eâ uti debemus.

Quid mihi divitiæ, si non concedatur uti?

Χηῖματα, Pecunia. Mark 10. 23. it significeth omnia fortuna bona, sive mobilia, sive immobilia, as Pecunia in Lat. Jansen. Χηῖματα, Opes. *Vulg.* & Eras. Pecunias. Sed pecuniæ appellatione etiam, quum latissime patet, bona non nisi moventia appellantur: ut proprie id declaret, quod vernaculo sermone dicimus, Chevance. Græcum autem vocabulum (ut ait Aristoteles Ethicor. 4.) ea omnia complectitur, quorum pretium nummis æstimatur. Sic enim appellantur παρὰ τὸ χηῖσμα ἄντα, ut docet Budæus ex Xenophontis Oeconomico, Beza in loc. It is used Mark 10. 24. Luke 18. 24. Acts 8. 18. 20. and 24. 27.

Χηῖμαλίζωμαι, Nominor, Divinitus admoneo, or, Divinitus nuncior. Rom. 7. 3. χηῖμαλίζεαι, vocabitur (scilicet, adultera:) non quomodo cumque, sed accusata apud Judicem. Tale enim quid infnuat vox Græca, Estius ad loc. It hath either a large signification, which is, to be named, or called, as Acts 11. 26. Or it is taken more strictly, for a divine answer, or direction received from God, Beza. In the Scripture it is principally spoken de Oraculo quod immediatè à Deo redditur, as Heb. 11. 7. and 8. 5. and 12. 25. Rom. 11. 4. Luke 2. 26. Usurpatur etiam de patefactione mediata, as Acts 10. 12. Matth. 2. 12. Χηῖμαλίζεαι dicitur de Magistratibus, quando dandis responsis, reddendo jure, explicandis & constituendis publicis rebus vacant. Χηῖμαλίζεω significat, Agere cum populo, Responsa legis dare, Aliquid publicè referre, Aristoph. Demosth. Polyb. Ac ut δεκνίζεω de Deo pariter ac Regibus dicitur; sic χηῖμαλίζεω est divina vel civilia negotia, pro potestate ac imperio tractare: Ἀπὸ τοῦ χηῖμα, Res, Negotium. Sed in literis Novi Testamenti χηῖμαλίζεαι dicitur, quem Deus suo sermone & colloquio dignatur, Budæus. χηῖμαλίζεω est in Deo, quod in hominibus διαλέγεσθαι, Sculter. Exercit. Evangel. lib. 1. cap. 59. & Delitium Evangelicarum, cap. 24. This signification

χηῖμαλίζωμαι, Divinitus admonentem: omnino significatur aliud verbo χηῖμαλίζεω, quam λαλῆναι, quum illud propriè sit eorum demum qui de rebus sacris, & quidem futuris, loquuntur Spiritibus divini afflatu, Beza in Heb. 12. Quasi pro tribunali reddendo jure, & dandis responsis, sedet, Chemnit.

agreeth.



agreeeth well with this place, when Herod intends the destruction of Christ and the Church, God is busied in governing and disposing things for the good of the Church, *Chemau*. *Χηματιστες*, Divinitus admoniti. Vulg. Responso accepto; non satis proprie, quia percontantibus demum responsum datur. Erasim. Oraculo admoniti. Ego verò, etsi religionem nullam statuo in vocabulis, tamen Oraculum libens refugio, veluti Idolorum superstitione contaminatum. <sup>a</sup> Deus ipse *χηματισεν* dicitur, quum homines alloquitur, & ii quis ita compellat, *χηματισεν*. Significat autem (ut ex hoc loco apparet) Divinitus admoneri, etiamsi quis prior Deum non compellavit, Beza in Matth. 2. 12. Septuaginta Interpretes τὸ Dabar Hebræorum reddunt per *χηματισεν*, Jerem. 16. 2. & 30. 2. & alibi. Nomen etiam *χηματισμός* reperitur 2 Macc. 2. 4. & Oraculum notat, vel Divinum responsum, Spanhemius in Dub. Evang. Vide plura ibid. in secunda parte Dub. Evang. Dub. 56. It is used also Matth. 2. 22. Acts 10. ver. 22.

*Χηματισμός*, Divinum responsum, Rom. 11. v. 4. It properly signified the Oracle or Answer of God given from the Mercy-seat: yet it is generally taken for any divine Answer or Oracle given by God, *Faius*. Est *χηματισμός* vox latius patens quam Latina oraculi, quod de visis diurnis nocturnisque dici non memini, Grotius in Matth. 2. 12. It comes of *χηματιζω*.

*Χησις*, usus, Rom. 1. 26, 27.

*Χησις* & *utilis*, 2 Tim. 2. 14.

<sup>b</sup> Which word with the Lxx answers an Hebrew word that signifies, id quod bonum, suave, jucundum, gratum & utile est, *Chemnit*.

<sup>b</sup> *Χησις*, Bonus, utilis, benignus, facilis *Honestus*, seu bonus, 1 Corin. 15. 33. *Facilis*, Matth. 11. 30. Christus testatur jugum suum esse *χησις*, id est, facile, quo vix. facile, & minima aut nulla cum molestia utamur. Lene vocat jugum, epitheto moribus suis accommodato. *Χησις* enim bonus, probus, benignus, suavis, non tam ad res, quam ad personas & mores pertinet: quasi dicat, Jugum meum non est jugum hominis crudelis, quale solent hujus mundi Reges suis populis imponere; sed benigni, sua-

vis, & *clementis Patris*, Maldonatus in locum. *Benignus*, aut *Beneficus*,

Luc. 6. 35. Rom. 2. 4. & Ephes. 4.

v. 32. 1 Pet. 2. 3. *Χησις* bonus, id est, commodus & suavis, ut *Χησις* *ἡσέγμα*, Gallicè dixeris, Une bonne viande. Servanda enim est Metaphora gustus: ideo Vulgata vertit Dulcis, sed nimum angustā significatione, Beza in loc.

Luc. 5. 39. *Χησις* *ἡσέγμα*, *utilius*, id est, *Salubrius*. Beza, Vulgata, & Erasimus, *Melius*. Suave, Tremell. *Melius*, i. e. *Suavius*, Piscoat. *quia*, scil. lenius. Tam ad suavitatem, quam ad utilitatem sive commodum valetudinis referri potest. Hoc *Χησις* & optime vertit Syrus, Suavius est: Proprie enim habet ea vox lenitatis significationem, ut Matth. 11. 30. infra, cap. 6. 31. Rom. 11. 4. Ephes. 4. 32. Vetera vina solent esse saporis lenioris: nova contra asustiora, Grotius in loc.

<sup>c</sup> *Χησις* *ἡσέγμα*, <sup>d</sup> *Benignitas*, Quod bonum est. *Benignitas*, Rom. 2. 4. *Comitas*, Coloss. 3. 2. *Bonitas*, Tit. 3. 4. *Χησις* *ἡσέγμα* & ἡ *ὁλκωθροπία*. We must distinguish these two words. The former noteth rather that native goodness: which is in God, or rather, which is his own good nature, who is goodness itself, and ready to be employed to the good of the Creature. The later a communicated and participated goodness unto others, as a stream issuing from the former fountain: for it is said to be such a goodness as hath appeared; it is his speciall and peculiar goodness to mankind, which he loveth better then all the works of his hands besides, and therefore stilleth himselfe from his love to man, and not from his love to Angels, or any other creature. It is an easiness to be used and employed for the good of others, Col. 3. 12. for so this Greek word (there rendered *kindness*) doth properly signify; and it is so used in other places of Scripture, Matth. 11. 30. The word is *Χησις* there, rendered *ease*, and it may be rendered *kind*; and 1 Pet. 2. 3. rendered *bountifull*, but

<sup>e</sup> Significat benignitatem, humanitatem, comitatem, promptitudinem & facilitatem ad gratificandum proximo, *Chemnit*. <sup>d</sup> *Benignitas* est virtus sua sponte ad benefaciendum exposita, unde Græca vox ab utilitate dicta est, quamquam eadem accipitur pro commoditate, suavitatēque morum, quā nos faciles ad vitæ consuetudinem præstamus, siquidem usum pro familiaritate sive consuetudine dicunt & Latini, *Erasim* in Luc. 2.

but may be rendred *sweet*, or *kinde*. Significatur voce [ $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$ ] facilitas ac promptitudo prestandi beneficia, Estius ad Rom. 11. 22.  $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$  relationem ad alios habet, & est affectus, quo aliis utilitati & commodo esse studemus: emanat hic affectus ex miserationum visceribus, Illyr. in Nov. Testam.  $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$  etiam significat morum facilitatem & suavitatem, quâ quis aliis se libenter accommodat in bonum. Opponitur rixæ & contentioni. Bonitas verò speciatim intelligi videtur, quâ quis & à nocumendis abstinet, ac benefacere paratus est. Huic contraria sunt veneficia & homicidia, Estius ad Gal. 5. 23.  $\chi\epsilon\sigma\acute{o}\tau\eta\varsigma$  est heroicum studium bene merendi de toto genere humano, Victorin. Strigel. It is used also Rom. 3. 12. 2 Cor. 6. 6. Gal. 5. 22. Eph. 2. 7.

$\chi\epsilon\iota\varsigma \delta\epsilon \mu\alpha\iota$ , Benignus sum, 1 Corinth. 13. ver. 4.

$\chi\epsilon\sigma\sigma\lambda\omicron\gamma\iota\alpha$ , Blandiloquentia, Rom. 16. ver. 18. When a man maketh shew of much goodnesse in words, but is nothing so in substance and deeds. Hoc vocabulum sicut ex duobus compositum est, ita duplicem vim habet, quam vix possis, nisi longo verborum circuitu, Latine exprimere. Primum enim is est  $\chi\epsilon\sigma\sigma\lambda\omicron\gamma\iota\alpha$ , qui verbis multum pollicetur, re nihil præstat: deinde quem si audias, dicas de te & commodis tuis magis quam de seipso sollicitum. Hujus sceleris exemplar sit Satana tentatio, quâ Evam fefellit: quanquam non ita procul abeundum, ut plurima & certissima spectemus ejus exempla. Sic Capitolinus ait, Pertinacem Imperatorem vulgò dictum fuisse  $\chi\epsilon\sigma\sigma\lambda\omicron\gamma\iota\alpha$ , quod bene loqueretur, sed malè faceret: vel potius (ut eleganter expressit Aurilius Victor) quod blandus esset magis quam benignus, Beza in Rom. 16. ver. 18.

$\chi\epsilon\iota\sigma\mu\omicron$ , unctio, 1 Joh. 2. 20, 27. (twice.) Whereof Christ and Christians. unguentum; interdum Oleum redditur, quoniam ejus præcipuus in unguendo usus est.

$\chi\epsilon\iota\varsigma$ , Christus, unctus, very often. It is a Greek word, and answereth

to the Hebrew  $\text{מָשִׁיחַ}$  *Messiah*, John 1. 41. Both doe signifie in English, Anointed. By an excellencie it is given to the Saviour of the world in that place of John. Christ with the Church is also called by this name, 1 Cor. 12. 12. Vide Beza. Latini Græcam vocem integram servare maluerunt, quàm unctum vocare.

$\chi\epsilon\iota\varsigma\tau\alpha\upsilon\delta\varsigma$ , Christianus, scil. qui Christi discipulum se proficitur, & à Christo se denominat. Act. 11. 26. & 26. 28.

1 Pet. 4. 16.

$\chi\epsilon\lambda\omega$ , ungo, Luk. 4. 18. Act. 4. 27. and 10. 38. 2 Cor. 1. 21. Heb. 1. 9.

$\chi\epsilon\iota\upsilon$ , Tempus, often. Mora, <sup>t</sup> Significat tempus, & diuturnitatem temporis significat: unde  $\chi\epsilon\iota\upsilon$ , tardo, moror, Luc. 12. 45. Heb. 10. 37. Brightm. in loc. Time at large. To every purpose under heaven there is both  $\chi\epsilon\iota\upsilon$  and  $\kappa\alpha\iota\sigma\acute{o}\varsigma$ . So the Septuagint read it, Tempus, & Tempestivitas, a Time, and a Season.  $\chi\epsilon\iota\upsilon$ , Moror, tardo. Serilis venio; Longo tempore duro, & Persevero, Inveterasco. Matth. 25. 4. Luke 1. 21. and 12. 45. Heb. 10. 37.

$\chi\epsilon\iota\upsilon\sigma\iota\varsigma\tau\epsilon\omega$ , Tempus tero, Act. 20. 16.

$\chi\epsilon\upsilon\sigma\acute{o}\varsigma$ , Aurum. Quasi  $\pi\upsilon\tau\acute{o}\varsigma$ , à  $\pi\upsilon\lambda\omega$  libero, & præfixo: Aurum à periculis liberat. It is used Matth. 2. v. 11. and 10. 9. and 23. 16, 17. Acts 17. 29. 1 Corinth. 13. 12. 1 Tim. 2. 9. James 5. 3. Rev. 9. 7. and 17. 4. and 18. 12, 16.

$\chi\epsilon\upsilon\sigma\iota\omicron\upsilon$ , Aurum, Act. 3. 6. and 20. 33. Heb. 9. 4. 1 Pet. 1. v. 7, 18. and 3. 3. Rev. 3. 18. and 21. 18, 11.

$\chi\epsilon\upsilon\sigma\acute{o}\varsigma$ , Aureus, often.

$\chi\epsilon\iota\sigma\sigma\mu\epsilon\iota$ , Inauror, Rev. 17. 4. & 18. 16.

$\chi\epsilon\upsilon\sigma\sigma\delta\alpha\chi\iota\lambda\iota\alpha$ , Aureum gestans annulum, Steph. Beza. Ad verbum idem est quod Auro-annuleus, vel Auro-digitalis, qui, scilicet, aureum annulum in digito gerit, Cornel. à Lap. Jac. 2. 2. vel etiam Aureos gestans annulos: nam vox Græca utramque significationem admittit, Piscat.

$\chi\epsilon\upsilon\sigma\sigma\lambda\iota\theta\varsigma$ , Chrysolithus, Revel. 21. 20. It is used Exod. 28. See Plinie, lib. 37. cap. 9. & 11. Ex  $\chi\epsilon\upsilon\sigma\acute{o}\varsigma$  aurum, &  $\lambda\iota\theta\varsigma$  lapis. Lapis aureus, seu auræi coloris gemma.

M m m

$\chi\epsilon\upsilon\sigma\iota\omega$

\* Est nomen verbale deductum à tertia persona præteriti passivi verbi  $\chi\epsilon\iota\omega$ .



Χρυσός & χρύσος, Chrysoprasus, Rev. 21. 20.  
 Ex χρύσος aurum, & χρύσων portum.  
 Lapis seu gemma viridis, & prafum colore referens, sed aurei coloris admixtum quippiam habens. Mentio ejus fit apud Plinium, lib. 37. ca. 5. apud quem tamen modo Chrysoprasus, modo Chrysoprasus scriptum legitur, Stephanus in Thef. Græc.

Χρῶς, Corpus, Acts 19. 12.

§ Claudus ex casu adverso; & de pedibus imprimis dicitur, tamen ad alia membra etiam transfertur, ut ad manus, Arceus. Mancum significat, quare & pro Imperfecto accipitur, ut Mancus apud Latinos, Bud. in Comment. Græc. Ling.

§ Χωλός, Claudus, often. Claudus dicitur, qui uno pede claudicat, Chemnit.  
 Χώρα, Regio, Ager, often. Locus, Spatium, Solum. Luc. 12. 16. ἢ χώρα, Regio. Vulg. & Erasmi. Ager, id est, χωρίον. Videtur autem emphasis esse in hoc verbo, quam etiam annotat Theophylactus, quasi isle non fundum quempiam, sed totam aliquam regionem possederit, ut ii solent qui domum domo, agrum agro conjungunt, de quibus Esa. 5. 8. Beza in loc. Luc. 21. 21. ἐν τοῖς χωρίοις, In agris. Vulgata & Erasmi in regionibus. Quæ interpretationi nimis est obscura: videtur enim Lucas hoc nomine intelligere, hoc quidem loco, villas, oppidula, prædia, ex quibus ferè solent sese belli tempore in munitiorem locum recipere, Beza in loc.

§ Propriè pertinet ad capacitatem loci, Fanfani.

§ Χωρεῖν, Cedo, Tendo, Capió, Capax sum, Accipio. Capió, Joh. 2. 6. Lucum habeo, Joh. 8. 37. Habet enim hoc verbum significationes varias in Scriptura. Aliquando significat idem quod capio, hoc est mente percipio, sive intelligo, ut Matth. 19. 11, 12. Aliquando idem quod capio, hoc est, contineo, ut Marc. 2. 2. & Joh. 2. 6. & Cap. 21. 25. Aliquando idem quod accipio, sive recipio, ut 2 Cor. 2. 2. Aliquando idem quod cedo, vado, Matth. 15. 17. Tendo, 2 Pet. 3. 9. Laurent. Insurpatur propriè de capacitate loci, Marc. 2. 2. Septuaginta solummodo utuntur isto sensu, Gen. 13. 6. 1 Reg. 7. 25. Metaphoricè de capacitate intellectus, Matt. 19. 11, 12. Χωρεῖν doth significat to be able to hold, or contain, and so it is used, Mark 2. So John 2. the six pots, when they were empty, are said χωρεῖν, able to receive every one of them two or three measures. Likewise, John 22. where the word is χωρεῖν, you your selves translate

not able to contain. Seeing the word therefore significeth not only to receive, but also to be able to receive, it is rightly translated Matth. 19. and according to the meaning of our Saviour Christ, All men cannot receive this saying, but they to whom it is given; which he doth after evidently confirmare, when he addeth the participle ὁ δυνάμει, he that is able to receive it, let him receive it: which were vainly said, if all men were able that would, and if it were given to all that would; for then he should say, All men doe not receive this saying, but they that will, let them receive it, Dr. Fulke against Martin. Joh. 8. 37. ὁ λόγος ὁ ἐμὸς & χωρεῖ ἐν ὑμῖν. Vulgatus barbarè, Sermo meus non capit in vobis. Erasmi & Beza, Non habet locum in vobis, χωρεῖ, i. χωρεῖν ἔχει, inquit Camerarius. Inusitata plane hæc est phrasis, ut χωρεῖ dicatur intransitivè de re quæ capitur, sive continetur. At transitivè de persona, aut loco aliud capiente, vel capiendo sufficiente, crebro usurpatur, ut Matth. 19. 11. Intransitivè sumitur hoc verbum pro Ire, Abire, Tendere, Proficisci, Matth. 15. 17. 2 Pet. 3. 9. Ludov. de Dieu in Comment. in quatuor Evangel. Matth. 19. 11. χωρεῖν. Vulg. Capiunt. Beza, Sunt capaces: i. non ita sunt comparati, ut hoc præstare, i. uxore carere, possint: sicut angustum locum dicimus non posse res multas capere, unde χωρεῖν Locus dicitur, Beza in loc. Non verò ita accipienda sunt hæc verba, ac si Christus innuere vellet sententiam suam obscuram esse, & quam quilibet non facile intelligunt, quod innuere tamen videtur versio Gallica, minùs propterea hoc loco commoda, Tous ne comprennent pas cela, Cameron in Myroth. Evang. Joh. 21. 25. Οὐδὲ αὐτοὶ οἶκον τὴν λόγον χωρεῖν. Quidam sic interpretantur, quod copiam & mole librorum infirmitatem nostri intellectus gravari Deus noluerit, sed infirmitati nostræ condescendens, ea solum per Evangelistas ex Christi dictis & factis scribenda delegerit, quæ saluti credentium sufficerent; sic Glossa ordinaria, Lyran. Tremell. Quidam verò in hisce

hiscē verbis agnoscunt Hyperbolem, quod ne totus quidem mundus capere posset libros, in quibus sigillatim omnia Christi dicta & facta conscriberentur. Emphasis verborum facit posteriori interpretationi, quam Cyrillus, Chrysost. & Euthymius sequuntur. Augustinus ad animum refert τοῦτο, quomodo non semel à Matthæo alijsq; usurpatur, ut Matth. 19. 11. Quo nomine ab Erasmo reprehenditur. Ceteri hyperbolem admittunt: quæ, si verum volumus fateri, nova & inusitata est. Videndum ergo an non aliud voluerit. Certum quidem, & χαρῆς, interdu de eo dici qui locum non dat, non admittit, aut fastidit. Quid fastidiosius est mundo qui cum necessaria ac pauca non admittat, quoniam modo omnia χεῖρ ἐν χειρὶ οὐκ ἔστιν non fastidiret? ut sensus sit; quæ si singula scribantur ac seorsum, mundum ipsum credo, qui vix ista legit, tot volumina non admissurum. Origenes non tam ob multitudinem librorum, quàm doctrinæ divinitatem, dici id vult, quasi qua scripta sunt minus divina sint, quàm quæ prætermissa. Erasmo sanè aqua hæsi, qui hoc in Paraphrasi dissimulavit aut omisit. Noster autem, Ne mundum equidem ipsum opinor capiturum eos qui scriberentur libros, parum amonè reddidit, Heinſius in Exercitationibus sacris. Interdum eā metaphorā usurpat χαρῆς, quā à Latinis capax, quum dicitur de animo, ut Matth. 19. 11. & versu proximè sequenti, Non omnes sunt capaces hujus dicti, id est, Non omnium mentes sunt capaces hujus dicti, Steph. in Theſ. Græc. 2 Pet. 3. 9. To withdraw, goe aside, to retire, and be private, to sequester our selves to our repentance. It is used also Matth. 15. 17. 2 Cor. 7. 2.

i Multò minus Græcis significat, quàm Latinis Regio, Chamier.

Χαελος, Locus, Ager. Generaliter idem est quod Locus, sic Matth. 26. 36. Mark 14. 32. In specie significat Agrum, Villam, Prædium, Act. 1. 18. 19. & 4. 34. & 5. 3. & 28. 7. Septuaginta eo utuntur pro Vineâ, 1 Chron. 17. 27. It is used also John 4. 5. Acts 5. 8.

Χαελω, Sejungo, Separo. Χαελωμαι, Ab-

ſcedo, Discedo, Excedo, Separo, Semo-  
veor, Segregor. Rom. 8. 35. 39.

This word there used significat a separation of soul and body, to note that as it is grievous for the soul to be separated from the body, so much more to be separated from God. It is used also Matth. 19. 9, 16. Mark 10. 9. Acts 1. 4. and 18. 1, 2. 1 Cor. 7. 10, 11, 15. Philem. 15. Hebr. 7. ver. 26.

Χαελς, Absque, Sine, Seorsim, very often. Joh. 15. 5. notanda est emphasis particula χαελς, nec à Syro, nec à Latino Vulg. vers. Interprete expressa: nam χαελς hic non est simpliciter, Sine, sed majus aliquid, quasi dicat Christus, Seorsum à me, Cameron. de Eccles. & in Myrothec. Evangel. The word without me, significeth separate from me, or apart from me, Calvin and Cameron. Heb. 14. 15. Illud χαελς ἀμαρτίας, sine peccato, duobus modis accipi potest, vel ut χαελς, Absque, exceptionem notet, ut sit sensus Christum omnia genera tentationum expertum, præter tentationem carnis, quæ eadem peccatum est. Atque ita hunc locum interpretatus est Syrus Interp. Nam illud χαελς ἀμαρτίας reddidit, Seorsum à peccato, hoc est, excepto peccato; quâ significatione particula Græca χαελς non semel occurrit, ut Matth. 15. 38. χαελς ἅψ γυναικῶν, & 2 Cor. 11. 28. χαελς ἅψ παπειστῶς, exceptis reliquis: vel etiam χαελς hoc loco significat, Sine, quomodo doctiss. Interp. accepit hanc vocem, ut sit hæc sententia, Christum in omnibus tentatus est parî ratione ac nos, sine peccato tamen, Cameron. in Myroth. Evangel. & Prælect. in Matth. 20. ver. 3.

Ψ.

Ψαλτω, Psallo, Cano. Aug. Psal-  
tere non est simpliciter canere, sed ad  
musicum instrumentum. Hinc Psalteria,  
i. e. fidicina, quæ instrumento aliquo  
Musico canit, Drus. ad 1 Cor. 14. 15.  
& ad Apoc. 14. 2. Ψαλτω est  
pulsare citharam. It is used also  
Tango nervum, seu, chordam, sed, ita rari-  
us, ut simil-  
leni quodam  
motu percus-  
tiam.

M m m 2

Rom.



Rom. 15. 9. Ephes. 5. 19. Jam. 5. 13.  
 b A *Ψαλμός*, *Psalmus, Canticum*, Luk. 20. 42, 44. Act. 1. 20. and 13. 33. 1 Cor. 14. 36. Eph. 5. 19. Col. 3. 16. *Fiduum cantus, seu pulsus, unde Davidis* *Ψαλμοὶ vocantur Carmina, quæ is Lyram seu Cytharam pulsans cecinit.* Some note upon the word *Ψαλμοὶ*, derived from *Ψάω tango*, to touch that Psalms properly signified such songs as were made to be sung and plaid upon the lute, or harp, or some such like instrument; and hereupon inferred the lawfull use of instrumentall musick, as organs in the Church: but this argument, from a meer etymologie, cannot be very strong.  
 Ψεύδς, *Mendacium*, John 8. 44. Rom. 1. 25. Ephes. 4. 25. 2 Thess. 2. 9, 11. 1 Joh. 2. 21, 27. *Ferè de dicto seu sermone intelligitur: De Idololatria, ut Isa. 28. 15. Amos 2. 4. Apoc. 14. 5.* There is a twofold etymologie of it; either à *ψέσθαι*, quod mendacium tale sit vitium, quod omnes illud adversus se dictum naturaliter fugiant, & fugiendum esse doceant. Or à *ψέθω*, *ψέθω*, quod est Vituperare, Improbare: *res est per se vana & improbanda.* It is used also Rev. 21. 27. and 22. 15.  
 Ψεύδης, *Mendax*, Act. 6. 13. Rev. 2. 2. and 21. 8.  
 d *Mentiri*, quasi *Contra mentem ire*: To speak otherwise then one thinketh: and so to lie seemeth to come of *λέγω*, because it consisteth in speaking.  
 Ψέσθαι, *Mentior*. Matth. 5. 11. Act. 5. 4. Rom. 9. 1. 2 Corin. 11. 31. Col. 3. 9. 1 Tim. 2. 7. Heb. 6. 18. Jam. 3. 14. 1 Joh. 1. 6. Rev. 3. 9. Act. 5. 3. *Non tantum significat mentiri, sed & fallere, ac fraudare; unde verti potest, Fallere, vel, fraudare te Spiritum sanctum: aliter Vatab. & Cajetan. id est, Cur mentitus es? Cornel. à Lap.*  
 Ψεύδης, *Mendacium*, Rom. 3. 7. *Est factum quo quis fallit, seu mentitur, hoc est, fidem datam violat, Piscat. Perfidia, vel, Perfidum factum, Id.*  
 Ψεύδης, *Mendax*. 1 Joh. 2. 22. Our Apostle doth not simply name Antichrist *Ψεύδης*, but with the prepositive Article, ὁ *Ψεύδης*, which is very emphaticall, as equipollent in force with the Hebrew *He* notificative, and therefore is usually expressed in

the French Translation by the particle *Le*, which is more significant then if they had said, *Quelque, or un*. In Latine, by the Pronoun *ille*. In English, by the word demonstrative *That*. It is used also John 8. 44, 55. Rom. 3. 4. 1 Tim. 1. 10. Tit. 1. 2. 1 Joh. 1. 10. and 2. 4. and 4. 20. and 5. 20.

Ψεῦδος ἐλθεῖν, *Falsus frater*, 2 Cor. 11. v. 26. Gal. 2. 4.

Ψεῦδος ἀπόστολος, *Pseudapostolus*, 2 Cor. 11. 13. *Qui falso sibi Apostoli nomen usurpat: utuntur & Latini hoc vocabulo.*

Ψεῦδος διδάσκαλος, *Falsus Doctor*, 2 Pet. 1. 2. *Qui, nimirum, Doctoris titulum falso sibi arrogat. Vel potius, Qui falsa docet pro veris.*

Ψεῦδος λόγος, *Falsiloquus*, 1 Tim. 4. 2.

Ψεῦδος μαρτυρῶν, *Falsus testis*. Matth. 26. 60. 1 Cor. 15. 15.

Ψεῦδος μαρτυρίαν, *Falsum testimonium*, Matth. 15. 19. and 26. 59.

Ψεῦδος μαρτυρεῖν, *Falsum testimonium dico*, Matth. 19. 18. Mark 10. 19. and 14. v. 56, 57. Luke 18. 20. Rom. 13. ver. 9.

Ψεῦδος προφητῆς, *Pseudopropheta*. Mar. 7. 15. *Falsus doctor, ut interpretatur Petrus (2 Pet. 2. 1.) Nam Hebræis Prophetæ dicebantur, non tantum Præsagi futurorum, sed & alii qui ad populum docendum procedebant, præsertim si mandata cælitus data præ se ferrent. Qualis erat Simon, & Barjesus, quem Ψεῦδος προφήτης Lucas vocat, Actor. 13. 6. Neque tamen hic de quibusvis Pseudoprophetis agi arbitror, sed de iis qui se Christi sectatores profiterentur. Falsos autem vocat non ratione missionis, sed ob doctrinam falsam atque exitialem, Grotius.*

It is used also Matth. 24. ver 11, 24. Mark 13. 22. Luke 6. 26. Acts 13. 6. 2 Pet. 2. 1. 1 John 4. ver. 1. Revel. 16. 13. and 19. 20. and 20. 10.

Ψεῦδος Χριστός, *Pseudochristus*. (*Qui, scil. Christi nomen mentitur, qui falso Christi nomen sibi usurpat.*) Matth. 24. 24. Mar. 13. 22.

Ψεῦδος ὄνομα, *Falso nominatus*, 1 Tim. 6. 20. *Mendax nomine, Nomen suum*

suum mentiens, Non respondens nomini suo.

f *Tango*,  
Contrecto :  
metaphoricè  
Persecutor,  
sumptâ me-  
taphorâ à  
cæcis, quia  
palpando  
viam que-  
runt : ab αἰσῇ  
Tactus, Con-  
rectatio.

f *Ἠλαφάω*, Contrecto, palpo. Aἶθ.  
17.27. Ἠλαφάω αὐτόν, καὶ εὗρε-  
εν, Palpando eum invenirent, *Vulg.*  
Attrectent & inveniant : quam inter-  
pretationem non probō, quoniam attre-  
ctare eorum est qui invenerunt. E-  
rasm. Palpent & inveniant ; quod  
puto commodius exprimi Gerundii mo-  
do. Est autem τὸ Ἠλαφάω id quod  
Latini verbo investigandi, à pedi-  
bus sumpto, declarant : & ita signifi-  
cat Paulus, Deum naturâ incorpore-  
um, quasi corporeum, in rebus illis aspe-  
ctabilibus factum, sese attrectatione  
quodammodo ipsâ cognoscendum præbu-  
isse, Apostolo cum ipsis Philosophis ve-  
rè Philosophicè disputante, & præ-  
cipuum Physices usum ipsis doctissimè,  
simul & divinisimè ostendente, ut &  
Rom. 1.20. Beza in loc. Ambig-  
uum sanè est Ἠλαφάω interdum e-  
nim Tangere & Contrectare signifi-  
cat ; interdum, Palpare, id est, Co-  
nari tangere, & Manu vestigare,  
cæcorum instar : ac metaphoricè, Scr-  
utari, rimari. Posterius etiam Syrus &  
Arabs secuti sunt : ego tamen malim  
investigandi seu palpandi actionem in  
precedenti Ἠλὲν comprehendere, & per  
Ἠλαφάω ipsam contrectandi acti-  
onem intelligere, Lud. de Dieu in Aἶθ.  
17.27. Ἠλαφάω & palpare signi-  
ficat, & obscura vestigare, *Gagneius.*  
It is used also Luk. 24.39. Hebr. 12.  
v.18. 1 Joh. 1.1. Eustathius in-  
usitatum esse vocabulum dicit, compo-  
situm ex ἀφάω & ἴδω, seu ἰδάλω, pro-  
prièq; de chordarum contactu dici,  
ὅθεν τὸ ἰδάλωθεν ἀφ' αὐτῶν Metaphori-  
cè etiam \* accipitur pro Persecutari,  
sumptâ translatione à cæcis qui palpan-  
do viam quaerunt apud Polybium.  
s *Ψῆφος*, Suffragium, calculus. Suffra-  
gium, Aἶθ. 26.10. Calculus, Lapillus,  
Apoc. 2.7. Ψῆφον λαλῶν. Calculum  
album. The Rhemists translate it,  
A white counter : which Translation  
is false, unlearned, and ridiculous.  
For the word in both tongues signifi-  
eth a <sup>h</sup> Stone, and properly, in  
which it was used to write the names  
of them that were elected to honour,

or absolved from crime, D<sup>i</sup> Fulk on  
Rhem. Test. Mos inolevit apud An-  
tiquos, suffragia ferre per lapides : inno-  
centiam comprobant per album calcu-  
lum, inde illud Plinii, Errori album  
calculus adicere : per nigrum con-  
demnabant : unde illud <sup>i</sup> Ovidii,

Mos erat antiquis, niveis, atrisque  
lapillis,

His damnare reos, illis absolvere culpâ.

Ψηφίζω, Computo, Luk. 14.28. Rev. 13.  
v.18. Calculis computo, Calculos sub-  
duco & generaliter, Computo, sup-  
puto.

Ψιθυεῖς, Sussurrus, 2 Cor. 12.20.

Ψιθυεῖς, Sussurro, Rom. 1.29. A

whisperer, such a one as loweth dis-  
sension among friends. Ψιθυε-  
ῶς Sussurriones significat : à musico  
instrumento quod ψάλλω vocatur, &  
sonum stridentem edit, Vorstius.

Ψυχή, v. Mica. Matt. 15.27. Mark  
7.28. Luke 16.21.

Ψυχή, Anima, vita, often. The He-  
brew נְפֶשׁ Nephesh, and the Greek  
word, hath the name of Breathing, or  
respiring. Sumitur pro Vita, (ut A-  
nima phrasi Hebraicâ) Matt. 2.20. &  
6.25. Luc. 12.23. Joh. 10.15. Ani-  
ma, Mat. 10.28. per Metonymiam cau-  
sa : per Synecdochen Hebraicam, Homo,  
Rom. 13.1. Aἶθ. 7.14. 1 Cor. 15.45.  
Per Synecdochen integri, Voluntas, Eph.  
6.6. Phil. 1.27. Pars hominis rege-  
nerata, 1 Pet. 2.11. <sup>m</sup> It signifi-  
eth the dead body of a man, Aἶθ. 2.  
v.27. as anima doth.

Animamq; sepulchro  
Condimus.

we buried his dead body in the grave.

Coloss. 3.23. ἐκ ψυχῆς, Ex animo,  
Heartily. The Originall word si-  
gnifieth, From the very soul. Duo

implicantur hoc uno vocabulo : 1. ut  
servi lubenter & alacriter agant quæ  
mandantur à Dominis non coactè & in-  
vitè : ex animo agimus, cum animus  
id cupit, ac gaudet fieri, quod manus fa-  
cit. 2. Hoc vocabulo etiam significa-  
tur, servos debere esse benevolò animo  
erga operis mandatorem, Episc. Dav.

Ψυχικὸς, Animalis. Animalis ab A-  
nima, non ab Animali. Opponitur  
regene-

\* Scapula,  
g Multa si-  
gnificat :  
1. Comput-  
um & ra-  
tionem.  
2. Suffra-  
gium.  
3. Calculum,  
Cornel. à Lap.  
h Ψῆφος,  
Calculus.  
Lapillus,  
Calculus, quo  
suffragium  
fertur in co-  
mittis: ipsum  
suffragium,  
Budæus.

<sup>i</sup> Met. lib. 15.

<sup>k</sup> Pars mi-  
ca, minus  
simum fru-  
stulum. Di-  
munitivum  
ex ψῆ, mica.  
<sup>l</sup> Α ψῆς, To  
refrigerare :  
Plato, quod  
respirando  
servet vitam  
corporis.  
The Ancients  
took our  
breath for  
the soul, and  
so it is taken  
Aἶθ. 20.10.  
<sup>m</sup> So ψῆς  
Nephesh is  
often used in  
the Old Tes-  
tament. See  
Bishop Usher  
of Christi's de-  
scend into  
hell.



n  $\Psi\psi\chi\epsilon$   
 $\alpha\beta\epsilon\gamma\pi\theta$ ,  
*Animalis*  
 homo, i. ho-  
 mo non aliā  
 quā natu-  
 rali animi  
 luce pradi-  
 tus, ut defini-  
 tur *Juda*  
 ver. 19. *Beza*.  
 A man that  
 hath only  
 naturall abi-  
 lities and  
 perfectiones.  
 o *Xenoph.*  
*Aristot. Plu-*  
*tarch. Possi-*  
*don.*  
 p *Gerh. in*  
*Harmon.*  
*Evang.*  
 q *Beza. An-*  
*notat.*  
 r *Lat. Cru-*  
*stum.*  
*Gall. Crouste.*  
*Angl. Crust.*  
 regenerato. <sup>a</sup> 1 Cor. 2. 14. *Opponitur*  
*glorificato, hoc est, Perfectē regene-*  
*rato, 1 Cor. 15. 44. It is used*  
*also 1 Corinth. 15. 43, 46. James 3.*  
*ver. 15.*  
 $\Psi\psi\chi\theta$ , *Frigus.* *Apud profanos* Scri-  
 ptures plerumque usurpari solet de in-  
 tentione frigore hyverno, & *Psal.*  
 147. 6. sed *Joh. 18. 18. pro frigidus-*  
*culā aëris temperie, qualis & jam in*  
*Vere & Autumno, tempore noctis,* p *præ-*  
*sertim post pluvias, quandoque sentitur,*  
*accipitur: in qua significatione etiam*  
*vox occurrit Act. 28. 2. It is used*  
*also 2 Cor. 11. 27.*  
 $\Psi\psi\chi\omega\mu\alpha$ , *Refrigesco, Matt. 24. 12.*  
 $\Psi\psi\chi\epsilon\theta$ , *Frigidus, Matth. 10. 42. το-*  
*τηνεν ψυχῆς, i.e. Poculum frigidæ,*  
*ut subaudiendum sit ψατῶν sic enim*  
*loquuntur & a Latini, Frigidā lavat,*  
 & *Frigidam poposcit. It is used*  
*also Rev. 3. 15, 16.*  
 $\Psi\psi\chi\iota\omega\nu$ , *Officula, Joh. 13. 27, 30. Joh.*  
 13. 26. *το ψυχιον, Beza vertit offu-*  
*lam. Vulgatus bis hoc sensu panem. at*  
*verf. seq. buccellam. Syrus & Arabs*  
*ubique panem. Erasmi. officulam vel*  
*buccellam. Lxx utuntur Job 22. 7.*  
*Proprie significat Offulam panis, Fru-*  
*stulum panis, quod ori ingeritur, Gerh.*  
*in Hist. Harm. Evang.*  
 $\Psi\psi\chi\iota\omega$ , *Cibo, Rom. 12. 20. Frustula-*  
*tim distribuo, Piscat. Ψυμίζεν est,*  
*Pane in frusta conciso aliquem ale-*  
*re, Gerhard. It significeth not only*  
*to feed, but to doe it liberally and*  
*plentifully, Tolet. Ψυμίζω, Pasco,*  
*non significat tantum, Pascere, simpli-*  
*citer, sed, Indulgenter pascere, ut in*  
*conviviis fieri solet, quum quis alteri fa-*  
*vet, ministrando de iis quæ ipsi appo-*  
*nuntur, Valquez. It significeth ei-*  
*ther favourably to feed, with a sop-*  
*dipped in the dish, as Christ did Ju-*  
*das; or to carve for him, and cut*  
*his meat small at the table, as*  
*Nurses to Infants, or as some feed*  
*birds, Eras. Steph. in Thes. Beza in*  
*Annot. major. Proprie τὸ ψυμίζεν*  
*declarat, Cibus concisus & incin-*  
*ctum, veluti in os indere, ut puerulis*  
*& ægrotis solemus: pro quo dicimus in*  
*vernaculo sermone, Aposteler. Hic ve-*  
*rò significat, in eum usum bona avi-*

diffimè impendere, *Beza in 1 Cor. 13. 3.*  
*Significat, Frustulatum quasi conci-*  
*sum panem aut escam ingerere ori*  
*puerorum, vel ægrotorum, Rom. 12.*  
*u. 20. at 1 Cor. 13. 3. significat, f Ψυμίζω,*  
*omnem substantiam suam in talem usum*  
*expendere, Cornel. à Lap.*  
 $\Psi\psi\chi\omega$ , *Confrico, Luke 6. 1.*  
*Erasmi. Insi-*  
*mam in alimoniam. Alendis egenis insulam, Steph. Beza.*  
*Idem quod ψαλῆ, significans λειψυλῆ (i.e. Attenus, Com-*  
*minuo) unde etiam derivatur, ut volunt Eusebius & He-*  
*seych. Scap.*

Ω.

Ω, *Omega, Revel. 1. 8, 11. and 21. 6.*  
 and 22. 13. *Finem significat, &*  
*Ultimum, seu Extremum, ut a Prin-*  
*cipium & Primum.*  
 $\Omega$ , *O exclam. Matth. 17. 17. Mark 9. 19.*  
*Acts 18. 14. Rom. 2. 1, 2, 3, and 9. 20.*  
*and 11. 33.*  
 $\Omega\delta\epsilon$ , *Hic, often.*  
 $\Omega\delta\eta$ , *Ode, Cantio. Ephes. 5. v. 19. a ωδὴ est per*  
 Col. 3. 16. *Revel. 5. 9. and 14. 3. twice.*  
 and 15. 3. twice.  
 $\Omega\delta\iota\upsilon$ , *Dolor partus, Dolor. Hæc vox &*  
*partum significat, & dolorem parturi-*  
*entis, Viss. Strigel. Proprie Dolor*  
*parturientis, 1 Thes. 5. 3. Isai. 13. 18.*  
*Jer. 13. 21. Item per Synecdochen spe-*  
*ciei, Dolor gravis & acerbis, Act.*  
 2. 24. *It is used also Matth. 24. 8.*  
*Mark 13. 8.*  
 $\Omega\delta\iota\upsilon\omega$ , *Parturio. Gal. 4. 19. ωδινω.*  
 This word translated there, *I travell*  
*in birth, significeth, not only the*  
*travell of the woman at the birth of*  
*the childe, but also the painfull*  
*bearing thereof before the birth,*  
*Perkins in loc. It is used also Gal.*  
 4. 27. *Rev. 12. 2.*  
 $\Omega\mu\theta$ , *Humerus, Matth. 23. 4. Luke 15.*  
 ver. 5.  
 $\Omega\nu$ , *Ens, Revel. 1. 8. and 4. 8. and*  
 11. 17.  
 $\Omega\nu\theta\omega\mu\alpha$ ,  $\theta\mu\alpha$ , *Emo, Acts 7. 16.*  
 $\Omega\nu\nu$ , *Ovum, Luke 11. 12.*  
 $\Omega\epsilon\alpha$ , *Hora. Inde Anglicè Houre. Πες*  
*ωεαν, Ad momentum, often. The*  
*word Hora with an aspiration signi-*  
*ficeth Time, Opportunitie, and Beautie,*  
 and

and without an aspiration (*Ora*) Carefulness, *D<sup>i</sup> Willet.* Hora, Joh. 4.52. Matth. 20.6. Per Synecdochen speciei, Tempus, Joh. 16.2. Philen. 15. Per Synecdochen membri, Seculum, 1 Joh. 2.18. Non diei particulam, sed latius sumpti temporis ambitum designat, ut Matth. 24.36. Apoc. 3.10. & 14.7.15. & alibi passim. Quæ significatio frequens est etiam in Hebræa voce shagnah, quam hic Syrus usurpat, Grotius in Matth. 24.36. Hora fatalis, Matth. 14.35. Joh. 12.27. Per Synecdochen integri, Momentum, Luc. 12.12. & 24.33. Matth. 8.13. & 9.22. Tempus constitutum, Luc. 22.14. Per Synecdochen membri & integri, Tertius quadrans diei, Mar. 15.25. Apoc. 9.15. sumi potest non pro viceima diei parte, sed pro tempore opportuno, Mede. Tempus, ut duodecim sunt horæ diei, aut anni pars:

— variisque mundum  
Temperat horis.

Pulchritudo, Pareus in Rom. 10.15.

*Ὠρα*, Speciosus, & *Ὠρα* πύλη, Nomen portæ quæ Speciosa vocabatur. Rom. 10.15. *Ὠρα* πύλη, Beautifull. The Greek terme comes of a <sup>b</sup> root which hath divers significations, as an <sup>c</sup> *Houre*, or generally, *Time*; but not so here. It also signifieth that part of Time which is fittest for affaires, called *Season*, and so some read it, *How seasonable?* A word spoken in Season is beautifull, and so is the Gospel somewhere called: every thing is beautifull in his Season. It also signifieth the *Spring*, and therefore some have compared the coming of the Apostles, and of the Preachers of the Gospel, to the Spring. It is also taken for *Ripeness*, and so some have likened the coming of the Apostles to ripe fruit. It signifieth also *Comeliness*, also *Youth*, wherein is that mixture of white and red, which is called <sup>d</sup> *Beautie*, *Par.* in loc. It is used also Matth. 23. ver. 27. Act. 3. ver. 2, 10.

<sup>e</sup> *Ὠρα* πύλη, Rugio, 1 Pet. 5.8. Ululo: propriè de canibus dicitur, lupis, & leonibus ob famem <sup>e</sup> ingemiscentibus, aut

alio ex dolore vocem ejulatus similem edentibus: metaphorice de homine etiam dicitur in ejulatus erumpente, & ibi de Diabolo. The Septuagint use it Judg. 14.5. Psal. 21.13. and 37.8. and 103.22.

<sup>Ως</sup>, *Ὡς*, *Ὡς*, *Ὡς*, Tanquam, often. <sup>Ως</sup> interdum, & quidem sepius, est Similitudinis adverbium, & redditur, *Ut*, *Sicut*, *Velut*, *Tanquam*, *Quasi* pro loco, Steph. in Thes. *Ut* & *Hebræum* <sup>Ως</sup> sape comparat res similes, sed inæquales, ut Joh. 17.21. Act. 3.22. Est ergo <sup>Ως</sup> *συνταξὶς* Matth. 22.39. sincere diligere, quomodo nosmetipsos diligere solemus, Grotius in loc. Interdum est nota temporis, ut Luc. 4.25. & vertitur, *Quum*; item, *Dum*, Gal. 6.10. Interdum *Veritatis*, seu *Certitudinis*, ut Joh. 1.11, 14. 2 Cor. 2.17. Jac. 1.19. Luc. 3.22. & 24.11. Interdum notat causam, ut 1 Pet. 1.19. & vertitur, *Nempe*. Interdum significat, *Circiter*, ut Joh. 1.40. Act. 13.20. <sup>Ὡς</sup> numero aut mensura additum significat id quod dicimus circiter aut admodum; ut Matth. 14.21. Marc. 6.44. Luc. 9. v. 14. & 23.44. Joh. 4.6. & 6.10. & 19.14. Grotius. Ephes. 5.23. Particula <sup>Ως</sup> significat *Similitudinem*, non *Equalitatem*; & comparat rem cum re, non autem modum cum modo, quia alio & præstantiori modo Christus est caput Ecclesiæ, quam vir uxori suæ, Zanch. It is either a note of *alitie*, or *causalitie*, so 2 Pet. 2.10. Some Interpreters hold it a note of *qualitie* only, and translate it *Tanquam*, Matth. 6.12. it is a note of *causalitie*.

<sup>Ὡς</sup>, *Ὡς*, *Ὡς*, *Ὡς*, Sicut, often.

<sup>Ὡς</sup>, *Ὡς*, *Ὡς*, *Ὡς*, Similiter, often.

<sup>Ως</sup>, *Ὡς*, *Ὡς*, *Ὡς*, often.

\* <sup>Ὡς</sup>, *Ὡς*, *Ὡς*, *Ὡς*, Auricula. Matth. 26. 51. \* <sup>Ὡς</sup> *Ὡς* Mar. 14.47. Joh. 18.10, 26. Idem Græcis, auricula Latini, est pars auris infimæ, unde adagi-  
utroque vocabulo tam apud Latinos quam apud Græcos significatur. Nam quod vulgè tradunt, auriculam significare infimam auris partem, quæ pendula & mollicula est; videntur decepti verbis quibusdam Ciceronis non intellectis, nempe ad Qu. frat. lib. 7. epist. ult. ubi ait, Tu quemadmodum me censeres oportere esse & in repub. & in nostris inimicitii; ita & esse & fore auricula

<sup>b</sup> *Ὠρα* πύλη ab *Ὠρα*.  
<sup>c</sup> Sicut hora super montes, sic pedes, Septuag. Alii, Sicut amoenitas super montes.

<sup>d</sup> Speciosa, Vulg. Beza. Pulchri, Hieron.

<sup>e</sup> Scap.



*auricula infima* scito molliorem. At inquam, Cicero hic auriculam infimam nominat pro eo quod vulgè dicitur auriculæ infimum, hoc est infima auriculæ pars : Et eodem sensu dicere posset aurem infimam, Piscat. in Luc. 22. 51. Diminutivum, propriè notat inferiorem auris lobum. But because Luke useth *ἐς*, and that promiscuously, and the Septuagint use it simply for an eare, 1 King. 9. 15. and 2 King. 2. 27. and the Syriack useth it so; it is better held that *Malens*

his whole eare was cut off, saith Gerhard.

ὠφέλεια, *utilitas*, Rom. 3. 1. Jude 16. ὠφελίω, *εἶμαι, fuvo, or, Prosum, Proficio.* Mar. 5. 26. Joh. 12. v. 19. *Prosum, fuvo, utilis sum; quo sensu usurpatur*, Matth. 15. 5. Joh. 6. 63. Rom. 2. 25. It is used also Mark 7. 11. and 8. 36. Matth. 16. 26. and 27. 24. Luke 9. 25. 1 Cor. 13. 3. and 14. 6. Gal. 1. 2. Heb. 4. 2. and 13. 9. ὠφελίμω, *utilis.* 1 Tim. 4. ver. 8. 2 Tim. 3. 16. Tit. 3. 8.

Epist. JUDÆ, ver. 25.

Μόνω Θεῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλο-  
πύνη, κατὰ τοὺς καὶ ὕψος, καὶ νῦν, καὶ εἰς πάντας  
τοὺς αἰῶνας. Ἀμήν.

FINIS.

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Robert Johnson.

+ Thomas 82911

αὐτὸς οὗτος πᾶσι δόξα τῇ δυνάμει  
πολλὰ καὶ ἄλλα τῶν ἁγίων  
Σὺ μὲν ἀποκαταστήσεις τὸν κόσμον ὡς παλαιά  
Σὺ δὲ δίδως ἕσπερ μὲν ἡμεῖς αὖτε καὶ  
οἱ ἄλλοι ἐσθὶν ἅ, ὡς αὖτε τὸ γένος ἔστι  
τὸ αὐτὸ τοῦτο ἡμῶν ὅπως λέγει



Robert Taylor

London 22/10

My dear Sir  
I have the pleasure to inform you  
that the same has been forwarded  
to you by the same conveyance  
as the others. I am, Sir,  
Very respectfully,  
Your obedient servant,  
Robert Taylor

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